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MISSION LIFE:

An Illustrated Magazine

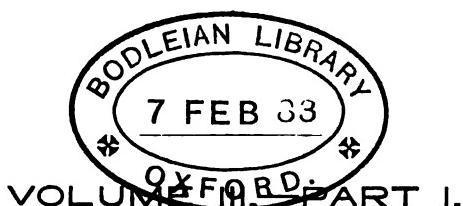
OF

HOME AND FOREIGN CHURCH WORK.

EDITED BY THE

REV. J. J. HALCOMBE, M.A.,

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J.C. Patterson Miss T. Bishop.



THE DEATH OF BISHOP PATTESON.

OUTHERN CROSS, October, 1871.—MY DEAR SIR,—

My present communication contains the account of Bishop Patteson's martyrdom at Nupaka, near Santa Cruz. We have also lost the Rev. Joseph Atkin, and a native teacher named Stephen.

Of the changes which will follow upon the terrible blow under which we still reel I can form no idea, and it would be rash to speak.

We are now off Spiritu Santo, with light winds, rains, and calms. We have twenty-seven Solomon Islanders on board, and three Mota teachers. We have been out six months, are very weary of our voyage, and are getting rather short of provisions.

It is a terrible price to pay for what ought to have been done long ago; but the Bishop's death will at last open people's eyes to the state of exasperation these natives are now in, owing to the violence practised against them by these labour-seekers. At this very time we are unable to go to our best yam dépôt on account of the visits of these lawless vessels. I hope to keep you informed, from time to time, of all that takes place here.*

C. H. BROOKE.

The plan of this year's voyages was as follows:—

1. "Southern Cross" takes Bishop, Rev. C. Bice, Banks' Islanders, and those from New Hebrides, with Wadrokal and family, together with Gwaoska, Palumala, and my boy Simeon Nonia to Mota, landing the New Hebrides lads on the way. Vessel return empty to Norfolk Island.

2. Embark Rev. J. Atkin and Rev. C. H. Brooke and Solomon Island party. Call at Mota, embark Bishop and Rev. C. Bice with W. and party. On to the Solomons, via Santa Cruz; leave Mr. Atkin

* We are obliged to reserve for our next number all those portions of Mr. Brooke's paper which do not bear immediately upon the sad tidings which give to it such a painful interest at the present time. Three articles kindly furnished by him last year will be found in the March, April, and May numbers of *Mission Life* for 1871. In the August, September, October, and November numbers will be found full accounts of the recent progress of the Mission, and also Bishop Patteson's memorial on the subject of the so-called Polynesian emigration.—ED.

at San Cristoval, and Mr. Brooke at Florida. Thence to Savo; land W. and party. "Southern Cross" back to Mota. Visit New Hebrides, Mr. Bice staying for a few days at Leper's Island. Collect Banks' and New Hebrides lads; leave Bishop at Mota; vessel return to Norfolk Island with Mr. Bice and boys aforesaid.

3. Vessel go north again; pick up Bishop at Mota, on to San Cristoval and Florida to embark Messrs. Atkin and Brooke. Return to Norfolk Island and New Zealand.

So man proposed. We shall see how God disposed.

The vessel returned from her first cruise on Whit Monday, reporting all well, but voyage north very long and tedious. The accounts from New Kohimarama (Rev. George Sarawia's station at Mota) were not so satisfactory as they had been last year; but we shall hear more about it when we land there in the course of the voyage.

The Rev. J. Atkin, Rev. C. H. Brooke, and about twenty-five Solomon Islanders, some twenty of their fellow islanders having expressed a wish to pass the winter in Norfolk Island, left that place on Whit Tuesday. As usual, we voted the embarkation at Norfolk the most unpleasant and precarious portion of the voyage. Heavy was the surf, and many of us got a wetting. Mr. Atkin, upon whom the onus of this part of our work devolves, had a hard day's work in the water, salt and fresh; and at last we bid farewell, not without tears on the part of the more tender-hearted among us, to our home and friends. This was May 30th.

Favoured with fair winds, we reached Mota on June 7th; on shore early. The Bishop had only just returned from a voyage to Santa Maria in the boat set apart for the use of the sailor of our party, William Qasfar, who will thus be able to take Rev. G. S. about to the various islands of the group. The Bishop looked well, but felt fatigued with his uncomfortable, tempestuous voyage, and the long walk at its termination. Mr. Bice also looked well, and was enthusiastic concerning the earnestness of some of the natives of this island. The Bishop and he had been stirring them up, telling them it was high time for them to decide between the two religions. The result was that a class of adult catechumens had been formed, and there seems to be little doubt that many of the elder people are in earnest. This state of things, together with other reasons, decided the Bishop upon remaining in Mota while the vessel proceeded on its first northern trip. Wadrokal, also, would stay and finish a house that he was building in the Nenone fashion, for the enlightenment of the Mota people. So we embarked again without delay, Mr. Bice going with us in order to make the tour of the islands visited on our annual cruise. Edward Wogale, who was to be my companion at Florida, also went with us.

The principle topic of conversation during our few hours on shore,

was the depopulation of our Mission field by labour vessels. One of these vessels had visited the island during the Bishop's stay. She was from Fiji, *bringing a letter of recommendation to the Bishop in favour of the captain*, who actually asked the Bishop's aid in getting a cargo. The extremely Christian character of planters in general, and of a certain lady planter in particular, was duly set forth by those of the party who landed. The latter is said to evangelise her property by reading the Scriptures to them in the English tongue. To hear these good people talk, one might suppose that they were the Missionaries, and that we were those who would interfere with their spiritual work.

Is it to be expected of fallen human nature that it will be scrupulous in the manner of obtaining a cargo, every item of which is worth from £12 to £15 a-head in the market?

I write this on shore at Florida, where for the first time these "Snatch-snatch" vessels, as the natives call them, have begun their work. I have the names of fifty who have been taken from this part of the island. Some went of their own accord, others to barter, but were seized and put below hatches, some tobacco or pipes or a hatchet being thrown to their friends in the canoe alongside. Among those who were thus entrapped were Manoga and Lave, whose names are already familiar to your readers. Now Lave was so little enamoured of his new berth that at night he jumped overboard, and swam ashore a long distance, at imminent peril of his life. From him I learn the following particulars: That he and Manoga paddled off with a view of trading with the stranger, but when they discovered what kind of vessel they had fallen upon, Manoga shouted to the people in the canoes, to be off! upon which M. was dragged back from the bulwark and silenced. Among the various means employed (on this and similar occasions) to ship the destined labourers, were these; harpooning, upsetting, and sinking the canoes, a noose being sometimes slipped under the canoe; at Boromole (near the "Curaçoa's" anchorage) a gun was fired, at whose report the frightened natives jumped into the sea: whereupon a boat, lowered for the purpose, picked up the swimmers, and put them on board.

The only engagement entered into between the "snatchers" and the "snatched" on this occasion was the holding up of two fingers by the former, a gesture which Lave chose to construe into two months, but which of course was meant to convey two years. Seeing a *Christian* cap upon Lave's head, the captain asked him whence he got it; and upon his answering, "Bishop and B——," told him to tell his people that if they behaved quietly all would be well, and that in two moons (?) they would be returned. Lave, however, got home before that time. As to the internal arrangements of the "snatcher," Lave says that the passengers were much crowded; that there were two decks or tiers below; that the muzzle of a gun was protruded through the bulkhead at each

end of the hold, which the labourers-designate were informed were for *them*, if they were not quiet; that the food given out was insufficient for the whole party; and that the humour of the men was various, some being cheerful, some sulky, others angry; that he and Manoga had both agreed to jump overboard, and swim ashore at night, but that at the last moment M. was afraid of the sharks. This was the news which greeted me on my arrival here, and I am constantly asked concerning the probable fate of the "snatched," and "Are these men the friends of you and Bishop?" and "Have they received the new religion, or not?"

We left Mota the same day, bound direct for the Solomons, our visit to Santa Cruz being postponed till we should have the Bishop with us.

A very gentle breeze wafted us to Jugi on Monday, June 12th, where we landed a boy, and then stood over to Wano, San Cristoval. The wind falling still lighter, Mr. Atkin lowered his whale-boat, hoisted sail, and, with Mr. Bice and a select party, went on shore, bathed, and interviewed the people and the place, it being Mr. Bice's first tour among these northern islands. Here we left Stephen, Joseph, and Samuel, and then started for Florida, which we reached next day, the 14th, from N. I., having travelled a distance of about 1,400 miles. We were at once boarded by a party of clamorous friends, among whom were Takua and Sauvni, who immediately opened their treasure-bags, the invitation to trade being responded to by our white crew, even to the neglect of their duty.

We were a large party for the shore: Dudley, Charles, Simeon, Alfred, Takisi, Marapile, Salea, Babaleo, Parapolo, Bula, Rev. C. Bice (to look round), and Rev. J. Atkin, captain of the boat. Many and weighty were the impediments, but, with the aid of my new little boat, "Na Lionto"—"The Goodwill," we all landed at once. There was no attempt to steal or snatch anything, although nothing would have been more easy. The gunwale of the boat was hidden from stem to stern by black hands, which, however, refrained from officially carrying off any article, so that I was able to select friends, and entrust to them the portage of our goods, which in every instance was faithfully performed.

My little centipede of a house, which I had anticipated might have been burnt or tapued to desolation, still stood upon its array of crooked legs. Its interior was swept and in good order, while the worthy housekeeper, Subasi, sat on the threshold, waiting for the marks of approbation which he felt were his due.

September 24.—An event has just occurred of such awful magnitude as to eclipse all others. Leaving them, therefore, I shall confine myself to the narration of certain facts, and rumours founded on fact, which came under my notice at Florida—facts which form a fit prelude to the

terrible tragedy enacted before our eyes on the 20th inst., and under whose influence we still reel.

1. On July 11th, I was informed that a "Sydney" vessel, having a large number of blacks on board from Isabel, Javo, New Georgia, &c., had killed nine natives at the western end of the island. The names of the men were given me at the time, and were so often correctly repeated by successive relators of the affair, that I soon lost all doubt that they had been actually killed.

2. On the 18th, Takua came to me, in alarm and anger, to say that the kill-kill vessel had anchored about four miles from Boli, being hidden by a large rock called the Pig. To-morrow she would be here, and what was he to do—"to kill, or to be killed?" And "how was it that Bisopé and you came first, and then these slaughterers? Do you send them?" I told him it was our wisest course to remain quietly on shore; but that if they landed, and attempted to burn house or kill man, then "kill! kill! utterly!" "Your words are the words of a chief," said he, and retired. When we three Christians were gathered together in my little house that evening, our prayer to be kept free from danger acquired a new meaning.

Next morning, to our great relief, the vessel was reported in the distant offing, heading for Malanta. On the 17th I visited the village of the murdered men, where the poor desolate women were still holding a tangi over their lost husbands, sons, and brothers. The simple creatures offered me a pig if I would avenge them. The homes of the slaughtered were laid waste, cocoa-trees felled, houses burnt, and canoes battered. The people said they were very angry, and would take vengeance upon the first vessel that came in their way. Their plan of throwing fire on the sails of the vessel did not appear to be very practicable.

3. On Sunday, August 13th, a vessel very much like the "Southern Cross" hove in sight from the westward. Large numbers of people having already gathered together to wait for the Mission vessel, the excitement was very great as she made a bold tack in-shore. We then perceived that she was a stranger, and I warned the people against "paddling her," as they say here, lest they should meet the fate of the Boroni and Olevuga victims. At length she hoisted a flag, and some canoes put off to her. Dudley Lankona reported that they tried to induce him and others to go, saying that Bishop and B—— were bad, but that they themselves were very good, and that there were lots of tobacco and pipes in store for any one who would go with them. Dudley and his fellow paddlers came off empty, with their fruit, &c., unsold. which did not add to the popularity of that class of vessel. While I was sitting on the beach, waiting the return of the paddlers, another vessel appeared white on the horizon. This was reported by No. 1 to be

a "killer," whereat the temper of the people was naturally much irritated.

Next morning, to my annoyance, there lay No. 2, becalmed within easy paddling distance. Dike was very anxious to lift a war-fleet, and go and kill, but I said I would pull off in "Na Lionto," with my disciples, and ascertain the true character of the vessel. She proves to be the E——, M——, master, of New Zealand, but lately from Tanua, New Hebrides, where M—— has property, for which he was seeking labourers. There were one or two Aubryns lads on deck ; but Charles said to me there must be some more *inside* (the hatches being closed). I rather pooh-poohed the idea ; whereupon he said, "Look at all that food," pointing to a great copper of yams ; "that's too much for those we see." He was right, for M—— had visited St. Cristoval, and had acknowledged to the Rev. J. Atkin that he had twenty-nine natives on board. Poor wretches ! what a purgatory my two hours' visit must have occasioned them ! Captain M—— was naturally hurt at the bad character given him by the other vessel, and honestly said, "If I got a chance to carry off a lot of them I'd do it, but killing isn't my creed." He said he wanted six of these fellows. I said "if any choose to go, let them go, by all means." When I informed him of the plot against his life, he said, "By G—— ! let 'em come !" When I hinted at the possibility of the natives attacking him, he pointed to the ceiling of the little cabin aft, which was well-nigh covered with about six muskets, "And that's only a few of 'em : we've got lots more. Let 'em come, and we'll give it 'em pretty strong !" I have my doubts about its proving all *give*. I imagine he would have to take a good deal, for his crew were a most lugubrious-looking set of men. The mate was a broken-down captain, with one of his eyes fixed in an eternal stare, a face of preternatural longitude, and a body of considerable length, without life enough to animate it throughout. There was not a healthy-looking hand among them, except a fat half-caste, who M—— said was getting stupid on it. I was invited into the cabin, where M—— poured me out some pure gin, helping himself at the same time. He drank, and wished me "success !" I said I was sorry I could not return the compliment. I should think he would be a kind master—this jolly, lawless, smuggling Scot, who from his decks surveyed a fine canoeful of about twenty souls, or rather bodies, from his point of view, exclaiming : "Ah ! my fine fellows, if your friend wasn't here, I'd have the whole lot o' ye ! Just a nice day's haul !" Captain M—— expressed it as his opinion, that it did them good to take them away from their homes ; to which I replied, "Possibly so, but that we preferred their going to Norfolk to any other place. His retort was, "The planter must live !" "Well, if black labour is necessary, you must go and get Chinese, who don't mind leaving their homes, and are, moreover, a

harder working, more intelligent race." "So they are; and I believe it's because they *have* been taken away from their homes more." It was some little time before he discovered that I was a clergyman, for (owing to the climate) there was nothing in my dress to indicate it; at length he found it out by some expression of mine. "Oh, you're a Missionary, are you?" He must have thought I was making cocoa-nut oil on shore. "Yes," I said, "I am." "Well!" he exclaimed, "wherever ye go now-a-days there's Missionaries; who'd ha' thought you'd got this fur down!"

From M—— I learnt that the vessel of yesterday was a Queensland vessel, with a dignitary on board called a Government Agent, of whose majesty my Scot spoke in awful whispers. Considerable trade was done on board during our visit. I found the people on shore in a very bad humour; Takoa sent for me to go and talk with him. He asked me how many men there were on board, and wanted to know a reason why he should not go and attack them; for they were evidently bad men, and would the Bishop grant it? &c. He then went and furbished up an old musket, given him by some most indiscreet person on board H.M.S. "Curaçoa." Dikea also brought forth his, and asked me to get out the ramrod for him, which I did, at the greatest risk to the entire weapon, for the muzzle crumbled under my touch.

4. We had scarcely recovered from the perplexity and disturbance caused by the above intrusions, when we were startled anew by a report that four men had been killed at Vura, about five miles on the Pavu side of where I was staying. The names of the victims were given with the same precision as before. They were killed on the 17th of August. Five men had "paddled the vessel." The survivor I saw. He was a youth named Sorova. This is his story:—

In the afternoon two canoes paddled the vessel; in one, Sorova and Pangesi; and in the other, Kili, Kopi, and Niagana. They went off to trade, but the vessel, which had already traded at a neighbouring place, refused to buy anything from them. Sorova's canoe was moored astern, and as he looked up he saw four blacks (from Ysabel, he thinks). Presently a Sydney man got down from the vessel, and sat in the bow of Sorova's canoe. He then stood up and capsized the two canoes, and the men all fell into the water. The white man caught hold of Sorova's belt, which broke, and enabled him to seek refuge right under the stern. There he remained, until, watching his opportunity, he struck out for the shore, when the vessel made a shoreward tack. He saw a boat come round from the other side of the ship with four men in her (he says white men, but that may mean light-coloured natives) who proceeded to kill his companions, the order of whose death he gave me:—1. Kopi, 2. Kili; 3. Pangesi; 4. Niagana. This took place about twenty yards from the vessel. The victims were first belaboured with the oars, then fallen upon with tomahawks, &c., and finally beheaded, their heads

being taken on board, and their bodies thrown to the sharks. This done, the vessel tacked about as if looking for something, which Sorova had a strong suspicion was for himself; for "were there not five men? and only four heads?" "But how is it they did not see you?" I asked him. "Because the waves hid me," he answered.

5. The Bishop was now overdue, and the one cry was: Why do all these vessels come, and the Bishop does not come? On August 28th, there was a shout of *two* vessels. Next morning a large black brig was laying a little to leeward of the landing-place. In spite of warning, one small canoe with five paddlers went off to the vessel. Before they reached her we saw two boats put off from the brig, which fell upon the canoe, one on either side. A conviction of the sickening scene which was impending prevented my looking steadfastly out to sea; but presently the whole populace on the beach gave a series of staccato shouts, as if they were all being beaten with one rod. "They are killing our friends before our eyes," shouted Dikea. "Away! Let us have vengeance!" And in the twinkling of an eye the whole mob rushed into the big canoe-house, and launched a war-fleet, every man seizing the first weapon which came to hand. I caught passing glances of friendly faces distorted with rage: among others that of Subasi. They were at sea with a shout in a few minutes, and flew across the calm water, Dikea standing in the middle of his canoe, bearing a long ebony spear, and urging his people to the fray. Fortunately, the boats did not wait for them. They were hauled up and the brig went off, with all sails set, in a wonderfully short space. The names of the victims: Dokosi, Langasia, Lilia, Puko, Upe. "Five fighting men gone!" said Takua.

Thus we have had fifty men taken away under false pretences, and eighteen murdered in cold blood, in this small island in a few months' time. Had the people taken my life in exchange, who would have been surprised?

Then arose the *tangi mate*, and the smoke of the *kere vale* (house burning). Every one was red-eyed; all—men, women, and children—were crying, some in rage and some in sorrow. "Let not their pigs be killed!" said Takua; "we will give them to Bisopé, and he shall avenge us!"

As I sat in my house in the noonday heat, utterly perplexed and very sad, Dikea came in, violent and angry, and said, "My humour is bad because Bisopé does not take us about in *his* vessel to kill-kill these people!" I said, "Talk to *him* about it; he would not suffer his vessel to be desecrated by such bloody work. These men do only what you have done. You killed eight men when I was here before, and took their heads." He turned on his heel, and leapt down the ladder without another word.

That was indeed a gloomy afternoon. "Why does not the Bishop

come?" sighed Edward Wogale and I, and as we walked sadly in-shore (the poor fellow's eyes being unequal to the glare of the sandy beach), and, reaching a pretty spot where a stream rushed babbling by, we sat down, two melancholy men, upon a boulder-stone. What explanation could I offer to those fierce men and wailing women, whose cries fell upon our ears as we sat praying that our sadness might be turned into joy? "Why does not the Bishop come? Eleven Sundays gone now!"

Next day our hearts revived. There was a strong trade blowing, and, as I sat and wrote, the wind increased, and hummed in the feathery-headed cocoa-nut trees above, and puffed in at my little door, swinging the hanging clothes and scattering books and papers. I *felt* that the "Southern Cross" was near. I paused, now and again, for the gathering shout of the hill-tops. Yes! There it is! Hurrah! Thank God! "It is not 'Bisopé'!" they cry. Poor creatures! they have been too often deceived for that! I go out upon the beach, and see a bellying sail rushing on towards us. Is it going to pass seaward or shoreward of Laga-le?* Yes, shoreward it comes! Thank God, for this joy of the morning! The people are all melting from their stern mood of yesterday. As, from the top of his coral wall, we watch her pressing on, Takua says to me, "Let Bisopé only bring a man-of-war, and get me vengeance on mine adversaries, and I shall be exalted like—like—like—our Father above!"

"Yes, that's Bisopé!" I said, and left him, to put up a few things.

And the Bishop truly it was. He asked me a few hasty questions, and gave me hasty news. "Are the people quite friendly?" "Yes, quite so." "Then we'll anchor the vessel." "Can you sleep a night on shore?" "Yes; meet me at Sara in an hour." And off went the boat to the vessel, and the vessel to cast anchor at Sara.

The reaction from yesterday was very great: the people clasped my hand, exclaiming, "How good and kind your vessel is! and how cruel are the others!" and their tears flowed for joy to-day, as they had done yesterday for sorrow.

When we met in the afternoon, the Bishop told me that the island of Mota was in a most happy state. Young and old were in earnest in wishing to cast off their old bondage, and enter into the glorious liberty of the children of God. He had baptized as many as ninety-seven children on one occasion. He was constantly waylaid and asked questions. The common talk in the *gamals* and *salagoros* was of what the Bishop had said the previous day. Nothing could be brighter or more hopeful. The Bishop saw the fruits of his labours. We were to stop at Mota on our return, for there more baptisms were to take place; and perhaps George would be ordained Priest. Such were our happy plans. Home letters completed the joy of that welcome hour.

* A small islet off Belago. Our vessel is the only one which passes inside of it.

The vessel was of course crowded with people buying and selling, and our decks resembled a busy fair. Next day we made up our party of ten.

We reached Savo next day, and the Bishop left Wadrokal and his party to form a school and Christian nucleus there. It is a small volcanic island, with a language quite unlike any of the surrounding dialects. For instance, the term for man is *mapa*; for moon, *Ktgega*. Wadrokal is a fine strong fellow, full of zeal, and possessing a cheery, genial manner. We hope he will do a good work there. He was an old scholar of the present Bishop of Lichfield. Labourers had visited the island, and had used violence in taking away their freights.

Thence we went to Ysabel, where the Bishop had an interview with Bera, the chief of the part of the island which we visit, but could not wait to see Capel Oka, who had crossed from Savo, and was inland.

On the 4th we spoke a small schooner called the "Cambria" B.C. (?) with natives on board for Queensland.

We now turned our thoughts towards Santa Cruz. A Labourer, which had called in at San Cristoval, about two months ago, had told Rev. J. Atkin that he intended to go to Santa Cruz. This caused us uneasiness, for, as many of your readers are aware, they have a strong prejudice against letting any of their people go, it being now over twelve years that the Bishop has called regularly, with few exceptions, but in vain. Their fierce, impulsive temper has been too often shown.

At length, on Friday the 15th, we sighted the pestle-like volcano, Tenakula, which was very active, and afforded us a grand spectacle; but the wind was blowing from a most unusual quarter, and we were detained near it for four days, at the end of which time we came up with Nupaka, one of a group of small islands near Santa Cruz, where we call first because the people here understand Maori, being Polynesian, and we can generally get hold of some one to act as interpreter at Santa Cruz, where we cannot make ourselves understood. No canoes put off—an unusual thing. But four hovered near the reef.

The Bishop, supposing that they did not understand the movements of the vessel, owing to the unusual wind, put off in the boat at half-past eleven, taking with him the Rev. J. Atkin, Stephen Taroaniara, James, and John. We watched their movements from the vessel.

After gaining the canoes, the whole party moved slowly shorewards along the reef, the boat being unable to cross the reef because it was low water. In about two hours' time the boat pulled off to us. The Bishop was not in her. An arrow was stuck through John's cap, and Mr. Atkin said "We are all hurt."

This was the account:—Unable to land in the boat, the Bishop had gone ashore in a canoe belonging to two chiefs whom he knew—Taula and Motu—leaving Mr. Atkin in charge of the boat which remained in company with the canoes, then reinforced, and four in number, as before.

In about three-quarters of an hour, a man suddenly rose in one of the canoes, and saying "Have you got anything like this?" let fly an arrow which was accompanied by a volley from his seven companions, the boat being about ten yards distant from the canoes. Mr. Atkin was shot in the left shoulder, John in the right one, and Stephen trussed with six arrows in his shoulders and chest.

These arrows are about a yard long, heavy, and headed with human bone, acutely sharp, so as to break in the wound.

The Bishop was still ashore. Mr. Atkin, with Mr. Bongarde, the mate, Charles Sapi, Joseph Wate, and others, put off again in the boat, *well armed!*—for such is the resource to which these wicked traffickers reduced us—to ascertain his fate. Meanwhile I extracted five arrow-heads from Stephen's body; the sixth, in the region of the chest, was beyond my reach. "Kara i Bisop!" exclaimed the poor fellow. "We-two, Bisop!" The tide had now risen, and we saw the boat pull over the reef. No canoes approached—but a tenantless one, with something like a bundle heaped up in the middle, was floating alone in the lagoon. The boat pulled up to this, and took the heap or bundle out of it and brought it away, a yell of triumph rising from the beach. As they pulled alongside they murmured but one word, "The Body!"

Yes, our dead Bishop's body, wrapped carefully in native matting, and tied at the neck and ankles. A palm frond was thrust into the breast, in which were five knots tied—the number of the slain, as they supposed, or possibly of those whom his death was meant to avenge.

On removing the matting, we found the right side of the skull completely shattered. The top of the head was cloven with some sharp weapon, and there were numerous arrow-wounds about the body. Beside all this havoc and ruin, the sweet face still smiled, the eyes closed, as if the patient martyr had had time to breathe a prayer for these his murderers. There was no sign of agony or terror. Peace reigned supreme in that sweet smile, which will live in our remembrance as the last silent blessing of our revered Bishop and our beloved friend. We buried him next day at sea.

JOHN COLERIDGE PATTESON.

THE GOOD SHEPHERD GIVETH HIS LIFE FOR THE SHEEP.

Our loss was not yet complete. Mr. Atkin became suddenly worse on the 26th, and spent a night of acute pain; the whole nervous system was being jerked and strained to pieces. Almost leaping from his berth upon the floor, in his intolerable agony, he cried "Good bye!" and lay convulsed upon a mattress on the floor. About seven o'clock on the morning of the 27th I asked him, would he have a little sal volatile? "No!" A little brandy? "No!" Did he want anything? "To die!" These were his last words, and after another hour's acute suffering he passed away.

Our thoughts now turned to Stephen, who was very restless. Joseph Wate, his nurse, was most attentive to him. That night his rest was destroyed by spasmodic convulsions; the struggle between his physical strength and the disease being violent in the extreme, and it was heart-rending to be unable to relieve him in any way. He died at twenty minutes to four on Thursday, the 28th, and the two friends were buried at the same time.

This looks like revenge, especially when coupled with the fact of the proposed visit of the "Labourer"; but while we condemn the unscrupulous conduct of those kidnappers, there is but little excuse for those two chiefs who took the Bishop on shore, for they knew him well. But then, again, who can tell what terrible law of *utu* prevails among this wild race, which may be satisfied only with most precious blood? Mr. Atkin overheard some remarks made by one of these men, to the effect that the Bishop was *tapu*, but did not understand its purport at the time. A small kit of yams was put into the boat by those who fired upon it!

With numb hearts and shaken nerves, we worked our lonely way to windward. Our water being very low, and our yam-bins nearly empty, the vessel was very light and fell to leeward in the most disappointing manner, helped by a strong set, insomuch that when we hoped to have found ourselves, and indeed believed ourselves to be, off Great Banks's Island, within nine miles of Mota, we discovered that the land we had made was Espiritu Santo, forty miles to leeward! We reached Mota, however, at last, on Wednesday, October 4th.

Sadly in want of food, we were disappointed to hear that there was none on the island, and that they had to buy it from their neighbours. Moreover, the news of the Bishop's death stunned all those who would otherwise have given us help.

The Rev. George Sarawia had had trouble too. Edmund Qarat, who should have been his right hand, the cleverest of our converts, but with ungovernable, or at least ungoverned passions, had deserted the station and was disgracing his Christian profession. William Qasfar, who had been left at Saddle Island with a boat, and orders to take George about, had not been near them for some time. All, all, looked black. If any one needs the Church's earnest prayers at this time, it is this faithful and wise deacon, left in loneliness and sorrow, and with heavy responsibilities weighing upon him. Among the letters he entrusted to my care was one to the Bishop of Lichfield, his first tutor.

Our want of food and water prevented our staying at Mota as long as we could have wished, and in three hours' time we were working up to Star Island in the hope of obtaining supplies there. But, although we had a good working breeze, and the distance was short (about forty miles), we reached it only the second night, too late to go ashore, the schooner having little more hold on the water than the toy ships manu-

factured by our lads out of their cocoa-nut husks, which strew our wake.

We determined, therefore, to press forward to our southern watering-place in the island of Aurora (which we are thankful to say has *not* disappeared) and which we reached this day (Oct. 6th) at noon. We are now at anchor. This afternoon we worked very hard, and to-morrow we hope to fill up with water and yams, and start for Norfolk Island, where the terrible wounds will have to be re-opened, the awful tale re-told !

October 18th. Norfolk Island. We arrived here yesterday, turning the joy of our few friends into sorrow by the sad tale we had to tell.

The surviving members of the Mission met yesterday evening to decide upon the best course to be pursued at once. The law of the Church in New Zealand gives us the right of recommending a successor to the General Synod of the New Zealand Church, a right of which we deem it just to avail ourselves ; but of course nothing formal nor final resulted from our hasty conference. In this our emergency, we naturally turn for advice and help to the great and noble founder of the Mission. Meanwhile, the law directs that the work be carried on by the senior member, by order of ordination, of the Mission staff—in this case the Rev. R. H. Codrington, who has declined the proposed recommendation of himself as successor to the vacant See.

I N M E M O R I A M.

BISHOP PATTESON.

BY THE EDITOR.

 RIEVIOUS as are the tidings which reach us from the Pacific, they should neither take us entirely by surprise, or lead us to think that anything has happened the probability of which had not been clearly foreseen. The cost of pursuing the particular plan of action peculiar to the Melanesian Mission was duly counted, and has now been deliberately paid. All other European Missionaries have commenced their work amongst these islands by sending forward trained natives from some place already civilized. Landing them amongst their savage countrymen, they would leave them for weeks or months, sometimes for years, and then return, to find them either killed or surrounded by a body of attentive listeners, won by their earnestness and devotion to listen to the story of the Cross. When a footing had thus been made, Europeans, at a risk of life scarcely less, would go and settle with them, only too often to fall victims themselves to the suddenly-aroused fears,

or superstitions, or anger of those whom they sought to teach. In no way could the work be carried on without great and constantly-recurring danger.

The main difference between Bishop Patteson's plan and any which had ever been adopted previously, was that it concentrated all the danger upon the leaders of the enterprise. It was as chivalrous in daring as for more than twenty years it has been eminently successful in operation. But, alas! the risk, especially in visiting new islands, was a constantly-recurring one. Again and again has Bishop Patteson's life, as so often that of Bishop Selwyn before him, seemed to tremble in the balance. Only a few years back two of his companions fell at his side, stricken down by a volley of arrows shot by the very people at whose hands he has now met his death, and who apparently think as little of shooting a poisoned arrow at a stranger as a schoolboy would of throwing a stone at a bird. Under ordinary circumstances, the only methods of defence trusted to, when precaution had proved useless, or confidence misplaced, were precarious enough; but on any occasion of special excitement or anger arising, they were evidently wholly inadequate. To call out to a number of fierce savages, with their bows full drawn, "Shoot away—all right!" and to disarm them by the very appearance of abashed unconcern; or to remain seated as a man rushed on with uplifted club, and to trust to the effect of dangling a few fish-hooks in his face, were methods of proceeding which, however successful on former occasions, were terribly inadequate to deal with men excited to a pitch of madness by seeing their friends and relations decoyed away and carried off they knew not whither.

It is only a few weeks since, in what to some might have seemed terms of exaggeration, we drew attention to Bishop Patteson's own report upon the subject of this kidnapping of the Islanders. In that paper he speaks of the greatly increased risk to himself and those with him. His work could only be carried on at all by assuming a confidence in the people he visited. His chief safeguard was in the manifest sincerity of his professions of friendliness. Well did he know what would be the result, if he happened to follow in the footsteps of those who had made and given the lie to similar professions, especially if they had professed to come from the Mission schooner.

Still he would not cease from his work; by anticipation he actually "prayed for his murderers," that all allowances should be made for them, and his death not revenged; and then calmly and cheerfully went on with his work, knowing that his time was in God's hands, and content to leave to Him the decision whether His cause would be the more advanced by his life or by his death.

For a full and complete memoir of the life and work of Bishop Patteson, the materials are, we imagine, unusually ample. His long-

continued separation from those to whom he was so closely united by ties of the warmest affection, led to his writing regularly and at great length. At the same time the brightness of his character, the exceptional nature of his work, and the singular clearness of his style, all combined to lend a peculiar charm to his letters and journals, and not seldom to give them an air of fascination and almost of romance.

There is but one man living who can produce such a life of Bishop Patteson as we hope to see.

In the letters and journals there will be missing links to be supplied, obscure allusions to be explained, hints to be followed out, narratives to be completed, theories to be discussed, and conclusions to be deduced. Bishop Selwyn, the originator and first leader of the enterprize, alone possesses all the requirements indispensable for such a task. Should he undertake it, the Church will owe him a debt of gratitude never to be repayed—a debt greatly enhanced by the knowledge of the serious tax upon his time and energies, which, in the midst of his present laborious life, such a work would entail.

The benefit which such a work would confer upon the general cause of Missions it is impossible to over-estimate. If the life of Mackenzie did much, what may we not hope from a record of heroism crowned with so ample a success as that which remains a standing memorial of him who has now passed from us?

Of the many graceful tributes of respect and admiration which the public press of this country have already paid to the memory of Bishop Patteson, a short biographical sketch published in the *Literary Churchman** is especially remarkable for the amount and variety of the information which it gives, and the appreciation of his character with which it is written. The particulars of his early life seem to bespeak the hand of one who could write from personal knowledge :—

“ John Coleridge Patteson, son of one judge and nephew of another, was born on the 1st of April, 1827, and brought up in a joyous, peaceful home, full of family affection and cheerfulness. His mother was Frances Duke Coleridge, daughter of Colonel Coleridge, of Ottery St. Mary, and sister to Sir John Taylor Coleridge. There seems to have been always a bright goodness and conscientiousness about him, rendering him beloved by all and thoroughly trusted: one of those boys about whom there is no uneasiness, and who grow up simply and evenly, and, though of excellent abilities, not attracting any extraordinary attention; studying dutifully, though not enthusiastically; and thoroughly boy-like in a wholesome love of sport, mirth, and exercise.

“ He was educated first at the old foundation of Ottery St. Mary, and afterwards at Eton; and it may be worth remembering now, that at the last montem but one, in the throng of boys and carriages, Coleridge Patteson was entangled for a moment against the wheel of the royal carriage, and would have been drawn under it, had not the young Queen herself, with ready helpfulness, held out her hand: he grasped it, and the aid saved him. The Queen’s carriage rolled on; and probably she never knew whom she assisted.

* See *Literary Churchman*, December 9th.

"His College at Oxford was Balliol, but he afterwards became a Fellow of Merton, and so continued after his Episcopate began, until his father's death made his private fortune beyond the sum permitted to a Socius. He seems to have grown up with an unvarying purpose of taking Holy Orders, ever since he had, as a little child, longed to say the Absolution, because it would make people so happy; and no sooner was he ordained than he obtained the curacy of Affington, a small new church, freshly built on the outskirts of Ottery St. Mary.

"The place is in a rich and delightful part of Devonshire, within an easy walk of Feniton Court, where his family had established themselves on Sir John Patteson's retirement from the bench; and in the midst of many other relatives and friends, all fondly attached, and living in close intercourse. Nothing could have been imagined as more delightful to a young clergyman than thus at once to "dwell among his own people," and to have the fresh interest and zest of gathering in a scattered flock.

"But a far higher call awaited him. He had been but two years at Affington when the Bishop of New Zealand made his memorable visit to England in 1854, the same which stamped the Missionary spirit on Charles Mackenzie, and was also the turning-point with Coleridge Patteson. He freely, and with his whole soul, offered himself to work under Bishop Selwyn; and his father, an aged man, though well knowing that there was little chance of their ever meeting on earth again, gave up his first-born son to His Master's service, with the fullest and most cheerful faith. His mother had been dead some years; but the home he left was one of united cheerfulness, brightness, and love, such as might to many have been a snare, by withholding them from the higher call; and yet the thought of it seemed, in future years, not to sadden but to brace him who left it. The love he had been nurtured in there came back as strongly as ever from the other side of the world, not in repinings, but expanding upon all who came in contact with it. It was already known that he had an unusual aptitude for languages: and so rapidly did he learn Maori, on his passage to New Zealand with Bishop Selwyn, that the natives, on his first arrival, asked the uncomplimentary question of one of the senior clergy of the Mission, why 'he did not speak like Te Patehana.' This very remarkable power, which almost amounted to the gift of tongues, together with a constitution congenial to warm climates, and a genius for seamanship, marked him out, in Bishop Selwyn's eyes, from the first as the chosen instrument for the evangelising of the islands, which, at that time, formed part of the then enormous diocese of New Zealand, which absolutely was like the clove of an orange, reaching from pole to pole."

Already Bishop Selwyn had made more than one voyage amongst the group of islands which he was anxious to evangelize, and had fairly inaugurated the plan of operations, which has ever since been acted upon. The islands lying nearest to New Zealand and furthest from the Equator had for many years been occupied by European Missionaries, chiefly those of the London Missionary Society. But those lying nearest the Equator were quite uninhabitable by Europeans during the greater part of the year. To meet this difficulty, Bishop Selwyn had determined to cruise about among them during the cooler months of the year, and to bring away any of the native lads who might be entrusted to him, keep them in New Zealand during the summer, and then, before the winter set in, take them back to their homes.

Bishop Selwyn made his first cruise amongst the islands in 1849. For some years he had been in the habit of visiting the various places on the coast of New Zealand in a little schooner of only 22 tons, the "Undine." In this tiny craft he safely accomplished the 1,000 miles which divided New Zealand from the Loyalty and other groups of islands, and after cruising about amongst them for some time, and landing wherever there were no actual signs of hostility, he returned with his first five scholars, who were speedily installed at St. John's College, Auckland, an institution originally established by the Bishop for training young Maories for the ministry.

In 1851, a new and larger vessel, the "Border Maid," having been obtained, the Bishop again started for a four-months' cruize, which he repeated in 1852 and 1853, each time bringing back a larger number of scholars. After his return from England with his new fellow-worker, and future successor in the work, he still continued for another six years to make frequent voyages to the islands, and to superintend the work at Auckland.

On two occasions during this time Mr. Patteson remained for several months at one or other of the islands to keep a winter school. Thus, both by his residence amongst the people, and by his constant and familiar association with the lads brought from the various islands, he gradually obtained so thorough an insight into the whole work, that the Bishop no longer hesitated to hand over to him the sole responsibility of carrying it on.

"I wish" he writes at this time, "you could see him in the midst of his thirty-eight scholars at Kohimarama, with thirteen dialects buzzing round him, with a cheerful look and cheerful word for every one, teaching A B C, with as much gusto as if they were the X Y Z of some deep problem, and marshalling a field of black cricketers, as if he were still the captain of the eleven in the upper fields at Eton; and, when school and play are over conducting the polyglot service in the Mission chapel."

The rare combination of mental and physical gifts needed in one who was to be at the head of such an enterprise was such as might well make it a matter of thankfulness that one possessing them all in so high a degree should be found. "The cool calculation to plan the operations of a voyage, the experience of sea life which would enable him to take the helm in a gale of wind, to detect a coral patch from his perch on the foreyard, or to handle a boat in a heavy sea-way or rolling surf, the quick eye to detect the natives lurking in the bush, or secretly snatching up bow and spear, the strong arm to wrench their hands off the boat," were some of the minor qualifications which had so often stood Bishop Selwyn in good stead, and which were not likely to be wanting in an ex-captain of an Eton eleven, who had served a seven years' apprenticeship to the work. Then, too, "his

peculiar gentleness, combined with firmness—the *suaviter in modo, fortiter in re*—so especially required in dealing with the native races; his power of attaching others to him and himself to them, all combined to point him out as peculiarly suited to the work to which his whole life was now to be formally dedicated.

The consecration took place on St. Matthias' Day, 1861, in St. Paul's Church, Auckland, the Bishops of New Zealand, Wellington, and Nelson, officiating, and Bishop Selwyn preaching the sermon. The scene was altogether a very striking one, especially the actual moment of consecration, when one of the Melanesian lads—Tagalana*—came forward to hold the Prayer-book for the Bishop to read from, making himself a sort of living lectern for the occasion.

Long, doubtless, would Bishop Selwyn's concluding words dwell upon the mind of him to whom they were addressed, and well may many who heard them recall them now.

" May Christ be ever with you: may you feel His presence in the lonely wilderness, on the mountain top, on the troubled sea! May He go before you with His fan in His hand to purge His floor! He will not stay His hand till the idols are utterly abolished. May Christ be ever with thee to give thee utterance, to open thy mouth boldly, to make known the mystery of the Gospel! Dwelling in the midst of a people of unclean lips, thou wilt feel Him present with thee, to touch thy lips with a live coal from His own altar, that many strangers of every race may hear in their own tongue the wonderful work of God.

" May Christ be ever with you! May you sorrow with Him in His agony, and be crucified with Him in His death: be buried with Him in His grave, rise with Him to newness of life, and ascend with Him in heart to the same place whither He has gone before, and feel that He ever liveth to make intercession for thee, 'that thy faith fail not!'"

To realize the kind of work in which Bishop Patteson was from henceforth to be the chief actor, we must now picture him to ourselves in his various employments.

Here, for instance, are two accounts, by different writers, of his method of proceeding on visiting an island for the first time, which will equally well serve the purpose of illustration, though referring to a period prior to his consecration:—

" Leaving his boat some yards from the reef, where some hundred people are standing and shouting, he plunges into the water, carrying no end of presents

* In a letter written only last summer, one of the clergy of the Mission describes a visit which he had been paying to Henry Tagalana and his wife:—"Our party here," he says, "centres round Tagalana and his wife. He is the eldest of a large family, who have come in succession to the Bishop. The way of life of the eight Christians here is very pleasing. They live in one house, the best in the village. After bathing in the morning, they have prayers and a hymn, which, as they are all singers, sounds very well. In the evening, after prayers, which people stand outside the house to hear, Henry and William go and sit in the two or three principal places and talk to the people."

on his back, which he has been showing to their astounded eyes, out of the boat. He probably has learnt from some stray canoe the name of the chief; he calls out his name: he steps forward. The Bishop hands him a tomahawk, and holds out his hand for the chief's bows and arrows. The old chief, with innate chivalry, sends the tomahawk to the rear, to show that he is safe, and may confide in him. The Bishop pats the children on the head, gives them fish-hooks and red-tape. Probably he has with him a boy from another island, and brings forward this sample, and tries to make them understand he wants some of their boys to treat in like manner. Meanwhile the Bishop's eye is on the watch, and on one occasion he observed Mr. Patteson walking on inland too far, and the men drawing him on. He called him back, and afterwards said to him, ' Didn't you see those bushes alive where you were going? '

" The whale-boat is manned with four good rowers. The Bishop and the Rev. J. C. Patteson keep a good look-out whilst approaching the island: the natives having previously shown their willingness for communication, by lighting fires and calling. If, as the boat approaches, a part of them retire into the bush, with their bows and arrows, and send their women and children away, it is a bad sign: mischief is intended; but if all remain together, the Bishop and Mr. Patteson generally swim through the surf to the beach, leaving the boat at a short distance, the risk being, lest, touching the shore, the natives might detain it for the sake of the iron which they are anxious to obtain. After the party have landed, they distribute fish-hooks, beads, &c., to the chiefs, exchange names, write them down, &c. After staying a short time, they swim back to the boat. Thus an intercourse is begun. These preliminary visits are sometimes perilous. I know of two instances in which they were shot at—one at Santa Maria, the other at Malicolo; but a kind Providence has always kept them from harm."

" The plan which he adopted when visiting quite new islands was to take absolutely nothing with him, except a book for writing names and words of the languages, which he kept in his hat, as the only waterproof receptacle about him: so much of what he did being done by the assistance of wading and swimming."

The work on shore, on islands which had been previously visited, was necessarily of a very varied character. A single illustration will suffice to give some idea of its general character:—

" In the afternoon the ' Southern Cross' was lying becalmed off Bauro, in San Cristoval, a lovely island in the Solomon group. . . . First we went to Iri's boat-house, where we saw three new canoes, all of exquisite workmanship, inlaid with mother-o'-pearl, about forty feet long. . . . Then we went to Iri's house, the council hall, long, low, and open at both ends, along the ridge-pole were fastened twenty-seven skulls, two but recently placed there, and not yet darkened with smoke. There we sat down, and the Bishop, who had brought his book of their language on shore, talked to them, and gave almost a little lecture in this Golgotha, alluding plainly to such unsightly ornaments, and saying that the great God hated wars, and fighting, and all such customs. . . . Four lads had already made up their minds to come away with them. . . . The people crowded to the beach to see them off: Iri walking up to his waist in the water."

During the long and constant voyages, which the plan of the Mission involved, the time was as regularly occupied as on shore:—

" The hold of the Mission-schooner was fitted up as a school-room, all our

hammocks being taken down ; and here the Bishop and his fellow-workers kept school at regular hours, occupying the time and thoughts of their charges as on shore."

We must next try to imagine the Bishop engaged in the various occupations incidental to his work, first at Auckland and afterwards at Norfolk Island :—

" The Bishop, with pen in hand and ear intent, begins his questions to a group seated on the floor. First may come a set of Sesake lads, who will divulge very little of and about their mother tongue, and making it a matter of hard pumping to get at anything. To this party a printer will enter with a proof-sheet of some other dialect, and the Sesake men go to sleep and rest their brains. By-and-bye a Mota set appears, and these, too, are quiet and silent, not to say dull. Now and then a meaning is given, or a word used which seems to let in a ray of philological light upon researches into other tongues, to have affinities, and open out vistas, which it is quite cheering to follow. The unlearned companion listens with admiring but ignorant attention to the hunting-down of a word—a prefix or an affix, it may be—up Polynesia, down Melanesia, till it comes to earth in Malay, and there it is left, *en pays de connaissance*, for future consideration.

" The Bishop takes his full share from morning till night, not, indeed, the actual teaching in school, but elementary and more advanced teaching in things divine, according to the capacity of each class. Then, too, he has the constant teaching of the teachers, with the endeavour to make them, in some degree, masters of the principle of language, on the acquisition of which so much of their future usefulness depends. He has also daily readings with the young students, who are in different stages of knowledge.

" After evening school, the Bishop, his clergy, and his aides, retire mostly to their own rooms. Then quietly or shyly, on this night or the other, one or two, three or four of the more intelligent of the black boys steal silently up to the Bishop's side, and by fits and starts, slowly, often painfully, tell their feelings, state their difficulties, ask for help, and I believe, with God's blessing, rarely fail to find it."

Here again is a sketch, from the Bishop's own pen, of the scene in the school :—

" Come into the hall " (he says) ; " they are all at school there now. What do you expect to find ? Wild-looking fellows, noisy and unruly ? Well, it is true they come of a wild race, that they are familiar with scenes you would shudder to hear of. But what do you see ? Thirty young persons seated at four tables, from nine or ten to twenty-four years old. Some are writing, others summing : ' Four cocoa-nuts for three fish-hooks, how many for fifteen fish-hooks ? ' &c., &c. ; others are spelling away, somewhat laboriously, at the first sheet ever written in their language. Well, seven months ago no one on their island had ever worn a stitch of clothing ; and that patient, rather rough-looking fellow, can show many scars received in warfare. . . . Who is that older-looking man, sitting with two lads and a young girl at that table ? ' He is Wadrokal, our oldest scholar ; this is the tenth year since Bishop Selwyn first brought him from his island, and he is teaching his little wife and two of his countrymen.' Others, with bright intelligent eye and thoughtful look, are learning the Catechism ; some of them are very satisfactory candidates for Baptism : they are taught such Old Testament histories as bear most on the New Testament, and the gradual unfolding of the great Promise concerning the

'seed of the woman ;' and they grasp such teaching wonderfully ! Some of them are 'very clear-headed fellows,' most of them very docile and lovable. If you come in the evening, you will be most of all pleased to see these young people teaching their own friends, the less advanced scholars. We are all astonished to find them so apt to teach ; this is the most hopeful sign of all—no mere loose talk, but catechizing, explaining, and then questioning out of the boys what has been explained."

The chief events which have marked the ten years of Bishop Patteson's episcopate can only be very briefly alluded to.

In 1863, a terrible disease in the form of a violent dysentery broke out in the College at Auckland. Fifty out of fifty-two scholars were attacked, and at one time it seemed as if none could survive. Their sufferings, though borne with singular patience, were terrible. The dining-hall was now changed into an hospital, and the Bishop into the head nurse and doctor ; "night and day he nursed them—no task was too mean for him—washing and cleaning the poor fellows, making poultices, mixing medicines ; he lent a hand to all." All but six of the patients happily recovered, but the same disease re-appearing a few months later, six more fell victims to it. To the Bishop it was a time of especial trial and responsibility. "I can," he writes, "thanks be to God, fully believe that this is a dispensation of mercy ; He loves them—oh, how far better than I do ! . . . Often we had thought that some trial must come soon, and God sent it in the most merciful way. We may be tried—He only knows—by the far more bitter sorrow of seeing old scholars fall away, and the early faith of young converts grow cold. The trial—and it is a heavy one—has been given in the way in which we could best bear it now."

But a trial harder still to bear was to fall upon the Mission during the next year.

Several visits had been paid on former occasions to Santa Cruz, a large and very fine island. The people had a bad reputation, and generally came off to the ship in too large numbers to make it possible to hold much intercourse with them. They were a fine and warlike race, armed with bows and clubs, and wearing the usual armlets and necklaces, and strips of a kind of cloth made of reeds closely woven, and having their hair plastered white with coral dust. After several visits friendly relations had been established, and a landing safely effected at seven different places. In 1864 the Bishop again visited the island. Not wishing to risk any life but his own, he left the boat in charge of Mr. Atkin and two of the Pitcairners—Edwin Nobbs, a son of the clergyman of the settlement, and Fisher Young, a lad of about 17—and swam ashore alone. He had spent some time amongst the people at a village some distance inland, and it was only when he had reached the boat safely, that a volley of arrows was fired at them from a body of some 300 natives, who stood on the coral reef which he had just left. Fisher

Young and Edwin Nobbs were both struck, one in the wrist and the other in the cheek. After lingering in great suffering for some days both died of tetanus, and were buried at sea.

It is needless to say how great a sorrow this event proved to the Bishop. He never seemed wholly to recover it, and from this time forward, though the "remarkable serenity" which had always characterized him was deepened, he seemed to have lost much of his former mirthfulness and buoyancy.

In 1867 the head-quarters of the Mission was removed to Norfolk Island, where an estate of about 1,000 acres was granted on the opposite side to that already occupied by the Pitcairners. Here a group of Mission-buildings quickly sprang up, including a chapel, a large dining-hall, rooms for the Bishop and clergy, and cottages for a few native married couples.

Early in 1870 the health of the Bishop was such as to cause serious uneasiness. He was attacked with violent internal inflammation, and for some time his life seemed to be in danger. On his partial recovery—due to the great skill and care with which he was treated by the Rev. Mr. Nobbs—it was arranged that he should go to Auckland to be under regular medical advice. Here he slowly recovered, and by the end of October was enabled to resume his usual duties.

In the meantime the Mission had continued to make steady progress. Two students of St. Augustine's had joined the Mission and been ordained. As many as 160 Melanesians might be seen dining together in the "new hall" at Norfolk Island, whilst from all the islands where old scholars had been settled the most encouraging accounts were brought. The Bishop writes in his last report, "They were all, thank God! preserved from falling away into evil, and, with only three or four exceptions, were *actively* engaged in doing good. Their life at the station at Mota, the daily morning and evening prayers and hymns at Ava, their conversations with their relatives and friends, are producing good effects, and there was no instance of any scholar disgracing his Christian profession." The first ordained native clergyman, the Rev. George Sarawia, was also making good progress amongst his own people at Mota, and preparing the way for the general movement towards Christianity, recorded by the Bishop in his latest letters, and which seemed to him to justify his baptizing no fewer than ninety-seven children, "the whole Christian population being present as witnesses and sponsors."

For some time the Bishop had felt the gravest anxiety about the working of the so-called Polynesian Emigrant scheme. Only too well grounded, alas! were his anticipations of the result of the indiscriminating revenge likely to follow deceptions and atrocities practised by the traders. Letters received only a short time back from one of the clergy who had been staying in the islands, told of five shipwrecked men who

had been entertained most hospitably by the natives until an outrage committed in a neighbouring island led to their being all murdered in revenge!

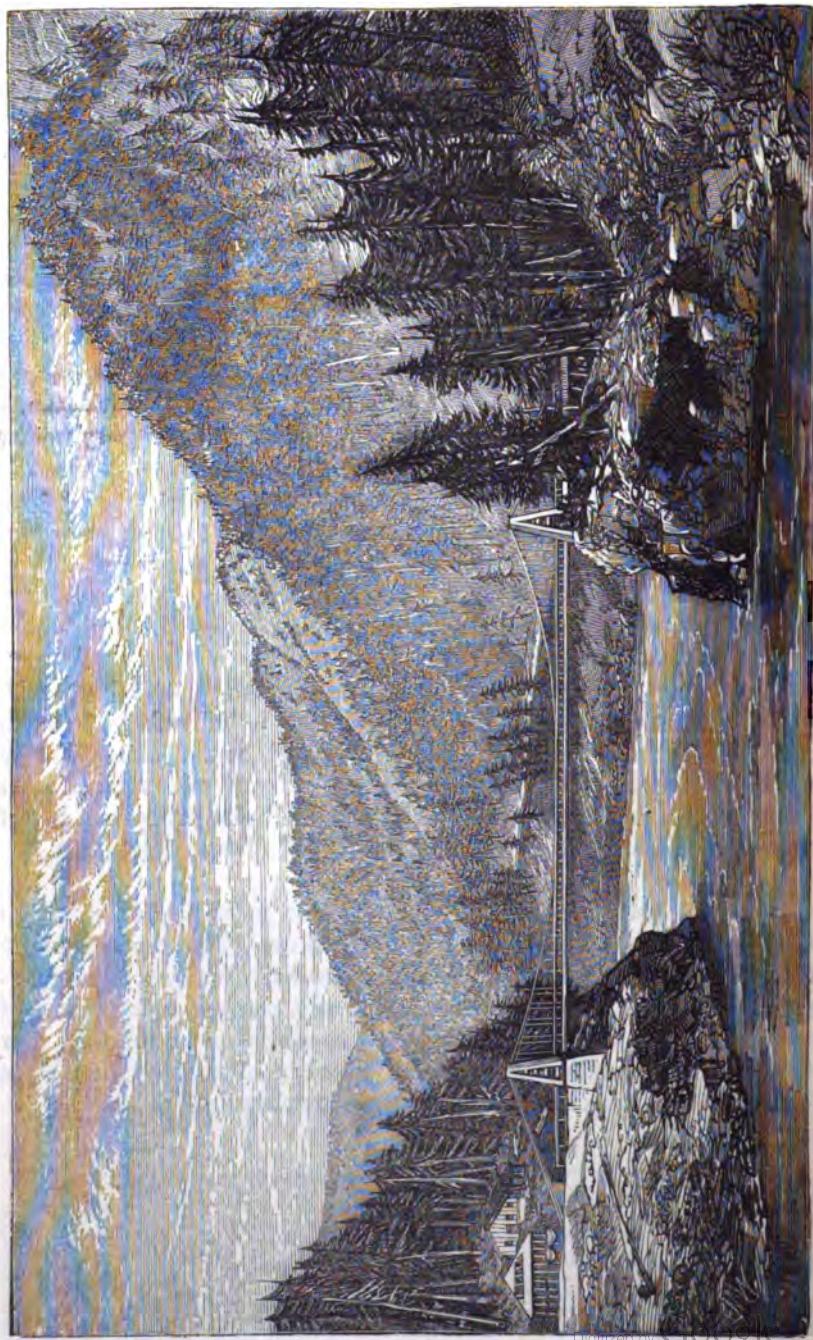
In the midst of the grief and dismay caused by the news of the Bishop's death, we are in danger of forgetting the companion who, with equal self-devotion, has so often shared and at last met death at his side. The Rev. Joseph Atkin was educated at St. John's College, Auckland, and after being for some years previously attached to the Mission, was admitted to priests' orders on the Sunday before Christmas, 1869. The terms of respect and affection in which he was spoken of by all who were brought into contact with him, bear sad testimony to the great additional loss to the Mission staff which his death will occasion.

The management of the Mission, until a successor to the see be appointed, will, we imagine, devolve upon the Rev. R. H. Codrington, a Fellow of Wadham, and for many years a most valued honorary worker with the Bishop.

Of the sorrow, and possibly the discouragement, which these events will cause, we do not attempt to speak. We can only end as we began, by reminding ourselves that this laying down of life at the call of love and duty was a deliberate act. That such a sacrifice will have been made in vain, or that, for their own sakes, they are to be sorrowed for that made it, we cannot think.

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me, and where I am there there shall also my servant be; if any man serve me, him will my Father honour" (John xii. 24—26).

P.S.—The portrait which accompanies this paper having been submitted to the Bishop of Lichfield, he kindly writes: "The engraving of my dear friend is a strong but not pleasing likeness. We have other photographs of him which we like better, but not, perhaps, so expressive of the countenance with which he may be conceived to be thinking over the increasing difficulties and dangers placed in his path by the lawless traders. At the present season it rather commends itself to me."



ON THE FRASER RIVER, BRITISH COLUMBIA.

VIGNETTES FROM BRITISH COLUMBIA.

BY THE REV. R. C. LUNDIN BROWN, *Vicar of Lyneal, formerly a Missionary in British Columbia.*

I.—IN THE TENT DOOR.

 T was an intensely hot July morning in the year 1860. A man was sitting in the door of his tent, which stood on an eminence overlooking the confluence of the Thompson and Fraser Rivers, not far from the town of Lytton, in the colony of British Columbia. Judging from his garb, it would have been difficult to guess who he was. His coat bore the marks of holy poverty ; he wore neither waistcoat nor tie, but had a coloured woollen shirt ; his trousers, shabby and travel-stained, were upheld by a miner's belt. Had you seen him half-an-hour before you would have little suspected that here was a dignitary of the Church, for at that moment his Lordship was engaged in washing his own effects on the banks of the river down yonder. These and graver morning duties done, he sits as aforesaid in his tent-door—reflecting. His look is tired ; and no wonder, for he has been on his feet the last two months, having walked close upon 800 miles. But besides this aspect of fatigue, I notice an expression of care and sadness on his fine features, and as he sits and thinks a deep sigh breaks from out his breast.

His thoughts are these : "How great the honour to be called in the providence of God to the work of the ministry in this distant land ; yet how utterly inefficient are we for the work." He sees from where he sits bands of men passing down the pathway leading to the ferry on the River Thompson—men of various nationalities, all intent on gold-seeking. Groups of Chinamen with their thin yellow parchment faces, and long pigtails, and great hats, some with axe and shovel on their shoulders, others carrying rocker or cradle on their heads, go winding past, and where he is he can overhear their harsh, deep-toned ho-wah. Indians follow, taking their fun out of the Chinamen and their grotesque appearance and clumsy gait, and crying, "Hallo, John!" in a most aggravating fashion. Then come little bands of two or three miners, "white men" this time, walking in silence, with firm and regular step beneath the heavy burden of blankets, flour, and other "fixings," which sits as comfortably as so great a load can on their broad backs, well up. Observing these different groups of men, the Bishop pursues his pensive reflections. "There they go, miners of all nations. That which all are least disposed to listen to is the purport of my mission. Then the variety of languages" (his thoughts are evidently running most on the Indian tribes at this moment) "increases the difficulty. Unbelief might say, Religion can never flourish here : the Lord will never establish

His Kingdom here. So might Abraham and the saints of old have argued. It is the faith which sustained them that alone can sustain us. So that our earnest prayer must be, 'Lord, increase our faith.' Then in due time the mountain of difficulty shall vanish, and a highway shall be made for the Lord and His Christ."

With these cheerier thoughts ended this soliloquy. Cheerier and truer too. (Indeed, reader, are not all our gloomy musings false and one-sided, and do we not think hopefully whenever we think true?) Within ten brief years after the good Bishop was thus meditating by the River Thompson, the grace of God was to flow forth over all the country which that stream watered, and this whole tribe of Indians, and tribes adjacent to them, forsaking their superstitious vanities, were to learn to believe in God, as one of the Bishop's clergy proclaimed to them the Gospel glad tidings.

It was, however, the day but of small things when the Bishop made that tour through his diocese in 1860. It was little he could do for the natives in such a flying visit, besides gathering them round his camp-fire of an evening, where he gave them a little instruction, sang the Evening Hymn, and dismissed them with his blessing.

Yet doubtless it was good for the poor savages to see this messenger from the great Unseen, so calm and dignified in his bearing, and hear his melodious voice rising in praise by the camp-fire as evening fell all around; and they went home no doubt thinking, rightly enough, that God had indeed visited His people, though such casual interviews naturally went but a little way towards their conversion.

Sometimes, however, it was under more uncertain relations than as patient listeners and wondering worshippers by his blithe camp-fire that the Bishop would meet his Indian sons. Here is his own account of a rencontre with the savage in his native woods. "During the evening I went out to bathe; the spot was a lonely one. As I was sitting upon the brink of the stream I looked up, and there stood before me a sinister-looking Indian, brandishing a large knife in his hand. He stood there and watched my proceedings. I was considerably startled, but concealed my surprise as well as I could, and told him who I was, and particularly that I was a King George man. He was very black, and I told him I thought it would be a very good thing if he were to wash a little oftener in the pure stream, pointing at the same time to thick coats of dirt upon his skin. He said he washed at home. I gave him some odd pieces of soap, with which he was pleased; and I was glad when my dark friend took himself off."

Well, indeed, was it that the Bishop was only "surprised." It is more than suspected that the man wanted to kill the Bishop, for he was none other than Poscrah the magician, a notorious scoundrel, of whom more anon. But the Bishop's coolness was too much for him. To go

out to kill a man, and to be met with a rebuke for not washing yourself, must produce a strange revulsion in the human brain. The effect would certainly be paralysing to the assassin's arm. It made him sensible of the Bishop's tremendous superiority to him, to see that in such a moment he could notice his unwashed condition, and give him the benefit of his advice as touching his ablutions ; and when the Bishop finished up with giving the ruffian " odd pieces of soap " (giving soap to one who had come to take his life !)—why then all further idea of murder had to be renounced on the spot; the murderer slunk away, leaving the Bishop " glad."

II.—A DEVIL'S DEED.

N '61, and years following, the clergyman stationed at Lillooet, forty-three miles from Lytton, up the Fraser River, used occasionally to spend a Sunday at Lytton, holding service for the settlers, and looking up the Indians who might be camping near the town. He found them very demoralised, as Indians dwelling near a white settlement invariably are. On one occasion, entering an Indian hut, he saw a scene of inexpressible sadness. An Indian woman, quite young and very good-looking, sat lolling upon a wooden bench, with a poor little baby in her arms. Her look was wild, her dress was disordered, and her long black hair fell on a neck and shoulders of almost Caucasian whiteness. Weeping and laughing by turns, she tossed her baby too and fro with all the recklessness of intoxication. For, alas ! the poor thing was maddened with " firewater " ! She spoke, in mad and melancholy accents, words of awful significance. " Me *hyoo* Kapswallow Boston !" And again, " Boston *hyoo* Kapswallow me !" (The whites have sadly mishandled me).

On one occasion, the clergyman who witnessed it mentioned this painful incident in a sermon addressed to men on the social evils of the colony. He ended by saying, " They had made her drunk, devils that they were !" To this a voice from the extremity of the church responded, in deep and earnest tones, " That 's so."

From this time, for a period of about six years, the Thompson Indians saw little of English Missionaries, saving an occasional glimpse of the Bishop or his clergy on their journeyings between Yale and the mining district of Cariboo. Such visits, as already hinted, could hardly be expected to yield much permanent fruit. They, however, had this good effect : they laid the foundation of an acquaintance between the natives and our clergy, as distinguished from the French Roman Catholics, whom alone they had known till now, and thus paved the way to their minds for a purer form of Christianity.

SUNDAY READINGS.

FIRST SUNDAY AFTER EPIPHANY.

Read the Epistle (Rom. xii. 1—5), and the Gospel (Luke ii. 41—52.)

HE Sundays that follow the Epiphany, or Manifestation of Christ to the Gentiles, bring before us passages which have an especial interest for those who pray for the extension and success of the Mission work of the Church. The Lord Jesus, in His human capacity, desired, even in childhood, to be about His Father's business; and this He showed by His lingering in the Temple, after having been there formally examined, like any other child of Israel, at the age of twelve years, in the principles of the Law of Moses. And yet He was content, when summoned by those, whom the world called His parents, to return to Nazareth. And He seems to have continued in that most obscure of Galilean villages, from which no one expected any good thing to come, until the arrival of the period fixed by His Heavenly Father. And so also, during His ministry, though many opportunities occurred of His addressing Gentiles as well as Jews, He sought them not (Mark vii. 24; John xii. 20), nor allowed His disciples to seek them, till the proper time should arrive for the Gospel to be preached to all nations.

But when that time was come, He took care that there should be no doubt left on the mind of His twelve Apostles (Acts x. 28, 47) as to the course they ought to pursue, and in due time strengthened their hands by giving them a colleague, whose special duty it was to be the pioneer of Missions to the Gentiles (Acts xxii. 21). And that new Apostle has set us the example of self-sacrifice to the glorious cause which he had in view; not the mind only, but the body also, he has taught us to subdue, and render instrumental to the honour of God. No member of Christ's Church is exempt from the duty of doing something for the cause of Missions. All are members of one Body; the different members may, indeed, have different offices to discharge; but all may do something in recognition of their unity in Christ.

SECOND SUNDAY AFTER EPIPHANY.

Read the Epistle (Rom. xii. 6—16), and the Gospel (St. John ii. 1—11).

WHEN Christ's hour was come, He wrought a miracle in attestation of His commission, and from that time till the day of His Ascension, He ceased not to work in the fulfilment of His Heavenly Father's will. In an obscure village, in a private house, and on an ordinary occasion, He first displayed His power; and yet by that miracle He as clearly manifested His glory, and commanded the belief of those who witnessed it, as

by any startling evidence of superhuman power. And so also the work of Missions now is generally commenced, in any particular field, on the smallest scale and in the humblest manner. No miracles, indeed, accompany it; and yet there is displayed in it the presence of God's Holy Spirit, in the faithful exercise of the gifts that He has bestowed upon His ministers. Whatever duties are before them they discharge with faith, with simplicity, with diligence, with cheerfulness, with undissembled love. Nor less will Christians, who have no vocation to the special work of the sacred ministry, set forth the cause of Christ, and do honour to their religion by their conduct. They will abhor that which is evil, and cleave to that which is good: they will be kindly affectioned one to another, as far as possible from ambition, and self-seeking, liberal to the poor, hospitable to their equals, condescending to those who, in outward circumstances, are their inferiors, sympathising with their neighbours' sorrow, and rejoicing in their joy. And even in days of persecution, should such be their lot, they will meet ill-treatment with kind rather than with angry words. These virtues, among many others, St. Paul desired to see exemplified in the congregation of Christians at Rome, a proud and heathen city; and by these virtues Christianity made its way there. Who can say what might now be the effect of similar conduct on the part of Christians, whose lot has been cast in heathen lands?

THIRD SUNDAY AFTER EPIPHANY.

Read the Epistle (Rom. xii. 16—81), and the Gospel (St. Matt. viii. 1—18).

ST. PAUL, the most successful of Missionaries, while urging the Romans to a consistent and Christian life, and especially to forgiveness of enemies, points out one motive for such conduct, in the thought of what may be the effect of a good example upon others:—"Provide," he says, "things honest in the sight of all men." Thus also our Saviour Christ, when, by the exercise of His miraculous power, He had healed a leper, bid him go and show himself to the Priest, and make the accustomed offerings, in witness of the reality of his cure. And who can say what may not have been the effect upon the Priest who received that leper, and upon the congregation who beheld his offering, when they thus witnessed, in the miracle wrought by Jesus, His fulfilment of the words of prophecy, and in His direction given to the object of His compassion, His determination to fulfil the righteousness of the Law. In His relief of the Centurion's servant, and His recognition of a faith which could believe that no distance barred the execution of His miraculous power, He lost not the opportunity of holding up an example to the less faithful people of the favoured nation. "I have not found so great faith," said He, "no, not in Israel." And even now He may thus be approving the greater faith of

some nations to whom we are sending Missions, and depreciating our faith in comparison. O that it may not be true of us, the children of the kingdom, as it was of the Jews of old, that men from the East and West shall take the place which should have been ours in the kingdom of Heaven !

SEPTUAGESIMA SUNDAY.

Read the Epistle (1 Cor. ix. 24-27), and the Gospel (St. Matt. xx. 1-16).

THE vigour displayed by the children of this world in compassing their objects of pursuit, may read a profitable lesson to the children of light. Those to whom St. Paul wrote at Corinth were accustomed from their earliest youth to see the eagerness with which prizes were contested at the Isthmian games which were held near their city. A garland of leaves was the highest prize ; and one only could attain it ; and yet the competitors were very numerous ; they subjected themselves to painful training, and undertook diligent practice of the exercises in which they sought distinction. And thus a Christian, such as St. Paul, especially if, like him, he is called to be a teacher and example of others, trains and exercises himself for his especial work ; and, indeed, counts every part of his work a preparation only for farther work. He knows that there is a crown, not only for the best competitor, but for all who compete faithfully. But he does not therefore reckon securely on attaining it, and so relax his efforts. He knows that it is possible, though he humbly trusts not probable, that after he has benefited others he may himself be rejected. Called perhaps early into the vineyard of Christ, he faithfully labours there, and rejoices to see others after him called and sent to take part in the same labour ; yet he entertains no feeling of jealousy, if some who have laboured for a less time than he has, appear likely to obtain the same reward.

NEWFOUNDLAND.

 HE Fund for Endowing the Bishopric deserves the support of all who can sympathise with the Churchmen of Newfoundland in their poverty, and with their aged but indefatigable Bishop. The See is unendowed : it is proposed to raise £10,000 for its endowment, and the S.P.G. and S.P.C.K. have each promised £2,000 on condition that the remaining £6,000 be raised. The sum of £2,000 has already been promised in the island ; some addition may be reckoned on from the collections for this fund, which are expected to be made in every church in the diocese. The earnestness of the people themselves in the cause gives them a special claim on our sympathy and co-operation.—*Mission Field.*

A PENNY READING.

CHURCH-GOING IN CANADA.

 T is all very well for us in England to shiver and shake at the prospect of going out in the frost and snow, and having to walk even a mile to church ; but what would you say to travelling thirteen miles through the bush, with a biting north wind blowing great hailstones in your face all the while, to the school-house in an out-lying part of one of the great parishes of Canada ?

On the night I am thinking of the frost was so intense, that when the clergyman reached the school—the only place where the scattered inhabitants of the district could have service—his whiskers were quite white, and his eyelids so frozen that he could hardly move his eyes ! By the time he had gone into the bright-looking room and drunk a cup of hot tea which an old woman had got ready for him, and had thawed his face and hands and feet at the stove, the merry jingling of sleigh-bells was heard in all directions, and the congregation began to arrive. Many of the farmers and their families had to drive many miles, almost as far as their clergyman, to attend the service.

By the time the service was over, the hail had stopped, the clouds drifted away, and the full-moon shone out clear and bright, making the snow-clad trees shine as if covered with cloth of silver.

Once more the clergyman wrapped himself in his buffalo-skins, and started on his homeward journey along one of those curious log-roads by which Canadians have to travel over the great swamps that abound in their country. The wind had gone down, and he was enjoying the beautiful moonlight on the one hand, and the deep shadows under the trees on the other, when suddenly he heard a low sound, like the distant roaring of the sea. He asked his servant what it could be ; but the man declared that he could hear nothing but the barking of a dog. But his master was not satisfied, and listening more closely he heard the sound again, and this time it was nearer. Then he understood the danger they were in. " It is a pack of wolves in full chase !" he said. The horse, too, evidently knew what the sound meant ; he tugged at the reins, and then, on their being slackened, went off at a pace that promised before long to leave the savage creatures far behind. But, alas ! the road was bad and the snow-drifts were deep—and before long they suddenly came to a dead stop, with the horse floundering in a drift. Then the travellers gave themselves up for lost, and prepared to die cheerfully at their post. The clergyman, uttering a few words of prayer for himself and his terrified servant, commanding their spirits into the hands of God, knelt on the



CHASED BY WOLVES.

seat of the sleigh, armed with his knife and heavy stick, waiting for the arrival of the wolves. It was very still—not a sound to be heard, but a faint rustling in the higher branches of the trees, and the hoarse baying of the wolves as they came nearer and nearer. At last they were in sight—dark, shaggy forms, moving on in close column, like a regiment of soldiers—and the two men in the sleigh looked at one another in the face and felt that it was for the last time. But see—yes, surely, they have turned aside! they are not coming along the sleigh-track! they have crossed it and disappeared into the bush, little more than a hundred paces back! The God who delivered His servant Daniel out of the jaws of the lions, sent His angel to save another of His faithful servants in his hour of need—the stopping of the sleigh caused the stopping of the sleigh-bells, which had attracted the wolves, and so they had overshot and missed the prey who seemed almost within their grasp.

With a thankful heart the clergyman sprang out, took off the sleigh-bells, and quickly extricating his horse from the drift-snow, drove on in safety to his home.

My friends, when next you are inclined to say it is too cold, or too dark, or too damp to turn out from your fireside and make your way to your parish church—may you bethink yourselves what you would do if you were in Canada!

A ROMAN BISHOP IN INDIA.

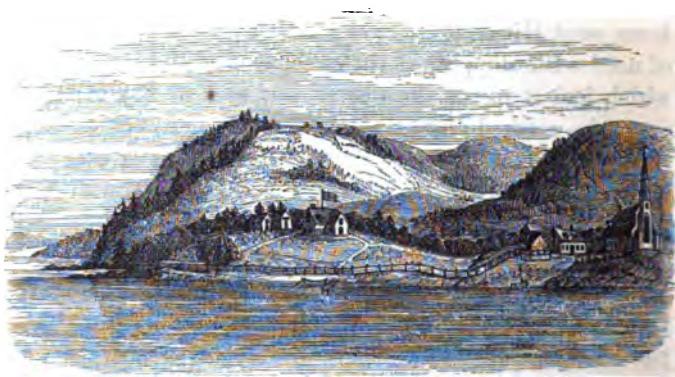


YOUNG civilian, whose letter has been put into our hands, writing from a town on the coast of South India, gives the following description of a Bishop of the Church of Rome, who has settled in a place where we are sorry to find that our own Church and Government seem to find it difficult to keep a chaplain:—"I have called on and made the acquaintance of the Roman Bishop, a most excellent man, I believe, and charming in his manner. He is a Frenchman, and returned to India last year from the great Council at Rome. He is very much liked and respected by his own flock and the Church of England community who know him. He wears a long and bushy white beard, which adds to his venerable appearance. He has been many years in India, and I suppose will end his life in it. He lives in the simplest and roughest style. He receives his visitors in a large room, boarded, but with no carpet or mat, in which there are two tables and a few chairs, and, in one corner, a narrow and rather hard-looking couch, which, I suppose, is his bed, and above which is a head in chalk, half in relief, of Pio Nono. Our station still remains without a chaplain."—*Mission Field.*

THE STANLEY MISSION.

BY THE BISHOP OF RUPERT'S LAND.

SN 1840, an Indian catechist (now the Rev. Henry Budd), in the employment of the Church Missionary Society, commenced the first Mission, now called Devon Mission, on the Saskatchewan River. He met with signal success. When, after two years, a clergyman went out from Red River to visit the new Mission, he found about ninety converts from heathenism prepared for holy baptism; and in 1844, when Archdeacon Hun-



STANLEY MISSION STATION.

ter took charge of this Mission, he had the pleasure of baptizing, on the Sunday after his arrival, thirty-one adults and thirty-seven children.

Some of the Indians of Stanley, which is in the neighbouring English River district, having visited Devon, carried back to their tribe what they had heard from the Missionary. The Gospel, thus introduced, soon obtained a firm footing. This was mainly due to the efforts of a Devon Indian, long gone to his rest, but whose memory is still warmly cherished at Stanley. Though without education—he could not read—he was so filled with warm love for Christian truth, that he knew by heart whole chapters of God's Word. He visited Stanley, and travelled about among the Indians, teaching them the way of life, and hunting for his living at the same time.

In 1846 the Rev. James Settee, an Indian clergyman, then a catechist, was sent to Stanley to prepare the way for a Mission. He found everything ripe; and when Archdeacon Hunter visited the place in the following year, he was able to baptize most of the Rapid River Indians near Stanley. Two or three years later the Rev. R. Hunt and Mrs. Hunt arrived, and commenced their earnest and devoted labours.

The site of the first station was on Lac la Ronge, a lake so named by the French *voyageurs*, from the number of willows and trees about its shores peeled and gnawed by beavers. These industrious little animals

are now comparatively scarce. The trade in furs has caused their destruction, so that a peeled willow is not now often seen along the shores of Lac la Ronge. The lake is about fifty miles in length, and nearly the same in width. Only about one-third is an open lake, the greater part being full of islands, nearly all thickly wooded, except where fires have destroyed the trees. The lake abounds with white-fish and trout, besides other kinds of fish. After a few years, however, it was thought desirable to remove to the English River, where the station called Stanley is now located.

The present site is about forty miles from the old station by a nearly straight road, and stands on a point formed by a bend of the English River. This river has the appearance of a series of lakes. It narrows at intervals, and at such places there is almost always a rapid, or waterfall. The wide parts of the river are full of islands, and indented with numerous bays. Stanley is situated at the end of one of these lakes. The country around is rocky and hilly. The point occupied by the Mission-station is comparatively level, but rocky: hills rise up immediately behind. One of these, which forms a rocky precipice on the side washed by the waters of the lake, is known as the shooting rock. It was a superstition of the Indians that a spirit had his abode in this rock, and that any one who could shoot an arrow to the top of the rock was sure of a long life. The Christian Indians no longer believe in such childish superstitions; but only a few years ago there were still many arrows to be seen on the top of the rock.

The most conspicuous object that meets the eye of the visitor to Stanley is the church, which stands on the extremity of the point of land on which the Mission-station is built. It is generally considered to be the most beautiful in Rupert's Land; and only one who has experienced the difficulty of getting any building erected, where there is an almost total want of skilled labour, can form any adequate idea of the difficulties with which Mr. Hunt had to contend in erecting this beautiful structure, with its nave, aisles, and chancel. He who built it did it for the glory of God, and spared neither effort nor private means to carry out the work.

To the rear of the church stands the school-house, a substantial frame building, about thirty-two feet by twenty-two, whitewashed on the outside, and lined with pine boards, with shingled roof.

A little on one side is the workshop and fisherman's dwelling, a log building, with thatched roof. A little above, and separated from these by a field, stands the Mission-house, a neat but rather small building: some little distance in the rear of the parsonage stands the barn and stables. At the end of the barn is the great mill, worked by horse-power. Below the Mission premises are a few cottages, occupied by Christian Indians. The station is also furnished with a small printing-press, with syllabic types, with which the present Missionary, Mr. Mackay,

a native of the country, prints books in the Indian language, which he also most neatly binds.

Although Stanley is so far north, its climate is not unfavourable for agriculture. Wheat, since it has been fairly tried, has ripened for six years in succession. Barley and potatoes are a sure crop, and also most of the common garden vegetables. Indian corn sometimes comes to maturity, but cannot be depended upon. The winter is longer than at Red River, in the Province of Manitoba, but the cold is not much more severe. The dryness of the atmosphere, and the shelter afforded from storms by the numerous hills, render the cold of winter more bearable than in many other parts of the country.

The Mission farm lies around the Mission buildings. The gardens of the Indians are situated, for the most part, on islands in front of the station.

But the Indians of Stanley still follow their original patriarchal mode of life, living in tents of skins, and, both in summer and winter, moving about from place to place. They procure their food chiefly by fishing and hunting, and their clothing by barter for furs and skins. The time, however, may not be far distant, when the Missionary may see it his duty to attempt to lead them to a more settled life.

Church organisation has been carried forward at Stanley as far as the peculiar circumstances of the congregation admit. There are native churchwardens and vestrymen, and considerable interest is manifested in Church matters. There is an offertory four times a-year, to which the people give according to their ability. The offerings are not in money; for coin is not the medium of exchange in this part of the country. The Indians give skins, leather, moccassins, meat, work, or anything of the kind. They bring their offerings to the Missionary, and receive a ticket for the value. These tickets are collected by the Indian churchwardens in the church, at the proper time. The offerings exceed £20 a-year.

The male Jews were commanded to appear before the Lord three times yearly at Jerusalem. Our Christian Indians, men, women, and children, at Stanley, appear, as a rule, four times a-year, namely, at Christmas, Easter, and on two other occasions. In the spring and autumn they arrive in the little canoes, often quite a little fleet at a time. The men come alone, each in his little hunting canoe—a little affair, so light that he can carry it on his shoulder almost any distance; the women, in larger canoes, with their tents, their children, and the greater part of their effects. In winter they arrive on snow-shoes, their tents and other things being packed on flat sleds, which are drawn sometimes by dogs, and sometimes by themselves.

Among heathen Indians the woman is usually the beast of burden; but among the Christian Indians the women are better treated. The men generally take the load, if there are no dogs to draw it; and the

woman's burden is ordinarily the baby, slung on her back in an Indian cradle. They come from all directions, as their hunting-grounds lie on all sides. Suppose England were a wilderness, inhabited by seven or eight hundred people scattered over its surface, with a Mission-station in its centre: that is a picture of Stanley. Many of the Indians come to the station from hunting-grounds more than a hundred miles distant. As long as they stay, the church is filled morning and evening with an attentive congregation. The Word is preached not only every Sunday but every day, as long as the Indians continue at the station. They remain commonly as long as the supplies of food which they have brought with them last, which may be for a few days, or for some weeks, and then they travel off again until another gathering-time comes round.

The Missionary says that the Sunday when the Holy Communion is celebrated is always marked by peculiar solemnity. The daily evening lectures throughout the week previous are always intended to lead the hearers to a due preparation of heart and mind. There is at all times a spirit of inquiry manifested. The Missionary has frequent visits at his house, to ask explanations of something read or spoken in the church, which has not been quite understood. One of the churchwardens is generally deputed to ask the information. This spirit of inquiry is always more manifested during the week before Holy Communion than at other times. On Saturday evening the address has always special reference to the Communion. It is generally intended to be a warning against mere profession. The whole body of the communicants attend, as all are required, according to the Rubric in the Prayer-Book, to give in their names the day before, and immediately after service on Saturday evening the names are taken down. On Sunday morning the singers assemble to sing over the hymns for the day. In the forenoon there is the usual service, as the Communion is in the afternoon. The sermon is generally intended to stimulate to fresh efforts in the Christian cause.

Between morning and evening service is the Sunday-school. On such occasions, when all the Indians are at the station, the number of scholars is generally from fifty to sixty. As many of these are seldom under instruction, they have to be dealt with according to the extent of their knowledge. The chief aim is to follow the requirements of the Church in the Baptismal Service. The children are arranged in classes, according to their knowledge. Reading and writing are left for weekdays. On Sundays the lowest class is taught the Lord's Prayer, although it is generally only the very little children who are not able to repeat it. The next learns the Creed, the next the Ten Commandments, and another class the whole Catechism. There is, besides, a Bible-class of young men and women. The lower classes are taught by teachers

selected from the most capable of the young men and women who attend, while the Missionary himself takes the Bible-class.

After school the congregation again assembles. The service is simply the Communion Service, with the Offertory. The sermon is intended to set forth the privileges of true believers. At the Holy Communion much feeling is often manifested : almost always some approaching and kneeling down in tears. The Sunday closes with a meeting in the school-room for devotional singing ; and the exercise is closed with reading a portion of God's Word, and prayer. The meeting for singing is very much enjoyed by the people.

In a district where the population is so scanty and Missionaries so few, the Missionary's efforts cannot be confined to the station. At intervals of from 60 to 200 or 300 miles throughout the country are scattered the Hudson Bay Company's trading ports, which are centres to which the Indians resort for trading purposes. These ports the Missionary must endeavour to visit, although travelling both in summer and winter is attended with much inconvenience, and entails great loss of time. In summer, if the distance is not very great, he generally travels in a small canoe with one Indian. In winter, instead of the canoe, the conveyance is a flat sled, drawn by three or four dogs, laden with blankets and provisions for the journey. One man walks before the dogs. Sometimes, but very rarely, if the road is good, a little riding relieves the fatigue of constant walking. Generally the snow is deep, and if the sled is heavily laden, the Missionary or his companion has to assist the dogs by pushing the sled with a long pole.

Occasionally in these journeys Indians are met with, sometimes encamped in a picturesque spot, abundantly supplied with food, and otherwise sufficiently comfortable ; but at other times, and particularly in winter, undergoing great privation. Last winter, on one occasion during a journey, the Missionary and his solitary companion had encamped on a small island in a large lake. Supper was over, and evening prayer, and they were about to lie down to rest, when the barking of the dogs told them that some one was approaching ; and soon two men made their appearance out of the darkness, and stood by the camp-fire. They were two Stanley Indians, a father and son. They were in want of food, and they had left their tent long before day-break to follow a herd of deer, but had met with no success. They were too far from their camp to think of returning that night, and they were about to encamp upon the snow without a morsel of food, when they saw the fire, and came in hopes of meeting with some one better off than themselves. It is needless to add, their immediate wants were abundantly satisfied.

There are still a few Indians in the neighbourhood of Stanley who only occasionally hear the Word of God, and who do not even make

a profession of Christianity. Among these the Gospel is making gradual progress.

Many cheering testimonies have been afforded from time to time by Stanley Indians of Christianity having given them a hope that maketh not ashamed.

About three years ago, Mr. Mackay, on reaching Isle à la Cross in the midst of the winter, found that one of the Stanley Indians had died there shortly before his arrival. His end had been very happy, as he was a simple follower of Christ. He bore his illness with resignation. His son-in-law, once hearing him weeping, inquired the reason, when he replied, "I am overpowered by the thought of God's mercy toward me." His last words were two lines of a Cree hymn—

"Praise Him, praise Him who died for us."

About the same time an Indian, William Roberts, who had been a willing helper at the station, died. His death was very hopeful. He told his friends calmly that he was about to leave them, and gave directions for his burial, as the distance from Stanley, being five days' journey, was too far for the body to be conveyed to the station. He told his brother-in-law to read the Burial Service over his grave, and, as soon as he could, to proceed with his family to the Mission-station. Shortly afterwards he desired to be raised up, and while his sister and brother-in-law supported him he repeated distinctly the opening sentence in the daily service—"When the wicked man turneth away"—then the Collect for the First Sunday in Advent, and, lastly, the prayer in the Litany, "O God, who despiseth not the sighing of a contrite heart," &c. As he finished this prayer he breathed his last.

It is most touching to hear of such a realising of life with Christ, and such an entering into our Church's prayers in this distant Mission in the centre of Rupert's Land, far remote still from all civilisation. May we not indeed ask, with adoring wonder, what hath God wrought?

The present Bishop of Rupert's Land spent a most interesting week at Stanley in 1869, as his predecessor had done twice before. On this latter occasion about fifty were confirmed, after a careful and most satisfactory individual examination. The great proportion of the candidates could read their language in the syllabic character. Mr. Mackay has translated a Book of Family Prayer, published by the Bishop for the diocese into the Cree language, and also the "Pathway of Safety" of the Bishop of Montreal. He has also printed for them tracts, primers, prayers, and almanacks, and they have the Bible, the Prayer-book, and a hymn-book in the same character in their hands.

They are altogether a very interesting tribe of Indians, particularly gentle and teachable. As the Mission began from themselves, so they still do not a little themselves. It is a constant practice with them, when

they meet any of their heathen brethren in their wanderings, to endeavour to impart to them a little knowledge at least of the way of salvation. There had been, indeed, direct efforts made and journeys undertaken by more than one of the Stanley Indians to bring their heathen neighbours to a knowledge of the truth as it is in Jesus.

An effort of this kind about two years ago led to a sad accident. The Missionary asked one of the Christian Indians to go and visit a party of heathen whom he had visited a short time before, and had reason to believe were earnestly seeking the way of life. The old man consented at once to go; but, as he intended passing the winter with these Indians, he wished his whole family to accompany him. It happened that two of his sons were on a voyage in the Company's boats, and, the season being late, he started without them, leaving instructions that they should follow him. The two young men left to fulfil their father's wishes, and nothing more was heard of them; but, after the cold weather had fairly set in, their canoe was found turned over and frozen in the ice, and there could be no doubt of their sad fate, although no mortal eye had witnessed their last agony and struggle for life. When Mr. Mackay was made acquainted with the circumstance he went three days' journey to break the news to the bereaved parents; but was unable to find them, and they did not return to the station until near Easter. Some time after the old man came to Mr. Mackay, and expressed his intention of leaving again on the same errand, saying that his sore trial had only made him more desirous of bringing others to a knowledge of the Saviour. Mr. Mackay will be assisted this winter by a Stanley Indian, who has been at the College in Manitoba, for which the Bishop is asking assistance while he is now in England. This man, John Sinclair, was committed to Mr. Settee by his dying father in a remarkable way, to be dedicated to the Lord's service. He has been for some time a Catechist, and latterly has been at St. John's College. But his health gave way this summer, and he has returned for a time to his native air, to act again as a Catechist.

The preceding remarks are mainly in the words of the present Missionary at Stanley, himself a native of the country, partly of Indian descent. They tell the story of one of the many Missions now existing in Rupert's Land. Great as have been the triumphs of the Gospel in many parts of the world in this century, probably, when the difficulties of the work are considered, there are none more striking and signal than what have resulted from the labours of the Missionaries of the Church Missionary Society in that land.

HOME WORK.

CHURCH EXTENSION.

INTRODUCTORY PAPER,

BY THE EDITOR.

 ONE of the noblest vessels in our mercantile navy was a few weeks back lost under circumstances which, if the facts were not entirely beyond dispute, might well seem incredible. She was just leaving a well-known harbour; the night was calm, and the only dangerous reef of rocks within many miles was perfectly well known. Yet for all this, lying-to for a wholly insufficient reason, she was allowed, simply for lack of the order being given to get up steam and move ahead, to drift on to this very reef and become a total wreck.

The fate of the "Rangoon" may serve as an allegory. The ship is the Church of England. The reef on which she is in danger of drifting is one of which she is being daily warned—Disestablishment. The only difference in the two cases is, that whilst one ship was lost at night, the other is in danger of being wrecked in broad day. In both cases those on board make no sign that they are aware of the presence of danger, and all busy themselves with matters which, however engrossing under ordinary circumstances, would not be worth a moment's thought in the immediate presence of serious danger. Here and there some one looks up from his occupation and wonders that they are drawing so near to what he would have fancied were danger signals. But no voice of authority is heard ordering steam to be got up and head-way to be made; so he assumes that it is only his own inexperience which alarms him. At last, when the peril is patent to the most unobservant, a cry is raised. Orders are given loudly enough then; the startled crew strive to execute them; but it is too late; the ship has struck, and the most frantic efforts will not now avail to avert a danger, to avoid which, a short time before, would have been a simple question of the due discharge of ordinary routine duty.

But, to drop the allegory, let us in sober earnest set ourselves to consider—

I. What, at the present time, is the real cause of danger to the Church of England; and

II. How far it may be possible to remove this cause.

I. We believe that the various causes commonly assigned for the com-

parative insecurity of the Established Church at the present time, have very much less to do with the matter than is commonly supposed, and that it is due mainly to the unaccountable manner in which for the last thirty years she has concentrated her efforts on making provision for a minority of her country population, which was already fairly provided for, to the neglect of the large majority of her town population, who were entirely dependent upon the efforts of the present generation. Let us look to the facts of the case.

According to the census of 1861, the population of the country districts of England, including all towns of 2,000 inhabitants, was 7,500,000. To minister in those districts we had no fewer than 10,898 incumbents. In our large towns, on the other hand, there were 13,500,000 of population, but only 2,431 incumbents.*

During the last ten years the population of the country has increased 2,687,884, nearly the whole of this increase having taken place in our towns. Thus we have 7,500,000 of people in our villages, with 10,898 clergy, and some 15,000,000 in our towns, with only 2,431 clergy.

But even these figures do not represent the case quite fairly; for whilst the 7,000,000 in the country have more than four times as many clergy as the 15,000,000 in large towns, they have probably at least ten times the amount of endowments. A large proportion of the town clergy are thus dependent upon pew-rents, and their Sunday ministrations are thereby almost exclusively limited to persons of the upper and middle class. A large deduction must therefore be made from the total number of town incumbents, before we can arrive at the number who are fairly at work amongst the masses of people forming the bulk of this 15,000,000 of population.

It might be expected that the above disproportionate disposition of our clerical forces would have been, at least to some extent, rectified by the larger number of curates serving in towns. This, however, is not the case, the expenditure of the Pastoral Aid and Additional Curates Societies being to a great extent neutralised by the very competition which their system of working develops. Thus, in spite of the aid given by these societies there were only 2,645 curates in our large towns, as compared with 2,495 in country places. In other words, the 15,000,000 in our towns had only just 150 more curates working amongst them than the 7,500,000 in the country; whilst the same deduction from the

* The figures were thus given in the *Times* some three years back:—

| Living. | Population. | Clergy. |
|--------------|------------------------|---------|
| 466 | 8,000 and upwards..... | 1,154 |
| 822 | 4,000 to 8,000 | 1,814 |
| 1,143 | 2,000 to 4,000 | 1,858 |
| 10,898 | Below 2,000 | 13,043 |

Of some 24,000 Clergy whose names appear in the *Clergy List*, 12,888 were Incumbents, 4,981 Curates, and the remainder unattached.

value of their services has to be made in consideration of the large majority of town curates who minister in pew-rented churches.

After making every possible allowance for the wider area over which the country districts generally extend, it is, we submit, impossible to give their due significance to the above figures, and not to allow that the great problem which the Church has to solve, and on the right solution of which her very existence as an Established Church probably depends, is, How are we to deal with these vast masses of our town population ? and how may we best rectify the disproportion which exists between the number of clergy and the amount of endowments available in country as compared with the same in town districts ?

Disestablishment can only result from a gradual loosening of the hold which the Church has hitherto had upon the confidence and affection of the majority of the entire population of the country. As long as our parochial system worked in such a manner as to bring the clergy, in every parish in the kingdom, into constant and familiar personal intercourse with the people, there was nothing to fear. But just in proportion as increased numbers of the people are removed from the immediate influence of the clergy, in that proportion the hold which the Church has upon the national mind must be loosened, and the danger of Disestablishment become more imminent. If the population at the great centres of industry is continually increasing, with a rapidity out of all proportion to the increased number of clergy provided to minister amongst them, Disestablishment only becomes a question of time, and the date at which it is likely to take place may be calculated with almost as much certainty as the hour at which the rising tide will attain to a particular height. Various circumstances may determine the exact date at which the final catastrophe may happen ; but happen, under these circumstances, it must and will.

But before we go on to consider the best means which may be suggested for averting the threatened danger, it will help us to understand the whole bearings of the case if we pass in review, as shortly as possible : (a) The causes which have led to the present abnormal state of things. (b) The extent to which comparatively recent ecclesiastical changes have affected the supply and distribution of the clergy.

(a) The length of time during which the Church had continued to keep pace with a continually increasing population, had a natural tendency to make persons, at the beginning of the present century, slow to attach their due importance to the changed circumstances under which this increase of population had begun to take place.

As long as the population increased in country villages, it made comparatively little difference to the clergyman in charge whether he had 300 or 600, or even 1,200, to deal with. The work might be somewhat more laborious, but the old endowment was just as sufficient, or insufficient, for his support as before. When, however, under a changing condition

of national life, the population began to draw off from the old endowments and mass itself in great towns,* the case was very different. For all the good they reaped from the ancient revenues of the Church, these emigrants from their native villages might almost as well have gone to the wilds of Australia or New Zealand. True, the site of every one of these new centres was within the boundary of some ecclesiastical district, but the revenues upon which the new population thus became chargeable, were mostly as a single loaf amongst an army.

Thus for all practical purposes of maintaining the old relations between pastor and people, the new districts were totally destitute of provision for their spiritual wants.

From time to time, during the present century, efforts have been made to rectify this state of things, and as far as church building and the provision of school accommodation is concerned, very substantial evidence of the energy of those who have taken up this work is forthcoming. But not so with regard to the means of maintenance for the clergy. In this respect the provision made has borne no sort of relation to the requirements of the case. Even the recent efforts of the Ecclesiastical Commissioners, admirably directed as they have been and thoroughly calculated, as far as they have gone, to meet the emergency, have been far too limited to produce any result commensurate with the necessities of the case.

The upshot of all this has been that as far as two-thirds of the population of this country are concerned, the Church of England has ceased, from sheer lack of men, to do in any effectual manner the work entrusted to her; whilst, as a necessary consequence, she is fast losing her hold upon the national mind, and in spite of the supplementary work of various dissenting bodies, the heathenism of our great towns has become as gross in itself and as revolting in its accompaniments as that of any barbarous people with whom we are acquainted.†

* The manner in which even now the inhabitants of the country districts are flocking to the towns, may serve to give us some idea of the way in which our great towns were originally formed. An illustration may be taken from the preliminary report of the new census. In 1881, Middlesborough, a town in the North Riding of Yorkshire, had 383 inhabitants; in 1841, they had increased to 5,709; in 1851 to 7,898; in 1861 to 19,416; and in 1871 to 39,434.

† Here, for instance, is the testimony of two clergymen who have laboured respectively amongst the heathen of Madagascar and Burmah. The first, the Rev. J. Holding, says:—"Happy Christian England! This application of the words happy and Christian seemed mockery now, where they had once sounded so pleasant and fair to me when labouring for my Master in a distant and savage land. . . . I received more scoffs and jeers, more insults and abuse, in these English houses than ever I received in the rude cabins of Tamatave or Mahavelona. Vice, the offspring of ignorance and pretended civilisation, met me everywhere. Prejudice against the ministers of the Church, and contempt for all who advocated the sacred cause, was displayed everywhere." The Rev. W. Hazeldine, Vicar of Temple Parish, Bristol, said, in the *Bristol Times*, 'There is in Bristol heathenism as dense, as foul, and as repulsive, as ever he saw in Burmah, and there were sights to be witnessed in that city really darker and more revolting than in heathen countries. In many cases marriage ties were little regarded, and drunkenness—the parent of every crime—was seen to an extent which we never saw among the heathen of Burmah and India. The condition of Temple Parish, if fully exposed, would thrill the mind with horror, and pollute it also. None but those who have inquired into the matter, or resided in the parish, could form any idea of the depth of depravity that prevailed.'—*Report for 1870, of the Additional Curates Society.*

(b) Of the various ecclesiastical changes which have taken place in comparatively recent times, the Pluralities Act unquestionably stands first in importance.

It is not a little interesting at the present time to look back and see how completely those who opposed this measure were at fault in their estimate of its probable effects.

Chief of these opponents was Mr. Sydney Smith. Regarding the Act as merely a redistribution of Church preferment amongst a body of clergy who would in numbers remain much the same as before, the only result which he anticipated from it was, that whereas a body of 5,000 curates were then very poor for the first half of their professional career, but had a good chance of being really well off in the latter half, the whole profession would for the future be reduced to a dead level of comparative poverty, and that there would be so few prizes left that men would no longer enter into the profession in any numbers.

The whole scheme he considered as one "for turning the English Church into a collection of consecrated beggars." "Fathers and uncles," he wrote, "judging, and properly judging, that the Church is a very altered and deteriorated profession, will turn the industry and capital of their *élèves* into another channel . . . the whole plan is a ptochogomy—a generation of beggars."

Happily, the "prize" theory upon which these arguments were based proved to be as untrue as it was derogatory to the clergy. So far from deterring men from taking Holy Orders, the dreaded abolition of great prizes had the exactly opposite effect, resulting in *an increase in the standing body of the clergy of nearly 5,000 men*. As the curates of non-resident incumbents were absorbed into the ranks of the beneficed clergy, and took up their residence as incumbents in the same parishes which, under the former state of things, they would have served as curates, the number of ordinations gradually increased sufficiently to replace them by another body of about the same number employed by *resident* incumbents. Instead of the clergy considering even their reduced "prizes" too small, they voluntarily reduced them still further, and that too by nearly one-half of their average value, in order to meet more effectually the wants of an increasing population and the requirements of a more earnest tone of religious life.

Thus the working of the Pluralities Act established once for all a principle which it is of the utmost importance for us in the present day to keep constantly before our minds, viz., that whatever may be the case in other professions, in the Church the direct contrary to this prize theory holds good—that men do *not* seek to be paid "by lottery;" that it is *not* "the irresistible tendency to hope that they should win the great prizes which tempt men into the ministry;" and further, that a dead level of comparative poverty, so far from

repelling men, attracts them in proportion as it promises them at the same time a speedier settlement in some permanent position, however poorly paid. So long as comparative poverty meant a settled position and a tolerable certainty of securing such small professional income as, when eked out from private sources, would serve to keep the wolf from the door, so long neither "parents and uncles" nor the men themselves who were minded to enter the ministry, were deterred by any merely pecuniary considerations.

It may be urged that Sydney Smith's prognostications with regard to the impoverishment of the clergy have, at least to a great extent, been fulfilled. This is perfectly true. Still it must be borne in mind that this impoverishment has been the result not of the operation of the act, which he anticipated, but of one entirely different to anything which he imagined possible, viz., the increase to which we have alluded in the total number of the working clergy.

As far as the then existing body of clergy were concerned, the Pluralities Act, independently of its ultimate results, seems to have been as great a boon to them as it was to the parishes affected by it. But no sooner did the increased strain upon the existing revenues caused by the addition of 5,000 new men, come to be felt, than the evil effect of creating a fresh body of workers, without creating any fresh provision for them, showed itself. The share which the newly-created body of men took of the common revenues necessarily changed, in many cases, comparative into actual poverty. Though promoted to the dignity of incumbents, those who represented the former body of 5,000 curates were as poor, and in some cases poorer, than before. The only difference in their position was that they had to share their chances of pecuniary promotion with a fresh body of 5,000 anxious expectants; the richer benefices, which had previously sufficed for 5,000 men having now to serve for 10,000.

The result was only what might have been anticipated. A considerable number of those who were ordained, unable to obtain preferment, and unwilling to continue to submit to all the changes and chances of a curate's lot, retired from active work and formed a large standing body of several thousand supernumeraries.* Some remained as curates for twenty or thirty years, some all their lives; whilst all, save the inner circle of 5,000 or 6,000 whom private patronage rendered independent of competition, found their incomes reduced to an amount painfully inadequate to the demands of their position, whilst the number of "clergy charities" designed to mitigate the actual distress to which a large number of the clergy were thus reduced, were multiplied till they numbered nearly 100.

* The number of Clergy whose names appear in the *Clergy List*, but who are unattached, now amounts to several thousands.

Under these circumstances a reaction naturally set in. The relation between the supply of clergy and the demand thrown out for a time by a somewhat artificial stimulus, gradually began to adjust itself, and fewer ordinations took place. Nor, in spite of the very considerable additions made to the available "wage fund" of the Clergy by the better administration of Church property, has any recovery from this reaction yet taken place, the number of ordinations still showing a tendency to keep considerably below that which it had reached some twenty years back.*

From the above considerations, it will appear that though during the present century we have added very largely to the standing body of Clergy, the provision made for this additional number has consisted mainly of a redistribution of *country* livings, and has therefore increased the power of the Church in rural districts, but added comparatively little to its influence in our large towns. In the meantime the population of the country has increased from 8,892,586 in 1801, to 22,704,108 in 1871, "the mere increase of Englishmen since the year 1831 being very nearly equal to the whole of those existing in the year 1801."† Thus our present rural population is about the same as the population of the whole country in 1801. For this part of the people committed to her charge, the Church has, by a judicious redistribution, made considerably better provision than she did formerly. For the newly-created town population she has yet, as we have seen, made no adequate provision—the Clergy of the Church of England remaining essentially a *country* Clergy, the population having become essentially a town population. Hence, more than from any other given cause, come the clouds which now darken the ecclesiastical horizon.

II. We have now to consider the various measures which suggest themselves as likely to help in removing such causes of weakness as we have indicated.

Assuming that our chief want is more Clergy, and that the main, if not the only obstacle to our obtaining them, is the absence of any adequate provision for their maintenance, we shall content ourselves with considering these measures which seem likely to add directly or indirectly to the sustaining power of our Church revenues.

* SUPPLY OF CLERGY FROM 1850 TO 1870.

| | | | | | | | | | | |
|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|
| 1850 622 | 1851 614 | 1852 602 | 1853 632 | 1854 524 | 1855 562 | 1856 576 | 1857 606 | 1858 595 | 1859 615 | 1860 567 |
| 1861 570 | 1862 489 | 1863 516 | 1864 553 | 1865 559 | 1866 588 | 1867 561 | 1868 600 | 1869 561 | 1870 612 | |

† Census Report for 1871.

Before attempting this it may be well first to try and define what we mean by this sustaining power of the Church revenues, and to explain in what sense we conceive that the ordinary law of supply and demand holds good in the case before us.

In speaking, then, of the causes which affect the supply of Clergy, we do *not* mean to imply that those who enter the ministry are actuated by merely prudential or pecuniary motives. As a rule, we believe that no class of men think so little of mere questions of £ s. d., and that the ordinary laws of supply and demand act very little, if at all, upon those who are once duly qualified by previous training to enter or abstain from entering the ministry. But they *do* act upon those who have to decide whether they shall or shall not invest in the education of their sons the capital which will alone give them such qualification.

Many circumstances combine to make parents willing to acquiesce in a much smaller rate of professional emolument than any other profession would afford. But after making the fullest allowance for such influences, there still remains the fact that they must and will require to see such a prospect as prudence may fairly demand, of at least a minimum income being attainable. In the long run it will be found that the law of supply and demand, acting thus chiefly upon parents, will render it impossible to get any considerable number of men in excess of those for whom this minimum provision is made. What that minimum is we do not attempt to say, but we may assume that it will vary according to the amount of certainty or uncertainty in its attainment, and according to the nature of the work to which the income is, under various circumstances, attached. Political economists distinguish between an "effectual" and "an ineffectual demand," the former of course implying both a willingness and a power to pay whatever may be necessary to secure the object desired. Probably a country living of £150 a-year and house, would always, in the present state of society, represent an effectual demand for a clergyman who had received a University education. Possibly—and there are not wanting signs that this is the case—£100 a-year and a house would often be amply sufficient. The money value of the preferment is here comparatively little thought of, many other considerations entering into the question. On the other hand, in a large town parish, where expenses, especially for a married man, will be far heavier, an income of £200, or possibly £300, a-year, would most likely be required. These amounts, again, will necessarily vary according to the degree of certainty or uncertainty attaching to the prospect which every man has of attaining by his own exertions to such an income, and the length of time which is likely to elapse before such prospect can be realised. A country living of a mere nominal income and a house, with a certainty of possession under given circumstances, has actually a marketable value. Not only is it an effectual demand for a duly qualified

man, but persons are found willing to pay for the right of succession to it.*

On the whole, then, we should define the sustaining power of the revenues of the Church as the number of permanent spheres of work carrying with them such amount of emolument as, when taken in connection with all the circumstances of the work and position involved, would satisfy parents able to give their sons a University education.

It may seem, at first sight, as if the creation of a new post, to which a man who has already been in Holy Orders ten or twenty years, is at once appointed, is a very indirect way of expressing a demand for an additional candidate for Holy Orders. If any argument were needed to prove that, however apparently indirect, this is the only method by which the object can be attained, we might point to the result of the Pluralities Act, to which we have already alluded. A more striking instance of the manner in which a supply—even in excess of the provision made—is sure to follow what we have termed an effectual demand, it would be impossible to imagine. Whatever may be the case in the future, the Church has never yet practically expressed its want for more clergy *by creating new posts* without at once obtaining them.

In noticing *seriatim* the various methods of increasing, directly or indirectly, the sustaining power of our Church revenues, it may be well to place first those methods which have already been tried, without producing any very marked results. They are—

1. The employment of curates in preference to incumbents, where new permanent workers are required.

2. The augmentation of small country livings.

1. **THE EMPLOYMENT OF CURATES** seems, at first sight, the most economical, the quickest, and the most effectual way of getting the work of the Church done in any particular district. There is in some respects a positive advantage in employing the services of a young rather than an older man. But there is another side to the question. The demand for curates has but a very slight influence, if any at all, on the number of men entering Holy Orders. It does not in any way, either in the position or income offered, represent the minimum provision required for a fresh worker; on the contrary, parents are rather deterred

* The following are specimens selected at random from the prices paid for advowsons sold under Lord Westbury's Act, the incumbents being in each case of advanced age:—

- A. Country living, income £170, price £2,000.
- B. " " " £120, " £2,000.
- C. Large and very poor district, income £300, price £1,500.
- D. Country living, income £158, price £1,800.
- E. " " " £70, " £800.

from enabling their sons to enter Holy Orders by the prospect of their remaining as curates an indefinite time. All it does, therefore, is to increase the competition amongst the existing body of curates, and so to cause a general rise in the rate of curates' stipends.

Persons often argue as though an increased demand always resulted in an increased supply. Doubtless it does so generally. For instance, an increased demand for lawyers' clerks would, doubtless, lead to an increased supply of them (*but not to an increase in the number of lawyers*).

But the circumstances of the clerical labour-market are purely exceptional. In no other profession is age and experience so entirely at a discount, and a distinct premium set upon youth and comparative inexperience. If such a state of things could be brought about in any other profession, all the conditions of the profession would be quickly modified by it. For instance, if lawyers' clerks were extensively employed *instead* of lawyers, the character and conditions of the profession would quickly adapt themselves to such a change. In the Church system, however, there is no such power of adaptation. Thus it happens that instead of the equalisation between the supply and demand being brought about, as under ordinary circumstances, by an increase in the supply, it is effected mainly by a rise in the price of the services of curates.*

The extent to which this competition for curates' services has already been carried, even now demands the most serious attention. No matter how wealthy a town or suburban district may be, when an additional clergyman is permanently required no permanent provision is made for his maintenance, and the want is met by "employing a curate." To hold their own against this demand, the incumbents of country livings are obliged to make increased efforts to offer higher and yet higher stipends even to the youngest curates. Curates are thus continually drawn off from one place to another, to the great hindrance of the Church's work. A considerable number of places are for longer or shorter periods unable to secure the additional help required, whilst poorer town parishes are hardly enabled to enter into the competition at all by the aid of large subsidies from the Pastoral Aid and Additional Curates' Societies. At the same time the Church at large is entirely deprived of the advantage which, under ordinary circumstances, it would derive from the slightly remunerated services of those who merely regarded their service as curates as a necessary stepping-stone to preferment.

With regard to the working of the Pastoral Aid and Additional Curates'

* Competition might of course go on until the price of curates' labour was so run up that it would constitute an effectual demand, not, perhaps, for more clergy who had received a University education, but for men, not so qualified and willing to enter Holy Orders. On the other hand, however, the process would so impoverish the livings out of which this increased rate of stipend would mainly come, that the sustaining power of the Church revenues would be really less than before.

Societies, it may well be worthy of consideration whether their increasing growth does not of itself necessitate some change in their plan of action. Whilst the Ecclesiastical Commissioners now grant annually to our large towns a capital sum representing £5,000 a-year, those two societies spend upwards of £100,000 a-year. We have seen that the demand for Curates' labour is equalised with the supply almost exclusively by a proportionate rise in the price of labour; the expenditure of this sum on Curates, therefore, simply represents so much money divisible amongst the whole of the existing body of working Curates: in other words, a rise of some twenty per cent. in the stipends of the whole body of Curates, even the very youngest. At the same time, the very competition excited by the attempts to draw Curates at any price into particular places, neutralises the effect, as far as these places are concerned, of all but the last few pounds by which their last " bidding " exceeds that of some other place. Stipends being raised all round the *relative* position of the places where Curates are employed is not affected in a degree at all proportioned to the expenditure.

The case may be put thus:—There are three classes of competitors for Curates' services,—incumbents of country places, of wealthy town parishes, and of poor town districts. The resources of the first two classes are so elastic, and circumstances so much in their favour, that no amount of subsidy given to those of the third class will enable them as a body to outbid the other two. A few parishes may at a vast cost be kept, so to speak, at the head of the bidding; but those which are not fortunate enough to secure the subsidy of any society, will be in a worse position than ever, and the injury done to one set of poor parishes will, in the end, be as great as the benefit accruing to another.

Very different would be the result if this £100,000 a-year were spent in helping to create permanent and independent posts, with an income of, say, £200 or £250 a-year. The independence and permanence of the position would double the intrinsic value of the income provided; and every such post would thus represent a provision for a new worker. And thus the competition excited by so large an expenditure would be neutralised, as it should be, not by a constant rise in the rate of stipends, but by an influx of new men. The demand for more clergy would be expressed in the only legitimate way, and would be sure to meet with a response.

2. We have next to consider THE AUGMENTATION OF SMALL COUNTRY LIVINGS.

The augmentation of small country livings is open to a grave *prima facie* objection. It must be recommended either (1) by the claims of the present Incumbents; or, (2) by the claims of the particular parishes; or, (3) by the requirements of the profession at large. In the first case, if we are called upon to help any particular body of men, it is clear we

are bound to require that they shall be serving where they are most wanted, that is, in our large towns. If the second reason be urged, we see at once that small country parishes have no claim which can for a minute be preferred to those of our great towns. If the interests of the profession at large are to be considered, we are bound to admit that they can be equally well served by making additional provision for Clergy in the great centres of population.

But apart from the priority of claim possessed by our large towns, we have to consider what is the amount of endowment which experience shows will constitute a country living an "effectual demand" for the permanent services of a duly qualified Incumbent. The experience of Lord Westbury's Act, and other considerations, seem to fix this amount at about £50 a-year (see note on p. 49), more or less, according to the particular circumstances of the living. To augment a country living beyond this amount is simply a waste of resources. It is not only strengthening the chain of our Church system at a point where it has never shown any sign of weakness, but it is tempting men without private fortunes to take livings, which would otherwise fall to the lot of those whose private incomes would serve as their endowments.

As a matter of fact, however, nothing but experience will prove either what is the minimum amount of endowment which will suffice for such livings, or how far this minimum amount can be supplied from local sources. The present system of giving aid to such parishes, without any sort of proof that they cannot do without it, leads in a vast number of instances to assistance being given to parishes which it is quite clear, from the amount they have spent on church building and restoration, could, if there had been any real necessity for it, have made up their own endowment to the amount required. To give large sums to country places which have never yet been a single month without the service of one or more clergymen, whilst we refuse it to places where thousands of people scarcely ever see a clergyman, is like lavishing relief upon families who have never known what it was to be in want of food, whilst we refuse it to those who are literally dying of starvation.

The real difficulty of small livings lies in the fact that we try to make them serve as a means of providing for Clergy who cannot really afford to take them, and who are only driven to do so by the absence of any other provision. These men cannot afford to take into account the various indirect advantages of the position which they are thus called upon to occupy, and thus, though they receive an amount of remuneration which experience proves is sufficient to secure the duties of the post being adequately performed, they feel themselves underpaid, and are therefore a source of weakness to the profession at large.

Even if it were desirable to attempt to rectify this evil by a systematic augmentation of small livings, a moment's thought will show

that it would be perfectly hopeless to attempt to do so. Even to add £10 or £15 a-year to all small livings would require an expenditure of some £2,000,000, an amount which for such an object it would be impossible to raise, and which, if it could be obtained, would make no appreciable difference in the sustaining power of our revenues.

The real remedy of this evil is to be found in measures, which for other reasons are urgently called for, and which could be carried out at far less cost, viz. :—

1. A measure for rectifying the present uncertainty of Church patronage, and enabling men to remain as Curates until they can obtain adequate preferment.

2. A measure for giving increased facilities to those who now purchase preferment, to obtain livings with small endowment without purchase.

3. The creation of new town districts endowed with adequate incomes, to which those who had accepted country livings which did not give them a sufficient maintenance might be promoted.

The Church is really a “service” rather than a profession. The artificial conditions on which the bulk of its revenues are administered prevent its adapting itself, as it would otherwise do, to the altered circumstances of the time; when, therefore, it becomes necessary to consider how a larger number of men can be provided for than the old endowments will suffice to maintain, we are driven to adopt artificial expedients to remedy artificial evils. Such would be the two first of the above measures. We have no power of removing the evils which they are proposed to meet. All we can do, therefore, is to apply the first fruits of any increased means placed at our disposal to counteract their prejudicial effects.

1. It will be generally admitted, that the weak point in our Church system is the *uncertainty* of promotion. There is uncertainty in other professions, but in no other does the uncertainty seem to partake so much of the character of “chance.” Steady work and fair average abilities reduce the uncertainty in other callings to an inappreciable minimum. Not so with a Curate. Just as he seems to be making progress in one place he is unavoidably shifted to another; whilst until the very day that he obtains promotion, he is seldom able to say with any certainty that he is nearer to it than when he started. Unless political economists are greatly at fault in the principles they have laid down, this must exercise an extremely prejudicial influence in the profession.

That it does so there is no doubt. No one can have listened to the reasons commonly given by parents for discouraging their sons taking Holy Orders, without perceiving that this is the great stumbling-block in their way. “*Through the best years of his life he will have no sort of means of judging what his professional prospects are likely to be,*” is the gist of all the arguments commonly advanced.

This was very forcibly put by the present Bishop of Salisbury, at a meeting at Winchester, some years ago. "In my own case," he said, "I can answer for it, that the certainty of a son entering Holy Orders being able to gain by his own exertions, if he were really deserving of it, an income of from £200 to £250 a-year, would remove the one great difficulty which I should feel in encouraging him in such a choice, were I unable to give him the wherewithal to live upon."

The only way of meeting the case seems to be by enabling every man who has served well "in the Word and doctrine," and thus earned for himself "a good degree" ($\deltaιπλῆς τιμῆς$, a double honorarium), to obtain an income of from £200 to £250 a-year, independently of the time at which he may obtain preferment.

Admitting that he ought not to be compelled to accept a living of less, say, than £200 a-year, and knowing that the livings of larger amount are not sufficiently numerous to provide for the claimants upon them, unless a large proportion of them remain from twenty to thirty years as curates, we should be prepared to make up his income to at least £250 a-year at the end of say fifteen years' service. If it be asked, What test of qualification can we apply? we answer, The only known test of the value of a man's services—the price which they will command. Let us enable every curate of a given standing, who can obtain, in competition with younger men, a stipend, *well above the average amount paid by incumbents*, to obtain an additional income of at least £100 a-year, and we should have rectified at once the evils of the uncertainty of promotion, and have relieved ourselves of the only pressing difficulties connected with small livings: inasmuch as no man could feel it a hardship that he had only a small income, when he had voluntarily relinquished his claim to a better income, specially provided to meet the case of those who cannot afford the luxury of retiring from a curate's life as early as they would naturally desire.

Of course the number of curates remaining as such after fifteen years' service would be largely increased, were a different system of filling up small livings adopted. At the same time, it must be remembered that an additional income given to them would not represent the whole amount of good done by such a provision. Inasmuch as every curate promoted before he attained to the time at which he could claim an increased income, would have been able to calculate upon such a provision as a guarantee against the *uncertainty* of promotion on which we have dwelt.

That, save under very exceptional circumstances, few men who had the means sufficient to enable them to accept a small living, would remain on into middle life as curates, there is no doubt. Thus we should have the best possible guarantee that we were making the most economical use of the money so expended.

The work here suggested has already been commenced by the Curates' Augmentation Fund, from which about 400 curates annually draw an additional stipend of £20 a-year. Few persons would imagine how great a boon even this addition to his income is to a man who has reached middle life, and whose professional income is represented by the average curate's stipend. Still, great as the boon is, such an amount cannot be expected to exercise any appreciable influence on the prospects of the profession,—its very smallness making the additional income seem more like a charity than professional emolument. To raise the grants made by this Society from £20 to £100, at least in the case of curates serving in our large towns, seems to us a measure second to none in its importance.

2. To appreciate fully the advantages likely to accrue from affording increased facilities for men of private means to obtain small livings, we must remember that no fewer than 7,219 of the richest livings in England are in private patronage, and liable to be bought and sold. The annual value of these livings is no less a sum than £2,040,668. Every one of such livings which is sold, represents not only so much money taken from the private incomes of the Clergy, and transferred for the most part to the laity, but one living less available for promotion by merit. It is impossible to estimate exactly the amount of loss which thus accrues to the Church. But it can hardly be set down at less than £300,000 a-year in money, and the withdrawal from all competition, save that of money, of some 1,500 or 2,000 livings, all considerably above the average value. There is hardly room to doubt that the adoption, with regard to small livings, of some modification of the plan adopted by Lord Westbury, would, to a very great extent, prevent the waste thus occasioned. Few persons would sink a considerable capital in the purchase of an advowson, if they could, with as little difficulty, obtain a similar position and sphere of work, with an income which, together with their own property, gave them sufficient to live upon. If such livings can be sold for "twelve years' purchase," *à fortiori*, suitable men could be found willing to serve them were they offered without purchase.

3. The creation and endowment of new districts in our large towns is, of course, of all others the most important branch of the work of Church extension.

But here we are met by a serious difficulty.

It is generally assumed that it is better to have an incumbent and one or two curates in a parish of 6,000 people, than to divide the district, and place either two or three incumbents in charge of the newly-created parishes. Much may be said against this assumption.

The chief advantage of the one Church serving for the larger district has to be set against many manifest disadvantages. The personal

influence of a clergyman in authority, and permanently attached to a particular district, is immeasurably greater than that of one who is here to-day and gone to-morrow ; whilst the heartiness which a man throws into work, of which he hopes himself to see the fruits, is necessarily much greater and more easily sustained than it could be under any other circumstances. The value of the parochial system depends, to a great extent, upon the opportunities which it affords the clergy for personal intercourse with, and influence upon, their parishioners. In the case of a mere temporary worker in a parish, this influence is necessarily very small ; before he really knows anything of the people, he is gone. Yet, under the present system, personal intercourse with the people, in our largest parishes, is to a great extent actually confined to curates, incumbents often finding the general work of superintending an extensive organisation, combined with preparation for their public ministrations, sufficient to tax their strength to the utmost.

The objections generally felt to the greater subdivision of parishes, are often still further increased by the dislike to such subdivision on the part of those already in charge of large parishes. They are generally themselves men of great earnestness and considerable administrative power, and not unnaturally prefer to keep the entire control of the parish in their own hands.

The question we would, however, venture to submit to them is—By retaining a responsibility which legitimately belongs to those who do the work, and by refusing to their fellow-workers any permanent interest either in their work or income, do they not deprive them of that which constitutes a large part of the remuneration which the Church has to offer to her Clergy, and thereby lessen the number of permanent posts which she ought to have at her disposal, and the increase in which will alone secure an increase of her staff of workers ? We must also bear in mind that, as the population of the country increases in our great towns, the subdivision of parishes represents the only method which has ever been suggested for creating such new posts as will constitute an effectual demand for Clergy to minister in these districts. As we have seen, a constantly-increasing demand for curates has not of itself any tendency to add to the numerical force of the working staff of the clergy. If, therefore, the Church is to keep pace with the growing wants of the country, she must be prepared to increase, in proportion to the increase of population, the number of responsible posts available for the permanent employment of additional Clergy. To refuse to do this, is simply to say that the number of Clergy shall be regulated, not by the regular increase of population, but by an arbitrary arrangement of ecclesiastical districts.

The question of the endowment of additional parishes is, doubtless, a serious difficulty ; but not, we believe, so serious as it would at first sight appear. All we require is greater faith in the reproductive power of

money spent in maintaining the "living men." There never was a time when there was greater willingness on the part of the laity to respond to any call made upon them for any great work of Church extension. What has been done in the dioceses of London and Rochester, might probably be done with at least a proportionate result in every diocese in the country. The only difficulty is the unwillingness on the part of the Bishops and Clergy to concentrate their expenditure on providing for the living agents, and to create for them responsible and permanent posts other than curacies. We believe that if the whole of the Bishop of London's Fund had been expended in bringing two or three hundred picked men from rural districts into the poorest parts of the London Diocese, we should still have had just as much spent in the diocese on church and school building as we have had. Experience shows that, taking one man with another, the Clergy in our very poor districts do obtain, through private sources, very large sums to help them in carrying on their work. An average of £3,000 for each man to obtain in ten years would be by no means an excessive computation. We have known as much as £25,000 raised by a single clergyman in that time, mainly through private friends, and without any resort to general begging. At present, instead of concentrating our power, in the first instance, on the living agents, we assume, without any sort of ground for such assumption, that these will, sooner or later, be forthcoming, and so devote a bare tenth or twentieth part of our available means to that which should be our first care. Of the extent to which an incumbent of a poor district attracts round him volunteer workers of all kinds—from his own family, from former parishes, and from the place itself—in a manner which a curate never can do, we do not now speak, but it is a point which should by no means be lost sight of.

On the whole our chief ground for hope of a successful result attending any large effort for the endowment of additional districts, lies in the fact that, though the simplest and most straightforward method of meeting our present difficulties, it has never yet been fairly set before the laity as *the* work of all others which this generation is called upon to undertake. Even if we cannot provide endowments to the extent required, we may at least hope that such appeals as those made to the dioceses of London and Rochester, if made throughout the country, would lead to the establishment of a Sustentation Fund, on a sufficiently liberal scale to enable us to make yearly grants to the full amount required.

Other subsidiary, but by no means unimportant measures of Church extension, we must be content at present merely to enumerate. Such are:—

1. *The endowment of poor town districts with the reversion of country livings.*

Of the 7,000 livings in private patronage, many, if bought at the right time, might be obtained by the Ecclesiastical Commissioners for a comparatively small sum. The advantages which would accrue from their annexation to town districts in the manner indicated are too obvious to need any comment.

2. *The notification, by Bishops and other patrons, that promotion to certain specified livings would be made from amongst Curates who had served in particular towns.*

If the towns now selected by the Pastoral Aid and Additional Curates' Societies, as most needing help, were thus selected by any considerable number of patrons, it would at once serve to put such a premium upon service in them, that competition in those places would no longer be between incumbents to find curates, but amongst curates to find incumbents. Stipends would thus fall proportionately, and the amount now spent secure the services of a largely-increased number of workers. At the same time, curates themselves would be more than repaid by the better prospect of ultimate promotion.

3. *The endowment of poor districts with Cathedral preferment.* This plan is, we believe, already adopted in Manchester. That such a measure is admirably calculated both to utilise Cathedral revenues, and to allay the chronic irritation which their present administration excites, there can be little doubt.

4. *The subdivision of at least those dioceses whose population has been trebled or quadrupled during the present century; and the endowment of the new dioceses, say with the revenues now held by the Deans of Cathedrals.*

It may be said that all such measures as we have suggested are more or less Utopian. If it be Utopian to expect that Churchmen of the present day can be stimulated to make an effort adequate to the great interests at stake, then, and then only, we admit the force of the objection. Much that has been suggested is a mere question of organisation, and involves nothing more than an amount of combined action amongst our leaders, which, in such an emergency as the present, we may fairly calculate on. That where additional funds are required, it is not Utopian to expect the laity to respond to any appeal made to them with authority, we have abundant evidence. "Organise, and organise at once,"* is the cry already raised by many of the laity themselves, and nothing disheartens them more than the unaccountable apathy which the Clergy manifest in a crisis fraught with such grave consequences to our Church and nation.[†]

* Speech of Mr. W. H. Smith, M.P.

† The munificent prizes offered by Mr. W. H. Peel, M.P., for essays on the value of an Established Church, is only one of many signs of the warm interest taken by laymen in the present position of the Church.

To conclude. We would only offer one word of apology to our readers for speaking as plainly as we have done. We are painfully aware how large and many-sided is the question with which we have attempted to deal. All that we have hoped to do is to offer a slight contribution towards the materials for its full discussion—to sketch, as it were, the first rough draft of a case to be submitted to counsel.

That the views expressed may not be seriously in error in some points is, perhaps, too much almost to expect. At the same time, having regard to the little attention which the various points raised have hitherto received, we feel that we may fairly appeal to the kind consideration of those into whose hands these pages may fall to make the fullest possible allowance for that which they conceive to be erroneous, without allowing it to prejudice their judgment on that which may seem worthy of more attentive consideration.

P.S.—Since writing the above we have obtained the following statistics, carefully prepared from the Clergy Lists of 1851 and 1870:—

| | 1851. | 1870. |
|--|---|---------------------------------------|
| Total Number of Curates Curates in Towns of 2,000 population and upwards | 3,526 1,877, working in 1,341 parishes. | 5,737 2,896, in 1,860 parishes. |

These statistics would seem at first sight to be inconsistent with the returns of ordinations given on page 47, particularly when we remember, that *besides* this addition to the total number of curates, many new incumbencies have been created and filled up during the same period, and that there are a very large number of unattached clergy.

This apparent contradiction in the ascertained statistics was dwelt upon by the late Archbishop of Canterbury, in his primary charge in 1864, in the following terms:—"It is certain, from correct statistical returns, that the number of candidates ordained as deacons has diminished in the last ten years on an average of 65 per year. This apparent inconsistency between the known increase in the total number of clergy since 1851 and the known decrease of the number of candidates for ordination in the ratio above mentioned during the same period, can only be accounted for by the increased longevity of the Clergy between the years 1851 and 1861—a fact which the carefully-prepared statistics I have in my possession will clearly prove."

As the tables which the Archbishop gives show that out of 17,621 clergy living in 1851 there were 466 who had attained the age of 75 years, whereas there were only 449 of that age out of 19,195 living in 1861, we cannot see how they could even have appeared to prove the startling assertion above made; they would rather seem to show that the longevity of the Clergy is a tradition of the past, and that the high

pressure under which men, and the Clergy especially, live and work, is beginning to tell seriously upon them.

The real solution of the problem, we have no doubt, is to be found in the working of the Pluralities Act, to which we have alluded. An entirely new body of Clergy was then created. The death rate amongst this body would necessarily be very small for some forty or fifty years, during which time there would therefore be a constantly-accumulating increase in the number of Clergy. Until this time has elapsed the rate of mortality would not be very largely in excess of what it was in former times, and would only balance the number of ordinations which took place annually before the passing of the Pluralities Act.

The details of the census of 1871 have not yet been published, but we have little doubt that it will show that we are still accumulating additional Clergy (for whom, much as we want them, we are making very little increased provision) at the rate of at least 150 a-year.

PAROCHIAL MISSION WOMEN.



HOSE of the readers of *Mission Life* who may have been interested by the account given in the November number of the work carried on by the Parochial Mission-women in the West of England, will, I hope, be glad to receive from the same pen a few similar details with reference to London, the writer being a lady who is actively engaged in directing that part of the work to which it more particularly refers. It is one of the many fields in which a good Mission-woman's influence is most powerful, and these few narratives are given as specimens of really Mission-work, in which the aid of women of every class, is urgently needed.

C. S. TALBOT.

MISSION WORK IN LONDON.

Many hearts besides that of the great philanthropist have been moved, and many eyes moistened, by hearing the now old-fashioned song of "Home, sweet Home." But do the listeners ever think of those to whom these simple words convey no meaning, and in whose hearts they awaken no memory? For it is a sad but well-attested truth, that in London, the metropolis of Christian civilisation, there are tens of thousands of houses, containing whole families in every room, from cellar to garret, not one of which deserves the name of "Home." Dirty floors, little or no furniture, windows that never open, and doors that seldom shut, combine to banish comfort from the wretched holes in which a large portion of our London poor live and die.

It is difficult to estimate justly the demoralising effect produced on the women by a manner of living in which the ordinary household duties have no visible place. Yet this effect must be taken into account by any one who wishes to improve the spiritual or moral condition of the

London poor. Most of the occupations which fill up the happy, active lives of so many English mothers—cleaning, washing, mending or making clothes, teaching and training children—are to these poor creatures unknown arts. An instance of this sort of ignorance may be mentioned in the experience of a Lady-superintendent, who has recently opened an evening sewing-class for young women in a very crowded part of the East of London. The girls are invited by the Parochial Mission-woman, and are drawn from the lowest alleys and courts of a large parish. They come regularly, behave fairly well, and seem pleased to learn—as they express it—"How to handle a needle." But they have even to be taught to which finger a thimble should belong, being quite prepared to drive the needle through their work with the palms of their hands. It is needless to add, that none of them have ever previously cut out or made up a single article of clothing for themselves or their families. The right use of soap and water is another point on which they are so ignorant that its effects create a wholesome surprise. A poor woman, whose floor (for the first time during her long tenancy of the room) had been well cleaned by a Parochial Mission-woman, with Macdougall's carbolic soap, described the process thus: "She took and cleaned my place, and changed the colour of 'im that wonderful, it minded me of what I've 'eard my mother tell of them country parts."

The absence of home occupations affects very seriously the whole tone of a woman's daily life. In the case of young girls especially, and more or less amongst women of all ages, it does more than anything else to foster that love of dissipation which is so fruitful a source of sin and degradation. A Mission-woman, who has laboured for many years with unvarying devotion, zeal, and good sense, and whom we will call Mrs. Key, gave it as her opinion that the "biggest evils going" are the music halls and penny theatres. These amusements are so popular that many mothers will not only go without food themselves, but will starve their children, that they may have the means both to pay for a single night's admission and to hire the shabby finery required for the few hours' public appearance.

During the mother's absence the children are generally turned into the streets, or, if the weather be too cold and wet, several families of tinies will be locked in together round one smouldering fire, to spend the first hours of the night in rude quarrels or demoralising games, till they fall asleep on the floor, herded together like animals.

It is hardly possible to exaggerate the harm done by this love of dissipation. In the first place, there is the waste of money by those whose lawful wages will barely procure the necessaries of life. Then, again, the love of excitement is stimulated in every possible way by the late hours, bright lights, and sensational songs and scenes. Not long ago one of the most popular penny theatres had the following notice at the foot of the hand-bills: "Come early; five murders in the first act."

No doubt it is only a depraved taste that would feel such an invitation as any attraction; but then what chance have the daughters of such mothers as we have described of cultivating a love for anything higher and purer? It is all very well to talk of staying quietly at home; but these girls have no place deserving that name in which to stay. Nor

are they fit for service; many of them, indeed, have a longing for something better than their present existence, and a power of rising to it, but they need that the first steps of the upward path should be made plain and easy to them. This can only be done by one who, like a good Mission-woman, stands near enough to them to fill, in a measure, the place of a wise mother. Understanding the temptation presented by a sweetheart's offer "to stand treat for a spree," she can best shelter the poor girl from it. Often has Mrs. Key "stepped round to gather two or three young girls to tea at her place," and induced them to go with her to a bright Mission service, where, for the first time, they have heard the "old, old story."

Sometimes a young girl will come to a Mission-woman on whose real friendship she has learnt, perhaps from the experience of others, to rely, and will beg for "help to be good and keep straight." Thank God, in many cases the cry of these helpless ones has reached His ears, and a voice has been heard saying, "This is the way, walk ye in it."

It may be well to explain how the expenses of this Mission-work are defrayed. The fund entrusted to the lady-managers by the public is entirely devoted to the maintenance of the Parochial Mission-women and the cost of Mission rooms. Not one farthing can be, or ever has been, diverted from this fund to any other work, however interesting. But help of all sorts has been occasionally rendered by the members of Lady Spencer's "Supplemental Association," which has thus sought to develop and complete the work of the Parent Society.*

A few illustrations gathered from actual experience of the work will best serve to show how specially Mission-women are suited to carrying out the most difficult work of rescuing their poorer sisters from the misery and vice in which they have been brought up.

In a wretched room of a small house, in a street of the worst repute, lived Julia F., her father, mother, three brothers, and one sister. Their room contained no comforts and few necessaries, and their lives were so utterly devoid of religion or even decency, that they could only be described as English heathen. The eldest boy, a clever lad of eleven, was such a practised pick-pocket, that his parents found it impossible to keep their own property from his skilful fingers, and however much they might be on their guard, he would contrive to empty their pockets of whatever they might contain. Into this "home," as into many another such den, the Mission-woman, Mrs. Lance, had gradually worked her way, and had at length so far influenced the mother, that she was induced to come to the Women's weekly meeting, where she soon became a regular attendant.

From this time forward, her one object in life seemed to be to send Julia "right away," and Monday after Monday found her lingering, when the meeting was over, to implore the Lady-superintendent for help to get the girl a place. As Julia was fourteen, and seemed really anxious to do well, it was arranged that an opportunity should be afforded her for some little training under the Parochial Mission-woman. Accordingly, she was set to scour a room, or wash for a sick person, Mrs. Lance seeing that the work was really done before paying her the small wages, which

* Full details of the plan of this Association will be found in *East and West*, edited by Countess Spencer, and published by Messrs. Longman & Co., to which we may refer our readers.

she soon learnt to deposit for the purchase of two or three articles of necessary clothing. By this means, first one article and then another were slowly earned, and proudly owned. Julia stood this test so well, that a respectable woman with several children was persuaded to take her for a few weeks as a general servant. Her good conduct in this first place was rewarded by a little more clothing, and when she left, a better situation was found her. For two years she has now been in respectable service, and there is every reason to hope that she will continue to do well.

Soon after Julia's removal from the neighbourhood, her mother confided to Mrs. Lance the secret of her own misery, and the reason of her desire to part with her. The drunken dray-man with whom she lived was not her husband, and she shrank from acquainting her daughter with the depth of her own degradation. Poor woman ! she had once known better days, and a country "home." Shortly after Julia obtained her second place, she died of cancer in one of the London hospitals. Her feeling for her daughter was, alas ! but too unusual. In many cases the mothers themselves are the worst enemies the children have.

In another parish, the Mission-woman (Mrs. Sale) was much interested in a young girl whose mother would fight other women for a prize, and who frequently exercised her fists upon her neighbours and children. Emily was thirteen, and tall and clever, showing so much intelligence and industry at the Ragged-school, that it was resolved by the kind help of the supplemental lady of this Mission to place her at an Industrial Home in the country.

The habits of the mother being well known, it was arranged that the outfit should be provided at the Home, and not sent with the girl. But the night before Emily was to start, her mother came to Mrs. Sale, and told her that the girl was "gone to place," adding much noisy abuse of her best friend, for what she called her "canting nonsense." Mrs. Sale took it very quietly, and at once endeavoured to discover what had become of the girl. Some time elapsed before she found her in a low public-house, where she had been placed in service by her mother, with the condition that the unhappy child's wages were to be paid to herself in drink !

The following history of Lucy is a happy contrast to that of Emily. We will give it in the words of the admirable Lady-superintendent, who was so true a friend to Lucy, and is so wise a guide to the Mission-woman in her work in the Mission district of a very large East End parish. "You will be much interested in hearing about a young person, who has lately died. As a girl, she was found by our Mission-woman in the midst of very bad people, though wishing herself to live very differently. By kindly advising and encouraging her, we were enabled to keep her up until I had the opportunity to recommend her to a lady as a servant. She took great pains with Lucy, taught her well, and I am thankful to be able to tell you that this young person, so unlike the majority of girls, rewarded her good, kind mistress by rather more than six years of grateful, faithful service. She became at last ill with a slight cough, which she did not heed, and would not give up and be nursed, fearing another would take her place, in which she had been so happy. But at last she was obliged to go to the hospital, where, at the end of the third week, she

died of rapid consumption. She was a good, religious girl, and her mistress feels her loss deeply. I well remember how resolute Lucy was in attending the services at the Rev. ——'s Mission church, and in being confirmed, in spite of all home opposition. But for the timely sympathy, this girl might have been lost. How grateful we ought to be to those who plant these Parochial Missions in our parishes!"

It would be easy to multiply instances either of failure or success, but enough, we hope, has been said to show how large a field for Mission-work exists among these young girls in London, and how greatly it is needed. In this field, all who are willing, even though resident in the country, might do good service, not only by helping towards the maintenance of a parochial Mission-woman, but also *by contributing towards the expense of a girl, either on trial or at school.* Or they might occasionally find some respectable farmer's wife willing to receive a London girl on low wages, and capable of training her into a Christian servant.

Our experience in this matter results in the three following conclusions:—1. That the bulk of girls drawn from homes such as we have described are not susceptible of such training as would fit them for what is called "gentleman's service," but that many of them, if sent into the country and placed in the family of a tradesman, schoolmistress, or farmer, do very well indeed. The steady employment, the entire change of ideas, the more natural and healthy life, and the freedom from the peculiar temptations of a great city, combine to give them, so to speak, a better chance in the struggle for respectable existence.

2. That girls of exceptional merits and average size should be sent to Industrial Schools while still too young to be able to earn wages. Had Emily been sent away two or three years sooner, her mother would probably have been glad to be free of the burden of the child, and, perhaps, would even have contributed towards her maintenance at a distance.

3. That anything like a regular outfit is an unwise gift. The temptation to the parent to steal or pawn the new clothing is too great, and if by strength of will or hand the girl can retain her new treasures, the possession is apt to give her a dangerous feeling of independence. Let her clothes be earned by degrees, and she will not be so likely to "put them away" (*i.e.*, pawn them), for "just one lark more."

Above all, let good under-clothing be the first acquisition. A new gown or jacket earned or given as a reward for a month or six weeks' good behaviour in her first place, is just the sort of encouragement so greatly needed to help these wild, untrained natures to endure the restraints of ordinary civilisation.

In every case great care must be taken to test sincerity by employment, and the Mission-woman should be urged to watch closely the work done, and see that the wages or the clothes are faithfully earned. Not only will they then be more valued, but the habit of painstaking will of itself prove an invaluable acquisition to those who have been brought up in entire self-indulgence, and to whom the very first lessons in self-reliance, self-discipline, and self-sacrifice, have to be taught.

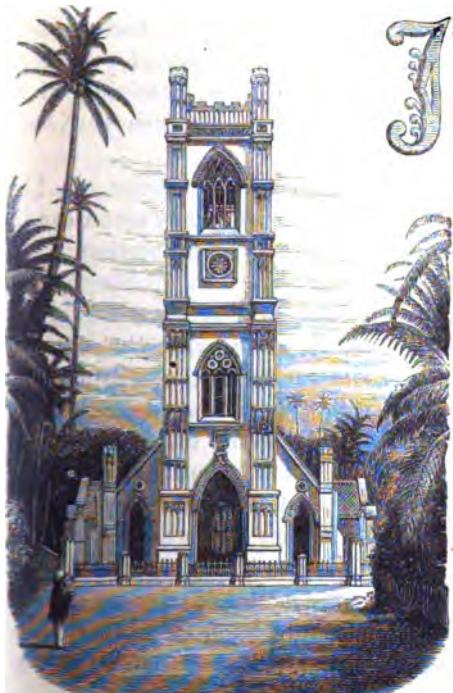
[Might not many country villages help our large towns by establishing and supporting a small Industrial School for girls recommended by the Parochial Mission Women's Association?—ED.]



HARRIET HARBOUR, QUEEN CHARLOTTE ISLANDS (*see page 111*).

LAST DAYS IN CEYLON.

BY THE RIGHT REV. BISHOP CLAUGHTON.

MARAVILA CHURCH (*see next page*).

January 3rd.—I set off in the early morning for a day of confirmations, accompanied by Mr. Silva, my Singhalese chaplain. We arrived at Wellicadde, where Mr. Dowbiggin, of the Church Missionary Society, was waiting with the native deacon. We entered the pretty little church, which was quite full, and after the Litany I confirmed nineteen candidates. They were very devout, and listened with great attention to my Charge. The beauty of the morning had not entirely disappeared when we drove away, though the heat was somewhat severe. We breakfasted at Cotta with Mr. Dowbiggin, and drove on to another of his Mission churches, Nungagode, where I confirmed fourteen, and went on to Boralasgamma for a similar service. Here I confirmed seven, and returning to Cotta, where I rested for a short time with my friends, we left for Colombo, after a trying but most satisfactory day. It had been my wish to confirm in the scattered little churches, rather than collect the candidates, as heretofore, in the central church of the Mission at Cotta. I had also the satisfaction of seeing each of the native deacons I lately ordained at his own station. Mr. Dowbiggin overlooks their work, and nothing can be more gratifying than the state of things to the Society.

January 11th.—This was my Visitation in Colombo. At 9 A.M. we had the Holy Communion, after which all the clergy present breakfasted with us in the College Hall. My heart was full, knowing it was the last of such meetings, but we said little; and at 11 A.M. we assembled again in the cathedral. After the Litany the clergy were called over, and I delivered my Charge. It took a little more than the hour, but I

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think I touched on all the points of interest but one. I felt I could not enter into the subject of my approaching departure, to which I alluded before the conclusion. Many friends came in when I had returned to the house, and were as full of grief as myself at the thought of separation.

January 13th.—I came up to Kandy yesterday, and this morning delivered my Charge in St. Paul's Church. The attendance of clergy was small, the Church Missionary Society's Missionaries having been present in Colombo; but there were more of the laity than I expected. I talked with them afterwards of my departure from Ceylon, receiving every assurance of their kind wishes. I have promised to return to Kandy before I leave.

January 15th (Sunday).—I confirmed, at an early service, in Mr. Silva's pretty little chapel at Mattacooly. There were only seven candidates, but in that little congregation they were in right proportion. His work at this outlying station is excellent. The service was in Singhalese. At eleven I preached in the cathedral at the English service. I held my confirmation in the afternoon at All Saints'. The service was entirely in Singhalese, and I read my Charge to the candidates, of whom there were eighteen in number. This church (which I consecrated in 1865) is really a beautiful one, and worthy of its congregation, which consists of the leading Singhalese families in Colombo. It was built at the joint expense of themselves and the Government, but, owing to some failure in the construction, was not completed during my predecessor's episcopate. Mr. Bailey officiated as chaplain. He is one of the best Singhalese scholars of our English clergy. I was rather nervous in my reading in the presence of the most educated native congregation we have. Their minister, too, Mr. Dias, is a leading scholar, and the translator of our Prayer-book into Singhalese.

January 18th.—This day I consecrated the new church at Maravila. Mr. Bacon and I went together by Negombo, and were received at the spot by Mr. de Soysa, Modliar, and his friends (the church is built almost entirely at his expense), and proceeded at once into the building, a very pretty edifice, and, whilst suited to the climate, ecclesiastical in its style. I preached from Psalm lxxxiv. 1, and afterwards confirmed twelve persons. In the afternoon I baptized an adult, and addressed the people. This is now a Christian village.

We afterwards dined at the Modliar's, and sat down, sixty people, in a temporary room, which, with sleeping accommodation to correspond, he had constructed by mats and bamboo poles for his guests. It was a striking scene. One incident was amusing. One of his guests sat down (according to native custom within doors) without any jacket, with back and shoulders bare, our host sternly rebuking him for the impropriety in the presence of English guests. The house is simply a bungalow in the midst of large cocoa-nut plantations, which had been for some time

suffering from drought, and a heavy storm of rain occurring during our banquet, which prevented us from hearing one another speak, I created some amusement amongst our Singhalese friends as I was returning thanks for my health, by simply shouting out the words, "Good for the cocoa-nuts!" Mr. Bacon and I returned next morning to Colombo.

January 22nd (Sunday).—This day I held my Ordination in the cathedral at eleven. Archdeacon Glenie preached the sermon, and Mr. Bailey presented the candidates. I admitted F. Edrasinhe and W. Herat to Priest's Orders, after a Diaconate of four years—a "degree" in each case fairly earned. The service was very effective; our choir, thanks to Mr. Bacon, never was so good as now.

January 23rd.—I went with W. E. Gomes to Ratnapura (the City of Rubies), sixty miles from Colombo, arriving in time to hold my Confirmation in the evening. Mr. Helps, our new Inspector of Schools, accompanied me. He is a great acquisition to the colony.

January 26th.—Mr. Silva accompanied me to *Kohilawatte*, where I was to have a farewell service, with Holy Communion, the congregation consisting of a small cluster of native Christians. They were most attentive to my sermon, and at its close it was most touching to receive their simple farewells as I left them.

January 29th (Sunday).—This was my last Sunday in Kandy. I shall not forget this beautiful town, with its pretty lake, nestling at the foot of the mountains, the church, more English in its character than most in Ceylon. I preached to a large congregation at the morning service, and in the afternoon confirmed thirty-eight persons. In the evening I preached to the Portuguese congregation at their little church. It was a most trying day, but gave much cause for thankful memories. The remaining portion of my time will be but a repetition of such scenes.

February 15th.—My last week in Ceylon. Mr. Silva and I set off early to Kurune, where I was to lay the stone of Mr. Christian's new church. Few of our native Missionaries have been more faithful than he has been, in the district where Bishop Chapman placed him as a Catechist twenty years ago, and ordained him deacon before my arrival. I found him labouring almost alone in a wide district, and ordained him priest, giving him a deacon, and catechists at the more distant stations. We found the congregation ready for us, with my faithful friend the Modliar waiting to welcome us. After a short service and a hymn, I laid the stone, and addressed the people on the occasion, and as I alluded to my approaching departure they were much moved. One aged woman, as I was leaving, seized my hand and cried bitterly. It is very touching to see the tenderness of these people. After breakfast, which Mr. Christian had kindly prepared for us, I left with the Modliar for a house he has about two miles off. Here he had collected a congregation of some forty or fifty people, and I addressed them after Mr. Silva had

read a short service. He drove us back to Colombo, which we reached by seven o'clock.

February 16th.—This morning I went to Charles de Soysa's, to see him, with his wife and children (all of whom I had baptized), for the last time. His mother was present, whose late husband built the beautiful church at Morotto. Before I left I gave them all my blessing, in Singhalese. I shall not forget my friends the de Soysas: they have obtained wealth, and they use it to a large extent in doing good. The evil is, people *will* think it is only needful that the wealthy should give, and forget that all should in their proportion be liberal, and so a good example like the de Soysas' does not produce the effect it ought. I shall always regard this family with feelings of cordial friendship.

February 17th.—At nine this morning I preached to the choir and the boys of St. Thomas's College, who filled the cathedral. I took the words of St. Paul, 1 Tim. i. 18, trying to make each boy feel I was addressing him in particular. I felt much at the service. In the afternoon I had a very different parting scene. A number of Buddhist priests came to visit me, hearing that I was on the eve of departure. They sat some time with me, and said much that was very satisfactory to hear. I do not think they will come over to Christianity; but they entertain very different views of it from those which once prevailed amongst them, and they do not deny that it is commanding attention amongst their people. Here I think the toleration, which is one of their best characteristics, is in favour of the success of Christianity in Ceylon. I was much pleased with their visit, which was made in the most public manner.

It was not inappropriate that my next duty was to preside for the last time at the S. P. G. annual meeting in Colombo. Our report was very gloomy, and I did my utmost to stir up those present to a sustained effort to place the Society on its proper footing in the island. As my last words, I trust they will have effect. The College choir dined with me this evening.

February 18th.—At six this morning, as I was sitting in the verandah, my friend the Modliar drove up quite unexpectedly, bent on my seeing the new model farm which they are establishing. I enjoyed the early drive, and inspected the farm, which will be a very useful institution, as improvement is the very want of the Singhalese. I planted a vine and a cocoa-nut tree, and was in my house again in little more than an hour.

In the course of the morning the Chief Justice came, with other gentlemen, as a deputation to present a farewell address, to which I read a written reply. It bore more than three thousand signatures, and they told me that more were coming in. I could only thank them all most imperfectly, and assure them that I could not leave Ceylon without deep regret, and from the conviction that my duty now took me back to England, as once it brought me here.

In the evening I met all my friends at a dinner given by the Modliar. It was a large assemblage, and of course we had speeches after it. It was not difficult to speak when so many kind faces were gathered round—the difficulty is to leave them all: and the one thing amongst many for which I am grateful is, that they do not seem to blame me for going, but admit that my reasons are good and sufficient. I shall not forget their many words of kindness and regard.

February 19th (Sunday).—This was the last day in Colombo. I went to the early Communion at 8 A.M. At 11 I preached my farewell sermon to a large congregation at the English service (I had done the same to the Singhalese congregation the previous Sunday), taking for my text the words I used with the same application twelve years ago, when I left Elton for St. Helena—Acts xvi. 10. I spoke from a full heart, to hearts, I believe, as full. At the conclusion, the poor choristers nearly broke down in singing their part; and so ended my last service in the little cathedral.

In the evening I had a small Confirmation, and preached at St. Peter's. The church was very full, and many came afterwards into the vestry to say good-bye.

February 20th.—On Monday we set off early for Galle. Mr. Bacon accompanied us. I felt very sorrowful at seeing the last of the place which has been my home for the last eight years. The servants, too, were all very sorrowful, and I may well believe them to have been sincere, since they have nearly all of them lived with me since my arrival. Two of them go to Galle with me. At Morottoo, we stopped at the church, and I went in with Mr. Bacon to hold a short farewell service. There was a large congregation waiting, and amongst them the de Soyas. I afterwards wished them all good-bye, and we went on our way. At several places there were little gatherings of the people to see the coach pass by, and at Horetodua Mr. de Mel came up as we changed horses, and had some last words, his people all round him. We arrived late at Galle, but found all preparations made for us, and Dr. Schrader waiting to receive us.

February 21st.—At eight this morning we held the Consecration service in the new church. It is really very beautiful, and will be a great ornament to Galle. My Registrar had arrived by the night coach, and we entered the church in procession, the choir chanting the 24th Psalm. I signed the Consecration Deed, and began the service, preaching from Rev. xxi. 22. The singing was really good. Mr. Maine (from Madras Cathedral) played the organ (which they have just got out from England), and the choir took their part very well. The church was crowded.

After this part of the service was concluded, I held my formal Visitation of the few clergy of this portion of the diocese, and instituted Dr. Schrader to the new church. The Communion Service followed. The

offertory was upwards of £90. I had asked the clergy to breakfast, with Mr. Maine and my friend Mr. Nicholson, to whose exertions the efficient state of the choir is mainly owing. When this was over, I set off with Mr. Marks and Mr. Allcock for Buona Vista, where I was to hold a Singhalese Confirmation. Here I baptized two adults, one a very remarkable case of late conversion from sin.

We returned to Galle after tiffin, to be in time for the evening service. This was at seven, when the church again was full. I preached (my last sermon in Ceylon) from Acts xxiii. 11, applying St. Luke's words to the general case of pastor and flock, and showing how the Apostle's comparatively short ministry brought its responsibilities, alluding, too, to my own episcopate. I concluded with especial reference to the congregation beginning their use of a new church with their own pastor. The collection was again over £90.

February 22nd (Ash Wednesday).—We had service at eight, when I baptized a child (the first baptism in the new church). Not long after this we were summoned to our steamer, the "Deccan." Several of our friends accompanied us to the ship, of whom I took leave with much regret. My two servants, Juan and Carolis, were in great grief at parting with the master with whom they have travelled so many miles; and I need not say my own feeling towards them was one of sincere gratitude and regard.

We steamed out of harbour after dark, the buoys being lit up to guide us out to sea; and in the morning the shores of Ceylon were no longer visible. I shall never forget the eight years I have passed in the island with their many trials and cares, but far more and greater mercies and blessings.

AN INDIAN FABLE.



BEAVER and a Martin were together playing. "Come to my house," said the Martin. "I don't climb well," says the Beaver. "Oh, never mind," said the Martin; "catch hold of my tail and I'll pull you up." So the Beaver caught hold of the Martin's tail; but half way up the tree the treacherous Martin whisked his tail away, and down tumbled the Beaver. "Ah, ha!" laughed the Martin; "the Beaver has bumped his stomach." Next day the Beaver meets the Martin. "Let's go to that island," says the Beaver. "Well, I'm not a good swimmer," says the Martin. "Never mind!" says the Beaver, "you shall sit on my shoulder." So they started; but half way over the Beaver dives in deep water, and leaves the Martin struggling in vain to reach the shore!

BISHOP PATTESON.

 HE 'Southern Cross' reached Auckland with its melancholy news on the 31st of October. The news met the clergy and laity of the diocese as they were assembling for an adjourned meeting of the Synod.

It was evident, from the aspect of all who were gathered together, that no business could be transacted. The melancholy intelligence which had arrived during the early part of the day struck everybody present like a heavy blow. Members of both orders could only greet each other in significant silence. The death of the late Bishop Patteson was felt as the greatest calamity which has befallen, not only Missionary enterprise, but the cause of religion itself throughout the whole of the Southern Hemisphere. The cathedral bell tolled throughout the day. The Bishop of Auckland took his seat at the usual hour, and the clerical secretary to the Synod (the Rev. Mr. Burrows) read the minutes of the last sitting, which were confirmed. Mr. Theophilus Kissling rose, and, addressing the President, said:—My Lord, I am sure, after the almost appalling intelligence we have received to-day of the death of Bishop Patteson and the Rev. Mr. Atkin, it would scarcely appear in accordance with the deep feeling of sorrow by which, I am sure, every member of this Synod is impressed, to proceed with the ordinary business on the notice paper for this afternoon. I therefore move, my Lord, 'That in consequence of the melancholy intelligence received to-day of the death of Bishop Patteson and the Rev. Mr. Atkin, this Synod do adjourn to Tuesday next (this day week), and that the business then be of a formal character, no discussion to take place.' The resolution was duly seconded and passed. The Bishop at once left the chair, and the members of the Synod separated, as they had assembled, in solemn silence."*

The general plan of the cruises of the "Southern Cross" during the whole of the past year was given last month in Mr. Brooke's paper, but at the present time our readers will probably be glad to have the following more detailed account supplied to the New Zealand papers by the captain of the vessel, Captain Jacob:—

Left Auckland on the 20th April, and had a good run, arriving off Norfolk Island on the 24th.

Noon of the 27th the Bishop and Mr. Bice came on board with about forty Melanesians, for Mota. Made sail and stood to the north.

May 11.—Went through the Whitsuntide passage, and hove-to for daylight, when the Bishop went on shore at Ambrym, with three boys; 10 A.M., boat came off, stood over to Pentecosta.

May 18.—Bishop went on shore at the north end of Pentecosta; natives very

shy ; told the Bishop that a thieving vessel was there a few days before, and took some of their people away. It is very singular that amongst all the islands, the natives have all the same name for the vessels which take their people away, in their language—the “thief vessel.”

Visited Aurora and Leper's Island. Anchored at Takua, and filled up our water : got a quantity of taro. Called at Star Island, and found that island nearly depopulated. Sailed for Santa Maria.

May 16.—Arrived at the Mission-station, Mota ; landed the Bishop and party, and stood for Norfolk Island, where we arrived on the 29th of May. Had communication with the shore, and sailed the next day for Mota and Solomon Islands with Revs. Mr. Brooke, Atkin, and about thirty boys.

May 31.—A strong gale split some of our sails.

June 5.—Called at Star Island, and arrived at Mota on the 7th. Found the Bishop and Mr. Bice quite well. In the afternoon sailed for the Solomon Islands (the Bishop remaining at Mota), the Rev. Mr. Bice accompanying us on the cruise. Had a good run to the Solomon Islands, arriving off Wonga on the 12th June. On the next day landed the Rev. Mr. Brooke at Florida, where he is to make a stay on shore for some time. Sailed for Savo.

June 14.—Off Savo. Very singular no canoes came off. About 10 P.M. one canoe came out, but was very shy in coming near the vessel ; at last they made the vessel out, and my friend, Captain Dawson (Savo Mau) told us a steamer had been there, and had taken a great number of the natives, and that they did not know the “Southern Cross.” Canoe went on shore ; and shortly after landing, some thirty or forty canoes came out. Landed the Isabelle party here ; they were afraid to go to Mahaga, as there was fighting going on. Savo was the northernmost island we went to.

Stood for Wonga on the 19th June : brought up at Wonga, landed Mr. Atkin, got some fresh water, and sailed next day for Mota ; had a very dreary beat to Mota, where we landed on the 4th July.

On the night of the 28th June, in the vicinity of Torres' Islands, experienced one of the most terrific thunder-storms that ever I saw since being at sea ; it passed right over us. We were very close to it. One tremendous flash of lightning came on board. I believe it was the lightning-conductor that saved the vessel. The watch were knocked stupid for a time. The flash and report were instantaneous. At one time our little vessel was quite illuminated with the St. Elmo lights—mast-head, yard-arms, gaffs, &c., throughout. It was an awfully grand sight.

July 8.—Working towards Vanua Lava ; saw three vessels, a cutter and two schooners, under the lee of Vanua Lava.

July 4.—Arrived off Mota : Bishop came on board. We are now off the New Hebrides for a cruise of a fortnight.

July 6.—Landed Mr. Bice on Leper's Island till we should come back from the Shepherd's Islands, he being the first white person that ever remained for any time on the island. A schooner in company.

July 9.—Anchored off Maia. A schooner leaving the anchorage. Found out that it was the notorious “Donald McLean.” The Bishop went on shore. In former years there would be hundreds on the beach waiting for him to land, but this time only about three. He walked back to the village, where he found one of his old scholars and about sixty people. Several of the natives were at Noumea, some at Fiji and Queensland. The Bishop was told not to go near Tasico, as there was a boat belonging to a Sydney vessel cut out, and the crew killed ; also another boat had one man shot in the leg, who died a few days after.

July 10.—Two vessels came in and anchored. We got under weigh, and stood to the north.

July 11.—Off Ambrym. A schooner in company. Anchored in 15 feet water. Very heavy squalls off the land. Vessel dragged into deep water ; hove the anchor up. Was boarded by Mr. McKay, owner of the "Strathnaver," who was chartered by Mr. Thurston, formerly English Consul at Levuka. He told me there were fifty-five natives in his vessel ; Mr. Thurston accompanying the vessel. He also told me of the loss of the schooner "Lulu," in Bouganville Straits, and that the crew got to the Presbyterian Mission-station at Spirito Santo, and were taken on board the "Dayspring." He told me that he heard there were two vessels on shore at Mallicolo. The "Lapwing," cutter, was on shore, but got off all right. He also told me there were two Fiji vessels missing, and the mate of the "Storm Bird" and three men were shot at on the weather-side of Leper's Island. They died at Spirito Santo. One of the "Strathnaver" people was shot at Santa Maria, but was recovering. Mr. Thurston had two narrow escapes. The steam schooner I mentioned that was at Savo was the "Wainui," of Dunedin.

July 13.—Anchored under the north end of Ambrym. A topsail schooner at anchor. Very heavy weather to windward. A fearful sea running through the passage. The schooner is the "Isabella," hailing from London, with twenty-five natives on board for Queensland. What a farce putting Government agents on board the Queensland vessels, to see that no natives will be taken by force, and that there is a proper agreement made with them, signed by the Missionary of the island, and countersigned by the Consul, and all such bosh ! We had a visit from the Government agent of the "Isabella." He gave me his credentials and rules passed by the Queensland Government in regard of native labour, &c., to give the Bishop. At the same time he told me the Bishop could go on board and talk to the natives, so that he could see they were not taken by force, &c. However, he did not give the Bishop a chance. Shortly after Mr. Government Agent got on board, the vessel got under weigh. When the Bishop went on shore he was told that there were some people taken by force by the schooner's people. However, as the "Isabella" was passing us, several natives who were on board ran up our rigging, and were singing out for them to jump overboard. One fellow was standing on the rail singing out, "Bishopy, Bishopy !" I saw a person catch hold of him by the hand and pull him inboard. Another schooner stood in and had a look at us ; she appeared to have a good number of natives on board ; could not make out her name.

July 14.—Got under weigh, and stood towards Leper's Island. In sailing along Pentecosta saw the "Isabella" and "Strathnaver" at anchor in a bay south of Toadstool.

July 15.—Brought up at a place called Oda, north-east of Pentecosta. Afternoon, got under weigh for Leper's Island.

July 17.—Brought up at Watirigi, Leper's Island ; found Mr. Bice well, and anxiously looking out for the "Southern Cross." The natives behaved very well to him during his stay. Mr. Bice was told by two Leper's Island natives, who had returned from Spirito Santo, that there was a small two-masted vessel taken at Spirito by the natives, and the crew killed and eaten. It appears a vessel had been there some time previous to this occurrence, and killed some of the natives. The vessel that was cut out was the next, so the natives revenged themselves. The fellows who returned to Leper's Island brought plenty of trade with them—such as vessels usually carry for trading purposes.

Got under weigh, and sailed for Maia, where we filled our water-tanks, and sailed for Star Island. In passing round the west end of Santa Maria, saw three vessels at anchor, and a cutter outside, standing to the south. The Bishop got fourteen boys from the weather-side of Santa Maria. We brought up at a place called Laconi, lee-side of Santa Maria ; the Bishop went on shore. Next day

the natives swam off in dozens to us. At one time we had over sixty on board. They have no canoes at this place.

On July 28 got under weigh, and sailed for Mota to land the Bishop. Same afternoon landed a number of boys at Mota. Sailed across to Saddle Island, and hove-to under the lee of the island. Next day the Bishop went on shore, and collected a party for Norfolk Island.

Arrived at Mota on the 25th. Landed the Bishop, and sailed for Norfolk Island with Mr. Bice and about forty boys.

July 26.—Two vessels sighted. We had a very long passage to Norfolk Island. When off Walpole Island got a gale of wind, which lasted two days; got some of our stanchions and bulwarks broken. I forgot to tell you that when off Eromanga two whaleboats came off, with a white man and native crew. The white person in charge told me they were whaling for the carpenter of the "Dayspring," and he was on shore building a small steamer for towing in the whales when killed. They were four months, and got fast but once;—killed and lost the whale. It came on to blow, and they were obliged to cut away. One of the boats was upset, and lost all their whaling gear. He also told me the whaling party had purchased a portion of the north end of the island, and were going to commence cotton growing. He also told me McLeod, of the "Donald McLean," was near losing his vessel at Spirito Santo. A number of the natives came on board and cut his rigging, and he shot a number of them. According to this man's account, might not this be the vessel that was there who killed some of the natives previous to the vessel that was taken by the natives, as Mr. Bice heard at Leper's Island?

Arrived at Norfolk Island on the 11th August. Could not land, as it was blowing very hard from S.W. Stood off the Cascades; at daylight landed the boys and their things; 5 P.M. empty. Ship off to Mota again, where I arrived on the 19th, after a run of seven days. Went on shore and found the Bishop well, and looking well. Got the Bishop on board, and sailed for the Solomon Islands.

August 28.—Made the Three Sisters and Ugi. Saw a schooner off Ugi, which I heard was the "Ellen," McKenzie, master, with thirty natives on board for his plantation on Tanna. I think it time that Tanna was looked after, as there are a few there who are taking natives to work on their plantations, and no one to look after them, to see that they will be returned, or if they have been taken by force—which in nine cases out of ten they are. I believe, if not looked after, it will become a nest of pirates. I understand there is one man there who has the whole sway of the place.

August 28.—Came to anchor at Wano; found Mr. Atkin well; he was not able to move much about in his boat, the weather was so bad during his stay. Filled up our water and sailed for Ulaua. Spoke the brigantine "Fawn," off Ulaua, looking for labour. Sailed for Malanta; could not land at the place where the Bishop wished, so we sailed back to San Cristoval.

At Mate the Bishop went on shore. There was a man left there out of the "Lismore," of Dunedin, as a hostage, in lieu of an American black-man, who went on board the "Lismore" as a decoy to interpret—I should have said to induce natives on board. The captain told him he would be back in four days. He is now three weeks on shore and there is no sign of the vessel. He told Mr. Atkin that a small vessel belonging to the Fiji Islands was taken at Hinchinbrook, and that all hands were killed but the captain, who got away somehow, and was taken on board the "Mystery." He also said his vessel and the "Daphne" went there to avenge the taking of this vessel. He would not say what they did, as the people on board his vessel told him if he would tell they would shoot him. This man was cook in the "Lismore." The crew, he said,

had very high wages, and had money besides. I assure you things are becoming very serious here. We heard they had been to Florida; we will hear from Mr. Brooke in a few days.

We are now becalmed; we are going over to Cape Teli, and from there to Florida.

August 30.—Off Ouvuli; the Bishop went on shore, and found Mr. Brooke quite well, after his stay on the island of eleven weeks. The day before we arrived there was a black brig (name unknown) off the island. A canoe went out to her with five natives, although Mr. Brooke and the chief did all they could to prevent them. Two boats were lowered and the canoe captured; one man escaped. He stated, when he got on shore, that the men were killed, their heads cut off, and bodies thrown to the sharks; and it was black men who were in the boat, and were from the N.W., their enemies. Brooke is quite certain the men were killed. The excitement on shore, he says, was dreadful. At one time he was very much afraid of his own head. We anchored at Oboule. The vessel was crowded with natives. I counted at one time one hundred on board. It would have been very easy to take us if they were so inclined. During Mr. Brooke's stay at Florida there were eighteen natives killed, and fifty taken away.

September 1.—Left Oboule and sailed for Savo, and anchored under the lee of the island. We will make a short stay here, as the Bishop is going to locate a native teacher here. Weather here very warm—thermometer 94. There is a white man at Savo trading for cocoa-nut oil and shell, who told us the "Wainui" steamer was here, and had a great row with the natives, taking some of them away, also two women, wife and daughter of the chief Saro. The women on shore made a fearful howl. He (the white man) had to barricade himself in his house for more than twenty-four hours until their rage cooled, as the natives thought he had something to do with the people of the "Wainui." This man, and another of the name of Russell, were left here about four months ago by Captain Macfarlane to trade. Russell died shortly after. I believe he belonged to Auckland at one time.

On the 4th of September, left Savo for Ysabel, where we arrived the same day; the Bishop went on shore. In the afternoon the Bishop came on board. We now commenced beating to the south, taking Santa Cruz and the Reef Islands on our route. While Mr. Atkin was at Ulaua, he was speaking to the captain of a topsail schooner called the "Emma Bell," who told him he was going to Santa Cruz, and if so we will have to look out sharply.

On the 14th of September we made Senacoola. We have had a long passage thus far. Experienced light head-winds.

On the 16th September we made Santa Cruz. We will go on to the Reef Islands to find out if any vessels have been about, as the Bishop won't go to Santa Cruz till he finds out, and then we must have a strong breeze.

On the 18th of September we saw a canoe under sail from Nupani, standing towards Santa Cruz. It being calm, lowered the boat. The people in the canoe knew the Bishop. They told him they did not see any vessel about; they were greatly frightened to see the boat pulling after them.

September 20.—About five miles from Nukapu; light winds. At 11 A.M. I observed some canoes lying-to about two miles from us. The Bishop went in the boat to them. The boat could not cross the reef, so he got into one of the canoes, and went on shore. About the time he would reach the shore the natives who remained in their canoes with the boat attacked the crew, wounding Mr. Atkin, and three others—one, a native of Bauro, very severely; six arrows went into him. The others are very slightly wounded. The boat immediately pulled to the vessel. I sent the mate (Mr. Bongarde) and three of our people,

with two black boys (Mr. Atkin going in the boat as pilot), to watch the beach, to see if they could see the Bishop. It being low water, the boat had to wait outside the reef till the tide would rise. While there, they observed a canoe drifting towards them, to which they pulled, and found the murdered corpse of the Bishop in it. The boat pulled immediately for the vessel, bringing the corpse with them. They had divested him of all his clothes. His skull was frightfully broken, and several wounds about the body.

September 21.—Mustered the people. Mr. Brooke read the burial service, and committed his body to the deep.

So much for your kidnapping vessels and your civilised white man. A vessel was here and took away some natives, and otherwise abused them. We being the next vessel, and the Bishop being the next white man that came this way, the natives were sure to be avenged. There is not an island we were at this cruise but we heard of vessels being there and taking away natives. A schooner called the "Helen," of Auckland, Kenneth McKenzie, master, would undoubtedly have been taken at Florida, only for Mr. Brooke, who was on shore at the time the vessel called. It appears that a brig was there a few days previously. A canoe, with five people, went out to her; four of these were killed, the other escaping by clinging to the rudder for some time, and watched his chance and swam on shore. The natives all assembled armed, and were getting their war canoes ready. Mr. Brooke told them he would go out first, and see if it was a bad vessel; perhaps it was a trader that came to trade with them; however, Mr. Brooke pacified them.

September 27.—Poor Mr. Atkin died; he suffered very much for about six hours before his death. The arrow that hit him was poisoned.

September 28.—Poor Stephen died; his sufferings for two days were dreadful; it was most heartrending to see him. Committed both bodies to the deep, Mr. Brooke reading the burial service in Mota and English.

* *October 4.*—Arrived at Mota, short of food and water. Could get no provisions at Mota, so stood for Aurora, where we arrived on the 6th. At Lakiria, filled up with water, taro, cocoa-nuts and yams. Sailed on the 7th; light winds and fine weather. Arrived off Norfolk Island on the 17th. Sailed for Auckland on the 19th. There were two whaling barques off the island, the "Sea Ranger" and "Louisa," and a vessel loading cattle for New Caledonia, called the "E. L. Decott" (formerly the "Emma Patterson"). The health of the Norfolk Island community was good; they had about 88 tons of oil, and were expecting more, as whales were abundant about the island.

The following is the last letter received from the Bishop:—

" St. Cross, August 22nd, 1871,

" 100 miles E. of San Cristoval.

" A great movement has taken place in Mota, by God's good Providence.

" George Sarawia's two years there have no doubt done much. Some of the people say, 'They (viz., George, Charles, Benjamin, and their wives) have helped us much, by their way of living, to see the meaning of this teaching.'

" I found that many lads—some forty—were regularly living at his station, of whom some sixteen or twenty could read fairly well. The main point, however, was that, whereas they had every opportunity of leading a wild, heathen life, they had lived regularly the whole time with George, a good, consistent life.

" Then I found the parents everywhere willing to promise that their children should go to school and be brought up as Christians. Whereupon, after some time and much thought, I resolved to baptize not only all the infants, but all children up to about six years of age.

" I have lately spent seven weeks at Mota, broken, by a three weeks' cruise in the New Hebrides, into portions of three and four weeks.

" During this time I have baptized 291 persons. Seventeen of them are lads of the school—the Mota school—who have never been out of Mota; forty-one are grown up, and almost all married, men and women; the rest are children and infants.

" After the first fortnight I baptized on one Sunday ninety-seven children.

" Then I left for the New Hebrides trip, thinking that I might on my return ascertain from George (Sarawia) the real feeling of the people, and hoping that my presence might not be found to have too much to do with the movement going on.

" I came back to find that the schools had been fully attended, that houses were being built all about our station, that very many persons—some 180—were constant in their attendance at morning and evening school, though the weather had been, and still was, very bad.

" There could be no doubt of the earnestness of the people. There was no excitement, no outpouring of strong feelings, except in two cases (one of which was not satisfactory to me, and the man remains as yet unbaptized). But people said, ' We can't tell why it is, but we *do* feel quite different. Before, we did not attend, and went on in many of the old ways; now we think and talk of nothing else, and the old ways we see to be wrong, and we have put them away.'

" So the schooling went on steadily. Classes of catechumens, with me and George, admitted by degrees to public prayer and then to baptism. Striking scenes there were: of old enemies, men who had shot each other, old men, husband and wife, being baptized together.

" Sometimes if we got a fine day, in the open air, with some hundreds looking on and listening, more often in the little coral chapel, parties of eight, fourteen, seven, five, or more were baptized, the whole Christian flock standing as witnesses and sponsors for children. They say by heart the General Confession, the Lord's Prayer, the Creed, and a short version of the Ten Commandments. They are learning also the *Te Deum*. Daily, morning and evening, we meet; and now they meet in the little chapel, and we pray for grace to keep our baptismal vows.

" I trust and pray that the whole island may soon be evangelised, and other neighbouring islands be led by their example to accept Christianity.

" In all the other islands the population is reduced almost to a remnant by the crowds taken away to Brisbane and Fiji; so that, whereas this teaching might have been influencing tens, it can now only reach units. This is very sad. Yet let us thank God for His mercy in giving this great blessing."

THE MELANESIAN MISSION.

IN THE SOLOMON ISLANDS.

BY THE REV. C. H. BROOK.

FHE chief event which marked our summer stay in Norfolk Island this year, 1871, was an accident of a very serious nature which befel one of our elder Banks Island scholars, Fisher Panlutun. The following is the account of the way it happened, written to me in New Zealand (where I was taking a holiday at the time) by Charles Sapibuana, who has been already introduced to the reader. He says:—

Alas for our friend Fisher! he is nigh unto death! his pain is not yet over: will he die or not? We do not know. The vessel of Macmillan (supposed by our lads to be a synonym for Rockmelon) came hither to land timber, and they went in the boat to pull the planks on shore from the vessel. But there was a surf at the landing-place. And they in the boat, Joe (Rev. J. A.), and Selena, and Sarletuk, and some others whom I do not know; and the heavy surf troubled them in the boat, driving the boat along. Now the raft behind was heavy, and the rope cut off Fisher's foot; for the raft behind was heavy, and the boat driven along by the heavy surf, so that the rope was drawn taut, and his foot cut off. Only a little bit of skin was left by which it hung. And he, the Old Man (Rev. G. H. Nobbs), severed it with a knife, and they buried away the end of his foot. You look down at your shoe where it opens—that is where his foot is cut off. Or look at your sock—it is big at the toes, and big at the heel, and small in the middle, and that is where his foot is cut off.

The result is that poor Fisher is crippled for life; but the cheerfulness with which he has been enabled to bear his affliction (and he was one of the most active and merry of our party) preaches more forcibly than words could do the power of the New Religion to give peace in trouble, and to ease pain.

We have Baptisms and Confirmations to record. On Quinquagesima Sunday the following lads were received into Christ's Church:—

BANKS ISLANDERS.

| | | |
|-----------------|-----------------------|-------------------------------------|
| Tursal | <i>named</i> Douglas. | Werpalasa ... <i>named</i> Timothy. |
| Matanmal ... | „ Lewis. | Dumwilgan ... „ Rupert. |
| Vaton | „ Elwin. | Marau..... „ Clement. |
| Tevegba | „ Duke. | Manaws „ Mackenzie. |
| Tangorogon... „ | Luke. | |

SOLOMON ISLANDERS.

| | |
|---|----------------------|
| Tarasele (<i>Yabel I.</i>)..... | <i>named</i> James. |
| Nonia (<i>Florida</i>) | „ <i>Big</i> Simeon. |
| Popohe or Lobi (<i>Florida</i>) ... „ | Alfred. |

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The following were confirmed on Palm Sunday :—

BANKS ISLANDERS.

Lydia.
Roda.
Emily.

SOLOMON ISLANDERS.

S. Cristoval.

Joseph.
Charles.
*Together with Caroline Wadrokal
of Nengone.*

I have copied the above list from Charles's diary, for I was absent when these interesting events took place.

Under the last entry I find the following memoranda—notes, apparently, of the Bishop's teaching (their simplicity perishes in translation) :

On this day I confirmed (or renewed) that word which I vowed when I was baptized—that vow whereby I renounced Satan, the world, and the flesh ; and all those things, concerning which I vowed. But these things are not to be escaped from in this world. When a man dies, then for the first time does he escape from them. And shall we not escape from them ? No. But there must be a struggle about it : Satan and ourselves. He saw us when we entered in at the Door in Baptism, and he would make us fall again. And for this reason we receive Confirmation in order that it may help us, and that by it we may be enabled to follow after all those things concerning which we have vowed. It is not soon done, because Satan tempts us ; and he perplexes us in order that he may deceive us easily concerning all these things.

This breach of confidence (if such indeed it be), I committed during my stay at Florida, in the absence of the writer ; for great would be the scolding which I should receive should he become aware of my perfidy.

Subjoined is a literal translation of other letters which I got in New Zealand from Charles and others :—

February 14, 1870.

Have you arrived there in the East to-day, or not ? Alas for you ! It was nothing but calm when you went away, and afterwards the wind was not good. But you must tell me hitherward of all your doings on board ship. (Here follows the account of F.'s accident, given above.) As for us we are all well, all your boys, there is not one boy bad. And your garden is capital, and all the trees have grown well—the *Kola*, and all the bananas. Alas for you that you are not here ! You do not see all your bananas, and all the melons, for they are all good. And about the bananas—I don't know what to do about those that are ripe. Are we to eat them ourselves, or are we to give the white men some ? Do you write and tell us.

And the Lauru (parrot), your bird, is very good ; he talks well, and comes out, and goes about all alone upon the floor. And your room—I don't lock it, as I am writing there always, day and night. In the evening I light the big lamp, and write by it. And the flowers by the door-step are very good ; I have given some to the wife of P——.

Saith thy Son,

Digitized by Google
CHARLES SAPIBUANA.

Feb. 15, Wed.

B—,

Your son writes to you again. Father, I write this much more to you. Gone to fish on the coast are all the boys, except us two, Palumala, sitting in your room, and writing to you. I have found the Psalm which you—two Nonia, wrote; and Psalm 87 I am reading and translating (from a Banks Island dialect) in the black book. You read it. And the book you left behind I have found and am sending it away to you. And we are all chopping the wood for the fence, and we were cutting the wood long, when your friend William (a Banks Islander) began to cut them short, and I said to him, "It is not good: too short," said I to him, and then he left off. But we have nothing to bore holes with, and we have not asked P. for his—as for myself, I am shy of asking him. And I want to tell you, friend, if you want to have your garden nice, you go and buy hitherward your own augur—a big one—for us to work with.

And they two, Nonga and Vikings, they now know how to read the Mota books. (Charles had been their only teacher.)

And when you went away from us my heart was sad.

And Fisher began his pain on this day, Feb. 10, 1871, but now he is better.

Friend, lest you should forget the book-markers you spoke of, send them hither.

And we, we think of you always. And about the setting copies on the slate, I am perplexed, and I went to C. (Rev. R. H. C.), and then I wrote one, and after that Bisop told me, saying, "It is hard: if you don't know how, let it alone," said he to me. And he is right, for I don't know how.

And I saw some small fish-hooks, and I took them; not many did I take; to fish with; four or five, I didn't count them.

And do you fare well, and follow lustily after your work.

Saith thy Son,

CHARLES SAPIBUANA.

Another writes:—

B—,

I want to tell you about the Matalawa man, Fisher is his name, whom a rope damaged in the unlading of planks from the vessel of Macmillan. Off went his foot! and only the heel remains, and will he die or will he live? I do not know; he is now lying indoors. At present we are chopping the wood for the fence you told us of. 40 already are the stakes we have cut, and two days we have chopped alone, and one day came to help us, he, Qasfar (William), and we all chopped together.

Sad was my heart when you went away from me; yea, desolate was my heart! I did not cease from the going into your room, and the not seeing you there.

One day Nonono, and Neginegi, and Molovisur, and Nonia, and I, we were sitting in your room, and they chaffed me, so that I could not write.

And I like you very much. You buy for me one *tousisi* (*Anglicé*, trousers), for to cook in on shore at Boli, say I right away to you, Father. Already grown up is the creeper which you and I and Nonia planted, but the *gadoga* (almond), and the *kosa* (akin to the betel), I have not seen the growing of them; only of the creeper have I seen the growth.

Lest you should forget the "Fortokilltherat" on shore at Boli, in our house.

Let it be quickly night, and let it be quickly day, that you may come back here, and that we two may *reirei mata* (literally, gazegaze eyes), gaze into each other's eyes. O! it is already a long time that I have not seen you, and desolate is my heart.

Beautiful exceedingly are the children of the duck, which were born behind

you, ten are they. Some are white, and some are black, and some are striped, are they, the children of the duck, which I am describing away to you.

Your bird is afraid of being taken out of his cage ; when I take him out he bites me, insomuch that it hurts me. "It is long time that he has not seen you," says he, your bird ; and so he bites me, does your bird.

POPOHE.

The writer of the above has since been baptized Alfred. Alombu, or more correctly, Lobu, is his first name, he being the namesake of my poor little friend who was carried off in the epidemic.*

His wishes are now realised. We are on shore together at Boli ; upon his legs are the desired *towsisi*, and set and baited (but, alas ! tenantless) is the "Förtokilltherat," and my little friend and cook is striving to solve the mystery why the rats will not go into it. Certainly they have gone into everything else.

Although the summer has been marked by no startling conversions or revival, yet we have good reason to believe that the New Religion has taken deeper hold in many hearts, if we may judge from more earnest behaviour and more constant prayer. Our chapel is made the place of private as well as of common prayer, by the majority of the lads, and any one entering there in the early morning, or just before the ringing of the curfew, may see a congregation of silent worshippers. It has been remarked of the Christians of these South Sea Islands, that they are characteristically a praying people ; and I think the remark holds good, as far as our experience goes.

The more prominent part taken in the supervision of the younger lads by the elder Solomon Islanders is to be noticed ; among whom Stephen Taroaniara, of San Cristoval, holds the first place, to whose ordination we look forward with hope and thankfulness.

Of my own Florida party, Dudley and Charles are the most advanced. Owing to their united labours I was enabled during my stay in Auckland to print the Order for Morning and Evening Prayer, with the Collects and Gospels, in the Boli language (that being the most influential district in the Island), the expense being defrayed by the liberality of our helpers in that city.

While on this subject I would notice the important aid which we receive from the Auckland Sunday-schools, one of which collected, last year in pence and half-pence, the sum of £27.

The advanced age and increasing deafness of the Rev. G. H. Nobbs, who has hitherto been our physician, to whom we are specially grateful for his wise treatment of the Bishop during his alarming illness, has rendered it necessary to supply his place, which has been done by enlisting the services of Mr. Wyatt Watling, whose long practice among the Maoris as Government surgeon fits him especially for attending his Melanesian

* See *Mission Life* for April, 1871, page 216.

patients, and whose genial manner and wide sympathies render his advent among us a most desirable event, not only professionally, but socially also, more particularly as he introduces another lady into our small circle. Mr. Watling and I started for Norfolk Island in the "Southern Cross" on May 20th, when she set out on her annual cruise.

On our arrival we found the Bishop much better than when I last saw him. He appeared quite ready for the voyage.

It had been arranged that several of our elder teachers should be placed on trial for a year on the several islands to be hereafter the scene of their labours. Wadrokal, wife and child, are destined for Savo, a small volcanic island at the north end of Guadalcanar, and about thirty miles from Boli. His party will consist of Capel Oka and wife, Martin Hudulu, James Tarasele, &c. Edmund Baratu for Santa Maria; William Qasfar and Edwin Salkalran for Arau (near Mota).

Solomon Islands.—We have only just got on shore.

Mr. Bice and I walked as far as my bathing-place, and then returned to the boat, where Mr. Atkin was mounting guard, with Takua sitting beside him, bargaining for a box of nails, which grew into two boxes, to build canoes with.

"Good-bye, dear brethren, black and white!" "Good bye, dear brother"—and our faces were turned in opposite directions, and I felt that I was really on shore, and, what is more, without opportunity for escape for nine or ten weeks. It is a fortunate thing for us (as will hereinafter appear) that these "niggers" are not so treacherous as their enemies would have the world believe. The leading characteristics of those with whom I have to do, appear to be avarice, ambition, energy, love of war and of music, liveliness, and prejudice.

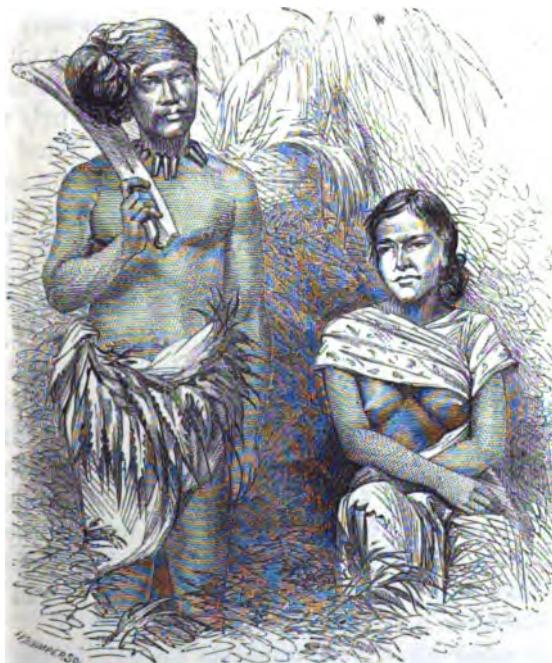
Our Christian party took up their quarters with me, intending, with the exception of Dudley, who lives close by, and Alfred, who is my help, to go to Gaeta, Charles's place, the name of his village being Malalaguegue, which means "pull the cane," the popular game known to us as "French and English."

Poor fellows! how the land-sharks fell upon them! The second evening of our stay, a message came from Takua to say that unless Charles's and Simeon's baggage was taken down out of my house and put into his, he would send some one to throw it down. I was prepared to rebel, but Charles thought it better to submit; so, in the most humiliating manner, the two boys had at once to take their own property and place it under Takua's roof. I do not think the boys were ever so much struck with the difference between the two religions—the rapacity and selfishness of the old, and the love and liberality of the new.

The system of taxation here is arbitrary and burdensome in the extreme. The money is extorted by what is called the *Dae*, which means a Watch. The manner of its working is this: if any one commits any outrage, the

injured party, if powerful enough, Dae the offender, that is, go in force and sit outside his door night after night, until he pays what the Daers may be pleased to consider a sufficient sum of native money to atone for his offence. Theft and adultery are thus atoned for. If the Daed refuse to pay, then their pigs are snatched, their gardens destroyed, and, if necessary, themselves knocked on the head.

Takua expects tribute from every boy who goes to Norfolk Island, and the parents of every boy were Daed, till the whole district groaned under the burden. Although belonging to another place, both Charles and Simeon had to "throw," which is the technical word. Twice they had



MELANESIAN ISLANDERS.

to throw, once for the going to Norfolk Island, and a second time for treading the tapu upon which my house stands. Charles's people had already paid their tribute, but Simeon's turn had but just come, and he had to give out of his own private purse (to the spoiling of his expectant friends at Gaeta) one piece of iron, two pipes, one piece of tobacco, one long piece of hoop-iron, and two fathoms of beads, which was declared to be insufficient. In short, so harassed and worried were the poor lads, that in his vexation of spirit, Charles spoke unadvisedly with his lips, saying, "If you want me to go back to Norfolk Island, you

must call for me at Gaeta, for I won't tread this place again ; and if you can't take me on board there, why, then I'll stay ashore altogether."

That afternoon, Musua, Charles's elder brother, came from Gaeta, and on the following day I took the party as far as Belaga, in "Na Lionto." Takua spoke truly when he said that Belaga was full of charms and evil spirits. I was reminded of this fact when Dangivulu (an old and obsolete scholar), who accompanied us, was instant in his warnings to give a certain headland a wide berth, lest a misanthropic sea-fiend resident there should upset the boat. Men and women have their respective landing-places, and old Dani was terribly anxious lest in my ignorance I should put the boat ashore at the ladies' tapu ; an error which, he said (I do not believe it), would result in a shower of arrows. This shows how very easy it is for strangers, who, combined with their ignorance, have a profound contempt for native customs and prejudices, to meet with accidents which they attribute to the treachery of the natives. The sail back was delightful, and suited my crew (Dani and Nëlesi) exceedingly well.

Those who read a former paper may remember that Nëlesi deserted us just as we left the island last year. Now, it is our rule not to take again any one who serves us thus ; but in this case there were hurt feelings, therefore we regard it more leniently. It proves to be, as I imagined, that Nëlesi was angry because I refused to take two friends of his whom he brought forward for the first time just at the last moment. During our absence a young girl has been bought for him, and as it is our wish to evangelise some of the women of Florida as quickly as possible, as future wives for our converts, I am inclined to propose his return, on condition that the girl goes too. I paid the family an interesting visit the other day. I do not go there very often, because of a very awkward native bridge (I dare say the natives think that the awkwardness lies with me) which has to be crossed. Here were present : Guavi, Nëlesi's father ; mothers * *ad libitum* ; fathers—second, third, and fourth (for here you may have your four fathers co-existent with yourself) ; and the young lady, who was bashful to a degree.

Guavi at once asked me, "Who would do for him in the absence of those two ?" "Let those two go for only one year, lest I die." I told him that, judging from his present symptoms, he was just as likely to die in one year as in two, and with regard to "doing for him," I merely pointed to the array of offspring, kith and kin, whose multitudinous presence and combined animal heat rendered them quite equal (as I felt) to do for *me*, if not for the old gentleman.

All this while I was reclining, Roman fashion, on a mat. At length Guavi yielded, and it is understood (by me at least) that they are both to go to Norfolk Island for two years. We shall see how they carry out their agreement.

* All aunts are mothers and uncles fathers, and cousins brothers.

On Saturday, Alfred and I went inland to our little stream, called, at the point where we use its waters, Tanatavati, to wash our clothes, a not altogether unpleasant occupation in a shady spot on a hot day, when one is not in a hurry, and can afford to dabble *ad libitum* in the cool water.

This *Apo tivi*, or wash-clothes, as Saturday is called, is thought to be quite as solemn a day as "Sandy." I created a scandal once by washing on a Friday. Takua gravely counts the items in the day's wash, hiding his astonishment as best he may, as he travels twice over his fingers and thumbs.

The first few days of these annual visits pass pleasantly enough, owing to the excitement consequent upon the vessel's arrival, the experiences of the boys, and the distribution of presents. But when these causes cease to have effect, then complaints arise, diplomacy begins to work, and jealousies spring up.

On this occasion the first two sources of trouble were the all-grasping rapacity of Takua, and the jealousy of Sauvui. The former Daed every one who had anything he coveted; and what does he not covet? The latter thought to disgust me with my present quarters, by keeping Dudley away from me. When everybody had "thrown" everything, their possession of which had reached Takua's ears, he "crowned the edifice" as follows: late one evening, when it threatened rain, there was a rustling in the thin bush which shelters my house from the publicity of the sandy highway, the beach. Out of that meagre cover suddenly burst four men with a big trussed pig. Thrusting this coarse-looking creature upon me, as uninviting as he was uninvited, one of the four said, "Saith Takua, 'The people have been saying that he ought to throw a pig to you, so here it is! None but the Stay Boys' (boys who have been in Norfolk Island) 'are to eat of it,' saith the voice of the great man," and the four departed, leaving me with this choice gift, and one or two friends who were not at all disposed to help in killing him, if his remains were to be eaten only by the Stay Boys. At length I prevailed upon a man named Vuleni to act as butcher; for I would sooner have had the bad manners to let the gift be *sele* (that is, abandoned) than kill and cut it up myself. We took it into the Kiala, for the night had fallen windy and wet, and there it was cut up by torch-light, I directing the jointing and distribution of it. It was given exclusively to the Stay Boys, every one of whom had to throw! One of them came to me crying next day, saying that Takua had Daed everything away from them and their friends, that they had nothing left to throw.*

* The concluding part of Mr. Brooke's paper was printed in the January number.

SOUTH SEA LABOUR TRAFFIC.

 HOSE of our readers who remember the opinions expressed by Lord Normanby before he sailed for Queensland, will not be surprised to learn that, after an inspection of the Northern Province of Queensland, he is reported to have said : "I have been told that the means by which Polynesians were obtained were not legitimate ; but I have failed to perceive this, in so far at least as Queensland is concerned ; and, if one can judge by the countenances and manners of the Polynesians, they experience no regret at their position." His Lordship further expressed his belief that it would "tend to set at rest an uneasy feeling, which at present existed in the country, to know that they were inclined to retain the Polynesians and *teach them religion.*"

If anything were wanting to add to the shame and indignation with which Englishmen must have read of the proceedings carried on in the interest of the Queensland and Fiji planters amongst the islands of the Pacific, it will be found in this proposition to attempt to throw the garb of religion over the atrocities which are being committed. From whatever quarter it comes, there is but one account given of the nature of the traffic which has sprung up under the auspices of English colonists. "The uneasy feeling" is thus characterised by the *New Zealand Herald* (Nov. 1) :—

"Defended only by interested persons, utterly condemned and scouted by the unbiassed, and by those who are aware of the proceedings and characters of the wretches engaged in it, the South Sea labour traffic is a disgrace to the name of humanity. This traffic is in the hands of a set of unprincipled, piratical scoundrels, whose deserts would be a short shrift and a single whip at the yard-arm of one of Her Majesty's cruisers."

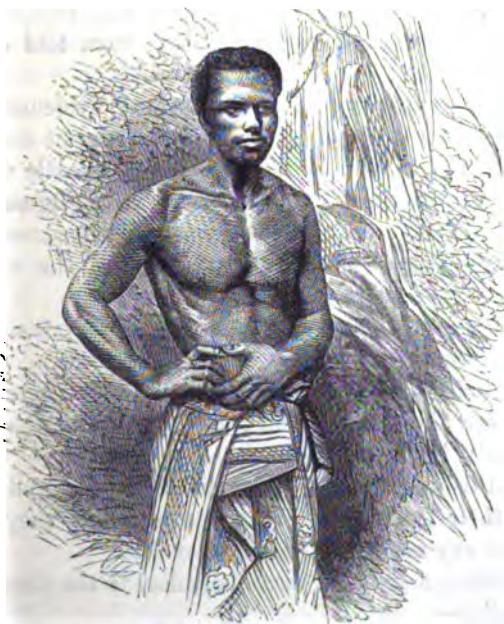
The journal of the captain of the "Southern Cross," and the testimony of Mr. Brooke's experience during his residence at Florida, show but too plainly the extent to which the traffic has grown. "Get men by fair means, if possible, but by all means get men," is evidently the motto of those engaged in it. Fair means having failed, the foulest means are resorted to without scruple. The "snatch-snatch" have become, in native idiom, kill-kill vessels. The desperate irritation of the islanders has led to the wholesale slaughter of more than one English crew, and "reprisals,"—in other words, an almost indiscriminate slaughter of unoffending men and women—are spoken of as the natural consequence.

In what estimation the preventive measures, with which the Queens-

land Government has succeeded in silencing the remonstrances of the English Government are held, may be judged from Captain Jacob's contemptuous reference to them.

"What a farce," he says, "putting Government agents on board the Queensland vessels, to see that no natives will be taken by force, and that there is a proper agreement with them, signed by the Missionary of the island, and counterigned by the Consul, and *all such bosh!*"

That a certain number of the islanders ship for Queensland of their own accord, and that they are generally well treated there, is not disputed.



MELANESIAN ISLANDER.

Mr. Codrington, writing during a visit which he paid last summer to one of the former Melanesian scholars, says:—

"We sat for a good while in the verandah, talking about the report of their treatment in Queensland, given by some men lately brought back to Motlav, which is favourable."

But the same letter goes on to speak of 'the kidnapping of Arwelgaus and his companions, and how, after refusing to go with the people of a vessel, Ar and five others were beguiled below to eat biscuit, and the hatches put on them.' "When well out to sea they were let out, but for a time not allowed to go near the side. About nine in the

evening Ar and the others determined to escape, and got quietly into the sea ; but on Albino crying out, was seen, and a boat, with a light, sent in pursuit. Ar was taken, but two others escaped, who swam all night, and came to land about nine next morning."

Writing again from Whitsuntide Island, Mr. Codrington says : " One of the odd boys began to tell lots of stories, a great part of which concerned the visits of slaving vessels. He had been allured to board one by the name of the 'Bishop,' but got into his canoe again when he found it was a cheat. Six from his place were seized and carried off. Another story is characteristic. A vessel was wrecked off Whitsuntide, and five white men out of her lived comfortably for a month or two with the people. But a slaver came down and carried off men from Ambrym ; and when the Whitsuntide people were told of it they killed and ate the shipwrecked people in retaliation."

Who will say that there is not abundant evidence to justify the English Government despatching men-of-war to put an immediate and absolute stop to this traffic ? or rather, what sufficiently valid excuse can be made to the civilised world for their delay in taking such a measure ?

The writer of " Colonial Adventures and Experiences," having had constant opportunities of seeing the working of the whole system, is very outspoken on the subject.

" No restrictions," he says, " can make the system endurable, any more than they would child-murder or burglary."

But the " restrictions" are perfectly valueless. " There is no one whose duty it is to see them carried out, and, supposing that there were, it would be utterly impossible for any one to do so. They lose *their identity*, as cattle would if they were not branded ; and, supposing that they live out their term, there is no one to whom they could apply, or who would take any notice of them if they did."

But let us follow a gang of these islanders to the plantation on which they are to work :

" When the ' coolies' were brought up to the plantation, I noticed that many of them had sores and deep cuts on the ankles ; and I found on inquiry that some of them had been mutinous on the passage, and had been put in irons. Mutiny is a rather curious word to use in the case of a man who resists oppression, but it belongs to the new vocabulary. They were permitted to spend the first two days in building a hut for themselves—a work at which they were very ingenious—building first a large skeleton of thin boughs, and then interweaving it tightly, like basket-work, with the stems of vines and creepers, from the creek : the whole was thatched with grass. They made two of these houses, and erected, in the interior of each, one large wicker-bed, upon which they all used to repose at night, and from which it was very difficult for the overseer to rout them out in the morning. There were

in all about seventy. As soon as their household arrangements were completed, they were told off in gangs, and set to work, under white overseers, who were made responsible for getting a certain amount of work, daily, out of them. They had made for themselves spears, which the blacksmith tipped with iron; but the first time one of them was struck by his overseer, he threatened to use his spear, and the weapons were all taken away. After a time, when they began to realise their position, and to see and feel that the overseers carried sticks, they bestirred themselves to do just as much work as they were forced and driven to do; but, had they been left to their own devices, would, of course, have done nothing. There is one other point of view in which this subject presents itself, namely, that they were all young men, between the ages of eighteen and twenty-five. Was there any phase of actual and acknowledged slavery more revolting than this? Taken from their country at an age when their natural affections and desires are the strongest, they are doomed to a worse state of bondage than that of black ministers of an Eastern sovereign. It should be remembered that celibacy is purely an institution of civilisation: it is an unnatural state, and one utterly unknown in the South Seas."

Few persons in England will, we imagine, hesitate to endorse the concluding words of the same writer:—

"Surely if slavery was suppressed in the interest of the negro, this infamous traffic ought also to be suppressed in the interest of these islanders, who, be it remembered, are people nearer akin to us by race than the negro. No restrictions, however, can avail, any more than they would in the case of child-murder or burglary. If the thing be right, let the restrictions be taken away; if it be wrong, let it be suppressed, as a disgrace to a British colony, to England, and to Christianity."

The great majority of the colonists in Australia would, we learn from the *Times*, Jan. 24th, 1872, be thankful to see a total abolition of the traffic enforced. Will not the Home Government accede to so reasonable a request?

LIFE IN QUEENSLAND.*



QUEENSLAND experiences, like those of most countries, have a bright and a dark side. The bright has already been set before our readers at great length.† That,

in spite of a full enumeration of the hardships and difficulties to be encountered, it was, on the whole, a singularly-attractive picture, we had more than one proof, in the form of inquiry as to the auspices under which the writer had gone out.

The book before us gives the dark side of the picture.

Let us, however, say at once that the two accounts are perfectly reconcilable. The one man went out after making arrangements, which secured his having ample time and opportunity of giving colonial life a fair trial. The other went out at haphazard, and was fairly beaten before he had ever really obtained any footing at all in the colony.

The author himself describes his book as "a faithful record of four years of trials and hardships endured by an educated man, forced during that time to do what he could to earn his living in a far country."

Let us trace his fortunes.

It is needless to say that, on landing at Brisbane, his "University education" did not stand him in much stead. Depositing his baggage with a certain Mr. M—, to whom one of his letters of introduction had been addressed, but who appropriated their contents, and afterwards unblushingly denied having received them, he embarked on board a coasting schooner for Port Denison. Here he began by trying his hand at "navvy" work. Finding himself hopelessly unequal to this, he next engaged himself to a photographer, receiving his food for looking after the place. Whilst thus engaged, a race-week came off, and he managed to clear £5 by selling cards on the course. For the next three months he joined a surveying party; and, on that being paid off, hired himself as a shepherd.

* *Colonial Adventures and Experiences.* By a University Man. Bell & Daldy.

† "Leaves from a Settler's Diary; or, Three Years in Queensland." *Mission Life.* Vols. for 1867 and 1868.

" Altogether," he writes, " I pursued this occupation of shepherding for nearly three years, never, however, staying long at one place, for the monotony used to sicken me. The life is frightfully lonely, and is apt to dull the faculties both of mind and body. The professional shepherd is easily known by his general abstracted and neglected appearance, and his lounging habits. He is strange and ' cranky ' in his ways too. Indeed, squatters assert that the best shepherds are those who are more or less mad."

But the most remarkable feature of shepherding in Queensland seems to be the class of men engaged in it.

" I was once shepherding on a station belonging to a man who could barely read and write, who could not have done a rule-of-three sum to save his life, and the list of whose shepherds stood as follows:—One



BRISBANE.

Cambridge man, one Trinity, Dublin, one ex-lieutenant in the army, educated at Rugby, who had carried the Queen's colours (so he said) into the Redan, and buried the dead afterwards, one Oxford man (myself), one old Wintonian, and two Germans. All these men (myself excepted) used to drink frightfully when they got the chance. About once in three months they would demand each his cheque, and ask leave of absence for a few days. They would return at the end of a short period, minus money, and often minus horse, saddle, bridle, clothes, and blankets."

The solitude of a shepherd's life is thus described:—

" The supernatural stillness, in the midst of so much life, is appalling; not a leaf stirs,—the parasites hang in great wreaths and chains from the branches. As far as a man can see, on all sides, trees, and motionless tufts of grass, and

every footstep seems to echo among all the trunks. I have been glad to make friends with the sheep. I used to carry out a little salt, so that when I was with them they might come and lick my hands. I used to entice scorpions from their holes by means of an inserted stem of grass, and found great amusement by setting them on an ant-hill, and watching the fight that ensued. I used to work out chess problems in my head, and acquired the remarkable faculty of putting them by at the end of the day and finishing them on the morrow. Sometimes I used to get up into a tree, and sing over all the songs I ever knew; and was once taken for a black fellow yelling, by a traveller who happened to pass by."

Our author now became successively editor of a newspaper, school-master to a blacksmith's children, sausage-maker to a butcher, candle-maker and common-crier at the diggings, bark-stripper to his former employer the blacksmith; and, finally, housekeeper and nurse to an old widow and her daughter's children. It is unnecessary to say that the recital of the "experiences and adventures," met with under such varying circumstances, if somewhat painful, is full of interest.

The climax of the story is reached when our hero loses his way, and, after travelling several days in the bush, lights upon a shepherd, "a Cambridge man," who entertains him hospitably and insists on replenishing his purse.

"He was, of course, very glad to see me; he would have been glad to see any one. Presently he brought out an old tin match-box, and, opening it, produced some pieces of paper, one of which he handed to me: it was a cheque for two pounds. He would not listen to my remonstrances. 'You see,' said he, pointing to the box, 'this is my last three-months' pay, and I have buried it here in my bank until the time comes when the six months are up, and I can spend it. It will only be a glass or two less for me, and I shan't miss it when I'm drunk, and it will help you on the road.'"

Leaving his shepherd friend, he was overtaken in a tremendous storm, in the height of which he at last rolled himself up in his blanket, and in despair fell into a sound sleep.

"When I awoke I was rather stiff, but I got up and stretched myself, and wrung the water out of my blankets, and soon felt quite brisk and jolly. I began casting about for a fire, to make some tea, which was all the breakfast I could promise myself. I had some matches in a little tight tin box in my pouch, and I got sufficient dry stuff to light, by stripping off the inside bark from a fallen tree. Nor had I any trouble in getting water, as it had collected in every little hollow. But when I came to look for my bag of tea, it was gone. I had deposited my smaller miscellaneous possessions in a hollow log for security, but during the night they had been washed away. They consisted of a small bag of tea, and another of sugar, a Church Service which I had carried about with me for two years, a comb, and a piece of soap. They were gone, and it was no use looking for them, so I removed my pot of water from the fire and sat down to chew a bit of tobacco."

The moral of the story, written complacently after his return to England, is thus told by our author himself:—

"The men who are wanted in the colonies are such as can work, and have

been used to work. An educated man will find that his education, so far from being an advantage to him, will only expose him to the ridicule of those whose arms are stronger than his own, and whose frames are more enduring. Every man's hand will seem to be against him, and he will be little fitted to retaliate. To get more kicks than halfpence ; to be scorned, ridiculed, and bullied ; to try to maintain self-respect without self-reliance, and to fail miserably in the attempt : such will probably be the fate of the broken-down swell in Capricornia ; such is the story of hundreds of the class, who have now sunk into irretrievable degradation : and in most of these things the present writer has borne his share, and he only escaped from their fatal effects by a timely flight."

THE THOMPSON RIVER INDIANS.

BY THE REV. R. C. LUNDIN BROWN, *Vicar of Lyneal, formerly a Missionary in British Columbia.*

CHAPTER I.

 HERE is a great Missionary work being done among the Thompson River Indians of British Columbia, through the instrumentality of the Rev. J. B. Good.

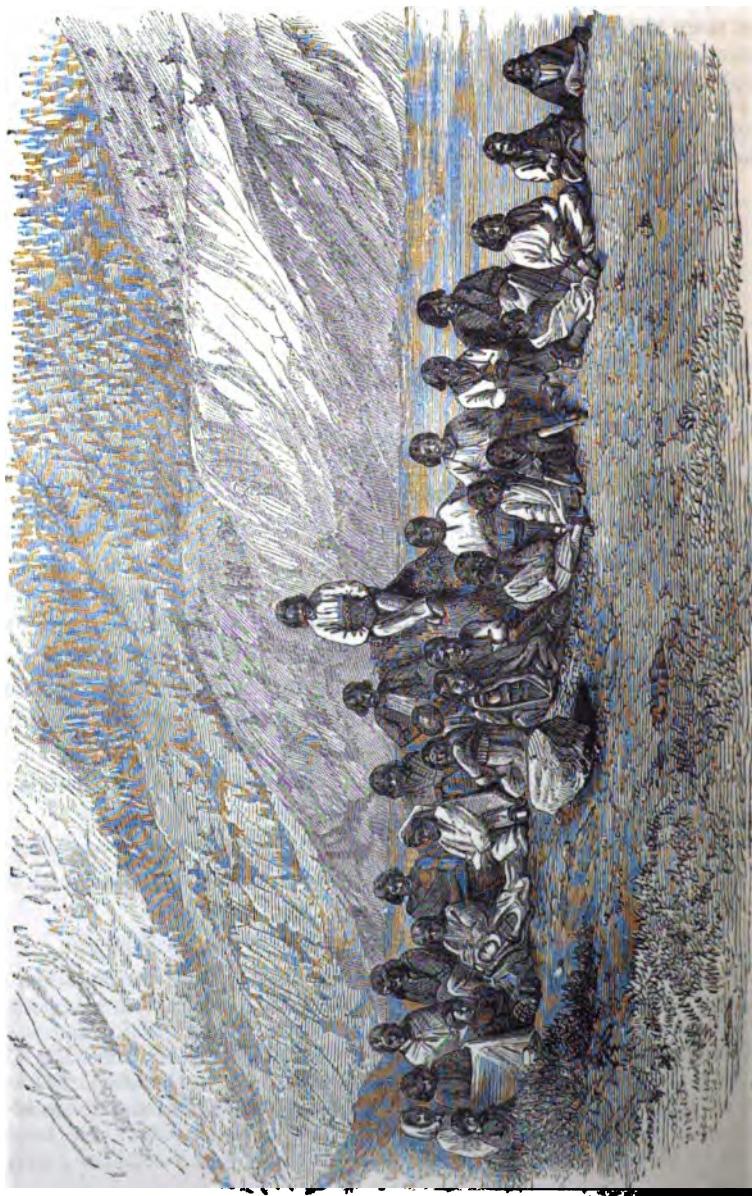
After five years' experience of Missionary work in Vancouver Island, Mr. Good was sent, in 1866, to Yale in British Columbia, where he remained a year, until the event occurred which made him leave Yale to go and settle at Lytton, sixty miles further up the Fraser River, where he still labours. This event was the springing up of a great religious movement—traceable to no human source, but originating solely in the quickening Breath which bloweth where it listeth—which had begun among those Indians.

The immediate cause of their turning to Mr. Good on this occasion was that their chief had taken a liking to our Missionary, and had been impressed by his teaching.

His name was Sashiatan. The Bishop writes of him thus :—

"The two leading chiefs of the Thompson River district are Spintium and Sashiatan. They are very different men in disposition. Sashiatan is impetuous, demonstrative, and eloquent. He may be called the Orator Chief. He has been a prominent leader in deeds of daring. An officer of the Hudson's Bay Company told me that in 1850 his name was mentioned in Conichan, 200 miles away, as inspiring terror. He is the recognised war-chief of the tribes of the Thompson. He is a man of quiet bearing and few words, but of real bravery. In 1858 he attacked the Hudson's Bay Company's train at Nicolai Lake with his followers."

Now Sashiatan had seen Mr. Gool at Yale in 1866, and what he heard from him remained deeply impressed on his mind. So when, in the course of the ensuing winter, the mysterious influence of God's Holy



THOMPSON RIVER INDIANS.

Spirit stirred him and his people to seek the Lord, it was to Mr. Good, and not to his Roman Catholic friends at Okanagan, that he thought of going. Accordingly he set forth for Lytton first, attended by a large body of mounted Indians. Arrived at Lytton, he went to the magistrate, Captain Ball, and imparted to him his desire to see Mr. Good. Captain Ball accordingly wrote for him as follows :—

'I must now tell you what the Indian 'Sashiatan,' who gives you this, wishes me to write about. He is a chief, and has great influence with the Indians in this part of the country. He has taken a great fancy to you, and is determined that all the Indians shall be followers of yours. He wants you to let him know when you intend coming up to Lytton, in order to give timely notice to *all* the Indians throughout the country, that they may have an opportunity of meeting you here. He is a good and valuable Indian, and through him you may obtain an influence over, perhaps, a thousand Indians.'

Furnished with this letter, which he held in profound veneration—as Indians always do written paper, and which, wrapt in many foldings, he carried in his bosom—the chief left Lytton.

"It was in the very depth of winter when they took this long, dreary, and really dangerous journey, the thermometer standing below zero at the time, many of them scantily clad, having with them only a very insufficient supply of food."

In the biting *Swoo'oocht*—that keen north wind which blows so bitterly down the basin of the Fraser River—along the perilous and icy war-trail hanging over the river, which lay far below silent and frost-bound on its rocky bed, these ardent men travelled on as swiftly as the path would let them. They stopped at all the Indian villages as they passed, and Sashiatan summoned all the inhabitants forth to listen whilst he made known to them the object of his journey. At one village they stopped about two in the morning (for when there is a moon, and they have any great matter on hand, Indians travel by night as well as by day). Accordingly, at this unearthly hour of two they stopped at this Indian rancherie, and at the call of our imperious chief, forth came the drowsy inmates, reluctantly enough, I dare say, to hear his speech. One of them, however, more somnolent or less fearful than the rest, remained in his blankets. Hearing of this, Sashiatan sent to fetch him; and when the culprit, trembling with cold and fright, stood before him, he gave him a severe reprimand for his indifference to the Sockally (the Highest), and sentenced him to be taken to Tekumtsin, the chief's head-quarters on the Thompson, beyond Lytton, there to be kept in durance vile until the return from Yale.

Let us now hear from the lips of Mr. Good himself the account of their arrival :—

"March 2, 1867.—This afternoon an Indian messenger came to announce the approach of a large body of natives from Lytton and neighbouring parts, walking in single file, and headed by Sashiatan, a chief of great repute and influence, and

once a warrior noted for his prowess and cruelty. He and his friends had made this toilsome and exposed pilgrimage for the express purpose of obtaining an interview with me, enjoying a Sunday service under our direction, and inviting me to Lytton, where I am promised a huge gathering of all the Indians belonging to the Thompson tribe who can possibly be got together. They all gathered round the church steps with heads uncovered, whilst I made their acquaintance, and ascertained their wishes in coming to me. It was a bitter cold day, but their anxiety to be taught seemed to render them oblivious of external discomforts ; and I could not help feeling that here a door is being opened, and how important it would be not to neglect our opportunity.

" On dismissing them for the night, I secretly determined to procure a small present of tobacco and pipes for the chief and his friends, for it was a most bitter cold night. About six I started off with my *patlatch* for the Indian village, and on reaching it found that my unexpected visitors had all been housed in one of the underground dwelling-places which are used only during the winter season. You descend these by a notched pole in the centre of the mound, and at the time of my visit the Thompson Indians had finished their humble evening meal, and were in the act of commencing their vespers before retiring for the night. The house was quite full, and intensely warm, whilst the scene upon which I gazed was one of deep interest, which affected me to sadness and tears. The worshippers were evidently in earnest, and were offering to God the best they possessed, led by their chief, whose hands, a few years ago, were red with the blood of the slain. The name of the Holy Virgin was most constantly invoked, and the whole prayers seemed faulty enough in a scriptural point of view ; yet the manner in which the whole had been arranged, and the style in which they were rendered, were very noteworthy, and shows how much pains had been bestowed upon them in this department by those who had taught them but little beside. It was humiliating to think that our Church, which had so long been in the field, and might have taught these poor heathen a purer faith and a more acceptable form of worship, has done so little, and left them to the undisputed sway of a foreign power.

" After the service was over I made my present and offered a short address. It was warmly received, and had its effect. The chief said it was the few words that I spoke to him when he first saw me some months ago that had led him to think, and had left him dissatisfied with his previous teaching. He was winning all his tribe over to entertain his new views, and they were one and all crying to us, and saying, " Come over and help us."

" One thing is certain, I have not sought them, but they me ; and who am I, that I should fight against God ? "

After this most interesting interview, Sashiatan and his Indians returned to their homes. But the Word of God had taken such hold of them that they could not rest. There had arisen in their souls a literal hunger for the Bread of Life, and nothing would satisfy them but the presence amongst them of him whom they had chosen as their priest and teacher. Accordingly, a month later, they actually sent a telegram to Mr. Good, asking him to come to them. The message was in Chinook, and ran thus : " Lytton Siwashes tumtum mika cloosh hyack chaco. Tikke wawwawd mika." Which means, " The Lytton Indians think you had better make haste and come. They wish to speak to you." Signed Challean, on behalf of others.

Mr. Good was not the man to be long about responding to such a call as this. Let us hear the sequel in his own words :—

" On receipt of this information I felt I ought not to delay my visit longer, and accordingly telegraphed back I would start the next week ; and in the mean time I wrote to the Bishop, asking him to provide for the services at Yale during my absence for one Sunday, which I purposed spending at Lytton. On the Monday before my departure, April 29, I received the joyful intelligence from the Bishop that Mr. Holmes had arrived, and could come and take my Sunday duties here ; I felt, therefore, free to depart, and on the 1st of May I set out, on horseback, with the understanding that I should be a week from home.

" At Boston Bar, half-way to Lytton, a large number of natives reside. These I assembled, and we spent the whole evening together in prayers, preaching, and singing, and in a conversational meeting, at which I gathered a good deal of information respecting the general estimation in which my mode of instructing the Indians at Yale, and all who sought my aid and counsel, was held. The next morning I pursued my journey, meeting with many pleasing incidents by the way, and witnessing many novel and curious sights, until I came within a few miles of Lytton, where I found Sashiatan and two other Indians awaiting my arrival, and who were overjoyed as soon as they caught sight of me at a distance. Mounting their horses, they rode by my side, telling me of the great crowd of Indians who for four days had been assembled at Te-kum-tsin, and how they were all getting afraid I should not come. We were soon joined by other Indians on horseback ; and one of them started with great speed to announce my near approach, and to prepare for my coming. Thus I rode into Lytton attended by this native escort of horsemen, all in their holiday attire ; and, dismounting, I received, uncovered, the long file of men, women, and children, numbering 500, with each one of whom I shook hands, taking particular notice of the various chiefs at the head of their respective families, and also the old people, who had come, some of them, from a long distance to welcome me.

" The evening service was deeply interesting.

" After service I went into Sashiatan's house, where all the chiefs, with their special friends, assembled to smoke the pipe of peace, and to talk to me more familiarly than they were permitted in the early part of the evening.

" The next day I spent entirely among the Indians, in number 600, marshalling them in divisions, ascertaining all I could with respect to the number of families, men, women, and children, and absent ones, and going through a great variety of exercises. Amongst other things, they all gave three hearty cheers for the Queen ; as loyalty to the Crown has not been nurtured amongst them — rather the reverse—I think it of much consequence to encourage a better feeling towards English rulers and authority. It was a very windy and rainy day, and we were much exposed ; but so interested were those present with the proceedings, that they seemed not to mind in the least these physical annoyances. They gave me pledges on behalf of their friends who were absent, and who would have greatly liked to have met me also ; these exceeded in number those who were present.

" Having arranged for two Indian services on the Sunday, I left with Chinomitsa and other chiefs, who live some thirty miles up the Thompson River, and who are very anxious that I should see their homes also. It was very touching, as we rode along and came to the several encampments of Indians by the wayside, to see occasionally the Indians leading out of their dwellings by the hand the aged and the blind, guiding them so that I might give them my hand. My visit to Chinomitsa's house and country was in every way as satisfactory and

encouraging as I could well desire, and I rode back with a full and thankful heart.

" On the Sunday morning I had an early Indian service, followed by a service for Europeans. In the afternoon I again returned to the Indians, who manifested greater attention and feeling than I had as yet witnessed. They besought me to come amongst them and be their father, teacher, and guide. It seemed to me that God was thereby clearly calling me to spend and be spent in their service, and that He himself had opened a way for the preaching of the Gospel, which if we did not enter at once might for ever be shut against us."

Urged in this manner by those eager, earnest men to go and stay among them, Mr. Good felt it his duty to yield to their solicitations. He promised to do all in his power to induce the Tyhee Leplate (Chief Priest), to wit the Bishop, to let him and his family migrate to Lytton. At the same time he thought he would come to an understanding with them as to the terms on which alone he could come to be their minister, viz., as a stern reprobate of vice, as well as a ready instructor and cordial consoler.

" I pointed out to them all their manifold hypocrisy, uncleanness, and idleness, and many other sins and evil practices which I will not here mention more particularly; and showed them that if I came to live amongst them and knew them better, they would be exposed to censure and correction, and then they might turn against me.

" Though they winced under my remarks (many of them), yet still they stretched out their hands, and with one accord begged that I would take pity on them, and be to them a father and a friend."

Mr. Good then asked them, if they were prepared to receive him as their pastor, knowing, as they now knew, what course he should follow; and, if so, to come up one by one and testify the same by giving him their hands. They were, at the same time, to declare that their hearts went with their words. They all did so, and a very impressive ceremony it must have been. Mr. Good then took leave of them, and next morning started to return home to Yale.

Writing to the S. P. G. on the subject of this invitation, Mr. Good shows how fully sensible he is of the importance of the call. He is also fully aware how uncertain (humanly speaking) Missionary work among Red Indians is, and that it is well not to be too sanguine: " What may be the fruit and issue of this new enterprise, it is impossible now to forecast; it is well to be prepared for reverses and disappointments. The work is ours, and the results are God's, who never has failed to bless a true work, sustained by faith and prayer, and which was in agreement with His revealed will."

The Bishop of Columbia was overjoyed to hear of this door of entrance to the Indian tribes, thus strangely thrown open, for the cause of Indian Missions lay near his heart, and it was a constant grief that he had been able to do so little for the poor savages. In fact, with the exception of Metlacatlah, hitherto no Indian work worth mentioning had been done in the colony. The reason of this was, not that the clergy were incom-

petent, but that their labours were divided. They had to preach to the mining population of their parishes, as well as to instruct the Indians. Hence they could not do justice to the Indian population. True, they may have done what they could : they preached to them on Sunday afternoons, often on week-days ; they visited, relieved, and prayed with them that were sick ; they formed classes of Indian children. But of what avail ? When spring came, all the natives would "varmooze the ranch," all be off after the salmon or on the chase. Before leaving, the fathers and mothers of the children, whom the priest had been teaching their ABC, would come to ask a patlatch (gift) for having sent their children to him. He would give them some bread and treacle as a reward for their interest in education, and then let them depart, not to return till late in autumn, by which time both parents and children would have forgotten all they had learnt. Clearly, the Missionary ought to be in a position to follow them in their wanderings, and carry on his instructions. But what then would become of his colonists ? The attempt to continue the double work is simply a mistake ; let missionaries be missionaries, and parish priests for the colonists be only parish priests.

Here, however, the Bishop finds one of his clergy invited to become a regular Missionary to the natives, and eager to go. Of course he gave his consent ; more, he furthered the flitting of Mr. Good and his family in every possible way. By the 15th of June, 1867, Mr. Good could write, announcing his arrival at Lytton, from what he calls the "*Lytton Mission-house*." He says he would like the Mission to bear that name, after the illustrious nobleman who had "always manifested a warm interest in all that concerns the well-being of the native population." He might have gone further : it is to Lord Lytton that the colony owes its very existence, and the good start with which it led off in 1858 ; consequently his name deserves to be ever remembered there with honour.

CHAPTER II.

THE HISTORY AND HABITS OF THE INDIANS.

The Indians of the Thompson River are very widely scattered over a district of some 400 square miles. This region may be described generally as bounded to the south by Yale, to the north by Lillooet, to the east by Fort Kamloops, and to the west . . . by a tract of country as yet unexplored, between the Fraser River and the sea. Let us hear what Mr. Good has to tell us of the history and the habits of these tribes :—

"These Thompson Indians would seem to have occupied their present territorial limits for many centuries past, and have the reputation of being formerly a turbulent, warlike, predatory, yet manly race. Some few of the

old men now living remember how, in their youth, the Indian war-dance was performed amongst them previous to undertaking expeditions of revenge or plunder.

"In physique they were, as a whole, handsome, tall, muscular ; abounding in traditions, possessing a language copious, euphonious, and poetical ; practising and tolerating necromancy, polygamy, and slavery. Worshippers, dimly and darkly, of the Great Father of Spirits, though ascribing all their miseries to the work of evil, malevolent genii, whom they sought either to expel or propitiate by many strange superstitious ceremonies and rites, the chief presidents of which were the medicine-men or wizards (not unlike our Druids of British fame), whose power, though now broken, is still considerable, and must have been vast and formidable indeed in their palmy days of undisputed prerogative and practice.

"Clad in the spoils of the chase, before the advent of the Hudson Bay Company, whose system of trade and barter revolutionised their history, this people must have lived for the most part a nomadic life, though every season brought with it its own peculiar calls upon their time and attention. In winter they resided in round underground dwellings of a most unique fashion and contrivance, and whilst the women wove mats or made baskets, and waited upon and served their absolute lords and masters, the men hunted, prepared instruments of war or the chase, or whiled away their hours in songs, dancing, smoking—(a native herb named 'yecalp,' which is still in use, serving for tobacco)—story-telling, or sleeping. Spring saw them forsaking their circular pits and betaking themselves to their light, pleasant, airy, osier abodes, which they could pack and shift from place to place, without burden or inconvenience, whilst the fresh green branches of cedar or hemlock served for carpet and couch, filling their frail habitations with an agreeable aromatic odour.

"Whilst the braves hunted, fished, or made war, the women dug for roots, which abound in endless variety and profusion to this day. Then followed their berry and salmon seasons, upon the scarcity or superabundance of which depended their prospects of feast or famine in the following winter. The Indians have an idea that the white man's steam-boat and rocker have frightened away the salmon in these late years. Yet I have heard doleful stories of former dearth before the pale face was ever turned to these shores."

These Indians are not without some feelings of natural religion. For instance, Poish, the Nicolas Lake chief, once said, he had feared God from his youth, and prayed to Him every morning long before a white man had been seen in his neighbourhood.

The Roman Catholic Missionaries from Canada were the first to penetrate these regions. It is not too much to say, that those indefatigable men converted the whole country. I use the word of course in a general sense, to mean turning from false Gods and evil ways to the living and true God. Their work was not permanent, because it was superficial. Indeed, what else could it be, without a long preparation of Christian education ? Doubtless, good was done to individuals, but the majority quickly fell back into their old life. Traces, however, of Christian teaching remained. The natives still met morning and evening to say their prayers ; they still knew that certain things which they practised were wrong ; they still made the sign of the cross on all impressive

occasions. But, alas for the morals ! Bad enough before the arrival of the whites, they became ten times worse after it. "With the influx of whites came also gambling, drinking, swearing, fighting, and promiscuous intercourse between whites and natives. Consumed by the all-potent and truly-cursed lust of gold—drunkenness, debauchery, crime, and fell disease, with premature decay and death, and disruption of the whole family and social connection, together with an idle, careless, mischievous habit of mind, body, and manners, were the sad and repulsive fruits of this sudden irruption and onward spread of white barbarism—for it deserves no better name."

Such was the wretched condition of the Thompson River Indians when Mr. Good came at their request to make his home among them.

He first took up his abode at Lytton, for near that town is the camping-ground where the Indians of these tribes "most do congregate." It is called in their tongue Tecumshin. The white settlement itself is a small town on a windy and dusty plain ("not always ?" Yea, reader, every time I have been there—windy and dusty). It can boast of Government buildings, a telegraph office, two or three hotels, stores, &c. The place presents a lifeless and unhappy appearance ; but for one bright moment each day it breaks into activity and bustle. 'Tis when the mail coach, laden with shouting miners, comes bursting down the street on its way to or from the gold mines.

Here, then, did our Missionary take up his abode, holding Divine service first in a store lent by the friendly proprietor, and speedily gathering round him all the Indians in the neighbourhood.

The following will show his manner of conducting service, all of course being in their own language :—

"First, profound silence is enjoined, whilst both minister and congregation offer up preparatory mental prayer for a blessing upon that day's worship and service. Then follows an exhortation, 'Lift up your hearts unto the Lord.' Answer, 'We lift them up unto the Lord.' Then all rising, we sing the anthem, 'I will arise,' which is followed by an examination as to 'Why they come to church ?' Then all kneeling, we chant the Invocation Litany, the congregation taking up their part a third higher than the minister :—

"O God, the Father of Heaven, have mercy upon us, miserable sinners.'

"O God, the Son, Jesus Christ, Redeemer of the world, have mercy upon us, miserable sinners.'

"O God, the Holy Ghost, have mercy upon us, miserable sinners.'

"Then a prayer for pardon, to which they chant the 'Amen.'

"Lesser Versicles, Lord's Prayer, and Versicles. Then rising, we chant the 'Gloria Patri,' followed by the Creed and Prayer for the day. Then we sing, 'This is the day the Lord hath made.' Then follows the sermon (connected with the day). Then we sing, 'Children of the Heavenly King,' and conclude with prayer and the Benediction."

At evening service, he says :—

"I give them an address upon their moral, social, and physical condition,

showing them how they must learn to conform to civilised habits, to our laws, and to be kindly affectionate one to another : the man honouring the woman as the 'weaker vessel,' and the woman obeying her husband ; and both 'bringing up their children in the nurture and admonition of the Lord,' with other topics according to circumstances. *Then an opportunity is afforded for mutual exhortation.* Notices are given out, inquiries are made, and, when all are satisfied, we sing the Evening Hymn, and conclude with prayer and benediction. I then warmly shake each one by the hand, and dismiss them pleasantly to their homes."

Well aware that if his work is to be permanent he must lay its foundations deep, and begin to build within the hearts and minds of the rising generation, Mr. Good at once began a school. He started with four pupils.

"*August 5.*—Four cleanly lads, with intelligent countenances, under care of Lenoquia and his wife, presented themselves this morning for consecutive religious and secular instruction and training. My first day's intercourse with them, and trial of their qualities, show me that they are capable of a rapid and high development. At 10 a.m. the flag goes up, and the bell is rung for prayers. Then to work till 12, followed by an hour's recess, when the flag is half-mast. At 1, resume school : conclude at 8 p.m. Industrial work from 3 to 4, and occasional evening classes. All the boys are expected to attend both the native and white services on the Sunday. I give them a little drill every day to enliven them up, and impart habits of instant obedience.

"*September.*—My boys have increased to ten, and are all doing well."

"Our school," he says further on, "will, I trust, develope into a training institution for both sexes under efficient teachers, whilst our more advanced catechumens will be ready presently to undertake Mission excursions to their brethren at a distance, being sent forth two by two according to apostolic usage."

In May, 1868, the Bishop paid a visit to the Thompson district. His feelings on this occasion must have been very different from what he had experienced in that visit related above, eight years before. Then he had mourned over the impotence of his efforts and the fruitlessness of his work. Now he had occasion to thank God for eminent success. Here is his account of his welcome by a people who on his last visit did not own his authority as their Bishop, or, indeed, really understand enough about religion to be counted Christians of any kind :—

"About three miles from Lytton we perceived before us a great cloud of dust, caused by many horsemen, who turned out to be the chiefs and leading men of various Indian tribes, who were come out to meet me. They had intended to come further, but I was earlier than they expected. The cavalcade was headed by the Rev. J. B. Good, and was very picturesque. The chiefs were decked in all their colours and grotesque array. Some had leathern suits curiously worked. There were head-dresses of fox-tails and trappings of red and blue, and pouches and belts of beadwork and embroidery. The first operation was that of shaking hands. Then there was the wildest scene. The horses were neighing and kicking and running away, and the fantastically-dressed men were rushing about after their steeds, or holding them as they plunged and

reared. Some of the chiefs were old friends, whom I had often met in former times, and spoken to concerning God and the Saviour. I never expected so soon to behold such a scene as this, for its remarkable feature was that all these men were fully-accepted catechumens of the Church. They were all men who could now join in the worship of Almighty God and had put away the prominent sins of heathenism, and individuals whose histories were written in blood-sorceries were humble and teachable disciples of the Lord Jesus. Hence their greeting to-day was very different from that of former times, and they all, with hardly an exception, made some remark to signify their thankfulness for the knowledge they had learnt of God. Many touched their breasts and pointed upwards, to say how happy they were in loving God. The sight, then, of these representatives of many tribes, as the cavalcade wended its way round the windings of the road, was, as I looked back from time to time, truly inspiring, and often did I thank God and pray that the work thus begun might not go back. There were sixteen chiefs, and the whole procession numbered sixty. As we entered Lytton a crowd of Indians, formed into order two abreast, came to meet me. Many had come fifty miles, and there were in all 700."

The Bishop was present at a class where there were 250 candidates for baptism. They were instructed on the doctrine of man's duty to God. "After Mr. Good had given his instruction," the Bishop goes on :—

"I examined them. When I had concluded, Spintlum, the chief, rose to speak. He said, 'The people have not answered well. They know a good deal. I will speak for them. I will tell the Bishop what they know.' He then, in a speech full of eloquence, and remarkable for gesture by no means inappropriate, told the story of religion. He began with the fall of man, mentioned some leading facts of Old Testament history, declared the love of God in sending His only Son, and then gave a vivid description of our Lord's crucifixion, resurrection, and ascension. He said that Christ had sent his apostles, and then others, to preach the Gospel to all nations. 'You all,' he said, addressing and pointing to Mr. Good, Mr. Reynard, and myself, 'are come to us because God has sent you. You have brought us the knowledge of the Truth. We have had others amongst us, and we listened to them ; but we have given them up, for they do not teach right. They brought us only little crosses, but you have brought us the Holy Bible, the mind of God. We pray you, continue to teach us, and we shall never be weary of hearing God's Word.' His gesture was expressive when he described the little crosses on the ends of his two forefingers with contempt, and then pointed upwards with his hand in referring to the Word of God."

The Bishop worshipped with these Indians on Whit Sunday of that year, and was very much touched by what he saw. The heartiness of the service, and the deep reality which pervaded it, were most impressive. "Mr. Good," he says, "has usually three Indian services on Sunday. They are very long, lasting sometimes three or four hours, owing to the anxiety of the people for instruction."

The Bishop felt convinced of the reality of the work.

"The movement," he writes, "has now lasted a whole year, and there is no abatement of intense interest on the part of the Indians. They come long distances at inconvenient times to receive instruction from Mr. Good. Every week Indians come from ten to fifty miles on the Saturday, to return on Monday. Gambling, a most prevalent vice, has almost entirely ceased. Indians daily

bring their troubles to Mr. Good, and abide implicitly by his decision. From morning till night his house is beset by persons seeking his guidance. Many sorcerers have given up their profitable trade openly, in the presence of hundreds of the tribe, denounced the imposture and lying of the craft, and solemnly promised to revert to their former deceits no more. They submit to discipline, of which several instances occurred during my visit, and are told that "as catechumens they must put away all evil habits, and live peaceably. In every village from among themselves a watchman is appointed, who reports all misconduct to the Missionary."

These "watchmen" are surely a bright idea. They are men appointed to conduct the daily prayers of their village, and to keep the inhabitants in order. Everything that occurs, good and bad, in the place, is by them reported to Mr. Good. They were mighty agents for good in their several villages.

Another happy thought, it seems to us, is what he calls his "Native Auxiliary Corps." He writes, in 1869 :—

" We organised and despatched a select party of catechumens to undertake a visiting expedition across the river as far as Qualsopah's camp, not far from Lillooet, for the purpose of confirming our followers in adherence to our principles, and conveying to them our unceasing remembrance of all who have joined themselves to our cause.

" Saturday evening, January 16.—Our Native Auxiliary Corps returned this evening in good spirits, having had a most successful journey. They met with a hearty reception and hospitality wherever they came to an encampment, and had most cheering services, prolonged often far into the night. Such was the anxiety of many to hear that they followed them from one station to another. Thus our hands are sustained, and our fears of a relapse dispersed."

In a word, our Missionary seems to possess the happy knack of devising expedients to meet the peculiar difficulties of the case. He thus reports progress :—

" Two watchmen were appointed for Qualsopah's district; and altogether I entertain the hope that true believers are multiplying on every side, and will in turn spread the good work from the several centres of operation. Thus again and again I am confirmed in my own conviction, that the true way to spread the gospel of the Kingdom effectually and permanently, as well as in accordance with the mind of its first and purest propagators, is to sow the Word broadcast, following the world's highways; to enrol all volunteers into a probationary army; to let them continue to live amidst their old surroundings as good seed amongst the promiscuous grain, and so that both should grow together—with, and yet not the same."

I confess my experience of Indians has inclined me to adopt a different opinion. To me it has seemed indisputable that the only way to achieve real and lasting work was to take the children from their homes and educate them *ab ovo*. But in view of facts such as Mr. Good's zeal and skill have brought about, I feel myself shaken in this opinion, and would suspend judgment till we see a little more of the permanency of this work. Assuredly, if it can be done effectually, to christianise the natives as they are in their families would be a far more excellent way. The

question is, Can it be done thoroughly and permanently? Can the children receive sufficient education and religion to nullify the influence of home life? For, Christians as their parents may be, it will take generations to make them anything but savages. If the children can thus be really *civilised* without tearing them away from their parents, so much the better. But if not, if their education and Christianity too, be like their parents' on the surface (I do not in the least mean unreal), then I foresee the work cannot last. It will be dependent on the man who created it; remove him, and leave his place unsupplied by a competent successor, and the Indians would too probably relapse into heathenism, or at the best into the so-called Roman Catholics they were before this movement began. Perhaps Mr. Good will think it worth while to try and educate at least a few in this way: beginning at a very early age, and keeping them removed from Indian—that is, savage—influence, till they are thoroughly equipped. Such a band, however small, would be the hope for the Indians of the future.

The Mission, meanwhile, under its able head, holds on its prosperous way. In the beginning of 1869 Mr. Good could number 700 catechumens, whilst the total number of Indians connected with the Mission was 2,000.

A NEW ZEALAND PARISH.

EXTRACTED, BY PERMISSION OF THE WARDEN OF ST. AUGUSTINE'S, FROM A LETTER BY THE
REV. W. A. PASCOE.

 WAS ordained on the second Sunday after Epiphany, and commenced my duties here on the following Sunday. The Waimate district is, roughly speaking, about forty miles square, and is at the extreme south of the Canterbury Province, and on the east side of the island. My head-quarters are at the township, which looks very imposing on the map, but in reality more resembles a hamlet than a town. There is a native "bush," the only one in this part of the province, and to this the town owes its existence. There are also a number of small farmers ("cockatoos") on the adjacent plains; and altogether within a radius of five miles there is a scattered population of about 800. This I call my home parish. Then throughout the district, at distances varying from six to eighty miles, are several squatters' stations, which I visit periodically.

I will describe my home-work first. The people are, almost without exception, from the poorest and most ignorant classes in England. Of course many different sects are represented among them; in point of

numbers the Church of England stands first, then the Wesleyans, and the Presbyterians, and there are a good many Romanists. The Wesleyans were first in the field, and have had a meeting-house for some years past. Many of the Church people were in the habit of attending their services until I came down; but they have now returned to their mother church. The township has been in existence about ten years; and during the whole of that time, with the exception of three visits from the Bishop, and one from a Mission priest, the inhabitants were left without the ministrations of our Church. They are, as you may imagine, very lax in their principles and practice, and the "hearing, not doing" is the most common form of Christianity. I am repeatedly told, "Well, it doesn't matter much where we go, as long as we *hear something good*."



NEW ZEALAND ALPS.

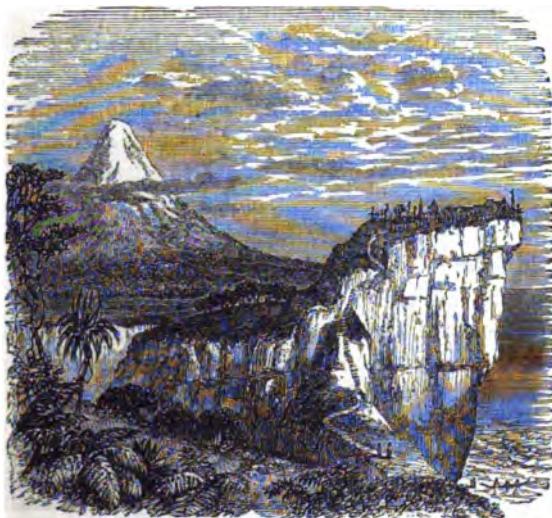
There is, however, much to encourage me,—my visits are well received by all sects, the services are well attended, the stores were closed for the first time on Good Friday, and, by way of actual work done, I have baptized five adults, and presented twelve for confirmation, some of them being past sixty. When I first came down, there were whole families of children unbaptized in the bush, and I have had great difficulty in persuading some of the parents to bring them to the service.

We have no church at present, but our services are held in the school-room (undenominational) which is lent to us for the purpose. I have it made as much like a church as possible, and try to perform the service decently and in order; but it is impossible for the people to kneel. We intend building a church as soon as possible, which will be dedicated to

St. Augustine in remembrance of 'Alma Mater'; it will be of wood, and will cost from £350 to £400. Want of money will be our great difficulty; the subscription list, which has been open for five months, amounts only to £100. I am going to apply, through the Bishop, to the S.P.C.K. for a grant.

Many of the farmers who would have given willingly are quite unable to do so, as for the last three years their crops have been almost entirely spoiled by the rain and north-west wind. I have morning service every Sunday, and evening service every other Sunday. The congregations average about 80, and in fine weather there are often as many as 120.

There is a Sunday-school, which is well attended; but I find it impossible to get suitable teachers; there is really no one in the place



FORTIFIED PAH.

qualified to teach: the national schoolmaster is unfortunately a Wesleyan. My choir is quite a curiosity; when I first took the members in hand, they drawled and slurred the notes in the most painful manner. After drilling them well on three evenings a-week when I am at home, I have at last got them to sing in proper time.

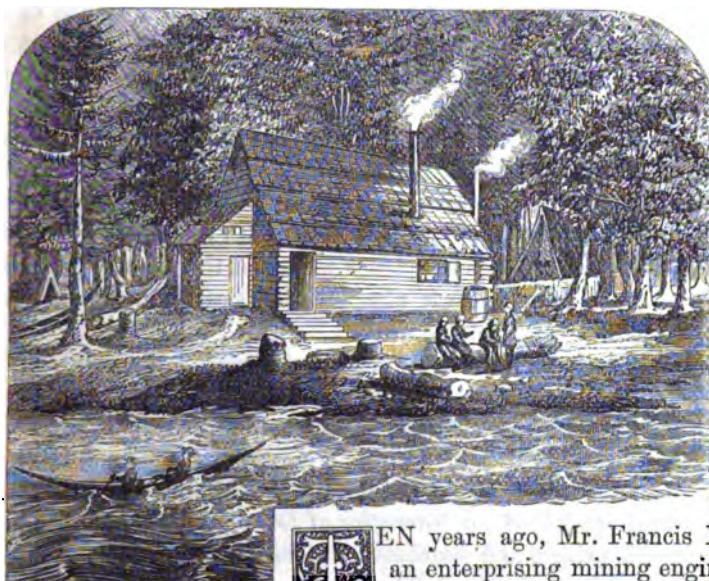
When I first came the district was connected with the Home Mission; but when the Bishop visited us in March last, he found things more forward than he had expected, and formed the place into a parochial district, and as soon as I am admitted to Priest's orders it will become a regularly constituted parish. I have had one visit from the Bishop, and one from a Mission priest, and these are the only opportunities I have

had of a celebration of the Holy Communion, or of seeing a brother clergyman, as I have no neighbour within less than thirty miles.

My Mission-work occupies one half of every month, and involves a great deal of riding. My parishioners have given me a very good horse, on which I ride about 300 miles every month. I felt rather awkward for the first fortnight, but I soon got accustomed to it, and have not had yet what the colonists term "a spill." The district, with the exception of a strip of plain along the coast, is very mountainous, and this greatly increases the length of my journeys. I have in all fifteen places at which I hold services, the congregations varying from four to twenty. I visit most once a month, but there are a few which I can reach only once in two months.

The greatest difficulty in travelling is in crossing the rivers; sometimes the beds of loose shingle are quite dry, while on the next day you may find a rushing muddy torrent, which can only be crossed with great danger. The fords shift with every flood. I have been very fortunate as yet, and only once got into difficulty. Fortunately I was riding an old horse, who refused to do what I wanted him to do, swim over, but stuck fast about a third of the way across with the water rushing over my knees. I had to give in, but ultimately managed to cross a mile further up. I was told afterwards that if the horse had attempted to swim in such a stream, we should have probably been both drowned. It will make me more careful in future. I travel in all kinds of weather. The scenery of the country is very different from what I had expected. The mountains are very grand, many of them capped with snow, but there is very little timber, and the native tussock grass which covers the country is of a dirty yellow colour, very wearisome to the eye. Nothing can be more dreary than the great Canterbury plain which lies between this and Christchurch; as far as the eye can reach there is nothing but "tussocks," with an occasional cabbage-tree on the horizon. The monotony would be unendurable were it not for the mountains in the interior.

AN UNOCCUPIED MISSION-FIELD.



EN years ago, Mr. Francis Poole, an enterprising mining engineer,* finding himself in Canada, thought

to extend his professional operations farther West. For that purpose, he set out on a somewhat venturesome quest to the other side of the North American continent. Arrived at Victoria, the capital of British Columbia, he stated publicly his conviction, that, from specimens he had recently seen, and observations he himself had just been making on the mainland, copper in large quantities must exist on a certain group of uncolonised islands, which lie about a hundred miles off the British Columbian coastway.

The result was the formation in Victoria of a Copper-Mining Company, its object being to explore, and if practicable to begin utilizing, the metallic ore supposed to lie hidden in those islands.

The little party placed under Mr. Poole's command consisted of eight persons. They were well supplied with provisions, and with all the implements necessary for the work entrusted to them.

Mr. Poole was not deceived in his prognostications, as to the existence of mineral wealth in the land he then proceeded to examine. On the con-

* An article by Mr. Poole on the Indians of Queen Charlotte Islands will be found in *Mission Life* for 1868, p. 97.

trary, he made some very important discoveries, which show that his two years' residence there was anything but ill-spent. It should be said in passing, however, that the story of his mining-quest points a moral for those who are allowing themselves to be dazzled by so many competing speculations of the kind. A country may possess untold riches in minerals, and yet it may be impossible to work it with any immediate profit. Mr. Poole found plenty of copper-ore, with abundance of smelting material close at hand. Yet, after two winters and the best part of two summers, he had to retire in despair, owing to unforeseen circumstances affecting facility of transport, as well as the nature and cost of the labour required. His miners were men of no character. They were continually idle, they afterwards became insubordinate, and finally broke out into open mutiny. To meet this, their leader was unfortunately not invested, as doubtless he should have been, with magisterial or restrictive power of any sort. The consequence was, that the exploration had to be abandoned, and that his own ulterior project of settling in that almost unknown country came to naught.

On his return to England, "Mr. Poole placed his diary and other manuscripts" in the hands of a gentleman, who is a frequent contributor to this magazine, and who has reduced to a form fitted for publication the materials furnished him.

Mr. Poole's account has just issued from the press, under the title of *Queen Charlotte Islands, a Narrative of Discovery and Adventure in the North Pacific* (Hurst and Blackett). It makes a handsome and not less interesting octavo volume of 347 pages, with valuable maps and some striking illustrations.

From it we cull the following information :—

The group known as Queen Charlotte Islands is indeed the sole portion of the vast British Empire, which still remains to be colonised. It is made up, as we learn at p. 95, "of two large islands called Graham and Moresby, measuring, together with two other smaller called North and Prevost Islands, 180 English miles, by 60 miles at its greatest width," besides numerous islets, lying principally around Moresby Island. The country is hilly, although scarcely mountainous. The coasts are indented with tempting harbours, the flats are covered with splendid pine and cedar forests, luxuriance characterises the landscape, and the climate proves very different from what our preconception of a northern latitude would have led Europeans to anticipate. In the words of the text again, p. 273,—"Where does another climate exist like it, almost uniting the charms of the tropics to the healthiness of temperate zones, and yet remaining free from the evils of either?"

The immense value of its mineral and agricultural resources is clearly set forth in the volume before us. And, if, to such advantages be added the geographical position, which has placed those islands directly in the

high-road of the extensive commerce likely to arise with the North Pacific, so soon as the *Grand Northern Pacific Railway* now in contemplation is completed, it is scarcely possible to overrate the importance of —what may now well be called—this newly-discovered dependency of the British Crown.

That, however, to which we would here naturally wish to direct special attention, is the capacity of Queen Charlotte Islands for missionary labour.

No one can look into Mr. Poole's encouraging account, without seeing that a band of true missionaries would have a very hopeful prospect, in trying to place the future civilization of Queen Charlotte Islands on a right basis. But, as he well remarks, p. 257—"it would require a devoted man, like Mr. Duncan of the Metlakatlah Mission, who has completely reformed the tribes in the Fort Simpson section on the mainland."

The islanders are divided into a number of tribes or tribal sections, Hydah being the generic name for the whole. They number five thousand altogether, rather less perhaps. At p. 309, we read—"They are justly considered the finest sample of the Indian race in the North Pacific. They will stand comparison with any Indians in the world. If honestly and firmly treated, no natives could be better disposed towards the white men." Mr. Poole believes, that "great things might be done for the Skid-a-gate tribe" in particular. He considers them the most intelligent of any; and, as the site and quality of their camping-ground point to the probability of its being chosen for the first colonizing settlement, they are probably also the most important tribe.

In short, if the usual Indian obstacle, an uncontrollable thirst for "fire-water," could but be removed, as no doubt it might in their case, these Indians are as promising a ground to work upon as ever missionary had ready to hand.

Queen Charlotte Islands will doubtless obtain in the general book-world the circulation, which such a work well deserves. But, to our own readers we would especially commend it, as serving to open up a hitherto unknown and extensive mission-field. Its narrative of shifts and adventures is very Robinson Crusoe-like, whilst to any who have followed the history of missionary labour in the North American colonies of the British Empire it will be peculiarly interesting.

HOME WORK.

CHURCH EXTENSION.

STATISTICAL FALLACIES.

BY THE EDITOR.

AE hope before our next issue to be able to give a complete list of the papers promised on the various points raised in the introductory paper on Church extension. A notice of the first article will be found in the advertisement sheet. In the meantime, it may be well to give, *in extenso*, the only detailed statistics on the subject which are known to exist. They appeared originally in the *Times* in 1867, were copied into the Journal of the Statistical Society in September, 1868 (pp. 331—335), and formed the basis of a valuable article in the *Quarterly* in the same year.

But, important as these statistics are, from the very clear and exhaustive method in which they deal with the subject, it is not so much to their statistical value to which we wish to draw attention, as to the wide divergence of the conclusions which have been drawn from them. A better illustration of the common saying, that figures may be made to prove anything, it would be difficult to find.

It would, we imagine, be quite impossible for any unprejudiced person to hesitate to accept the figures given in the annexed paper as irrefragable evidence that anything like spiritual destitution is rapidly disappearing, and that little remained for the present generation of Churchmen to do but to sit still and watch with becoming thankfulness the action of the Ecclesiastical Commissioners. And yet these very same figures, somewhat differently arranged, formed the basis of the article which we published last month, and which, to a considerable number of persons well qualified to form an opinion, seemed to contain "irresistible" evidence of the spiritual destitution in which our great towns are sunk, and of the utter inadequacy of any means at present at our disposal to deal with it. So strongly, indeed, does it convey this opinion, that of the only two papers in which the article has been referred to, one—the *Literary Churchman*—thinks that the figures must convince "the most incredulous" of the extent to which the Church of England is undermanned. The other—the *Church Times*—thinks the statistics so "amazing," that they are justified in assuming them to be untrue; or, at least, such "an absurd exaggeration" as must cover with ridicule any one who ventures to adopt them.

How, then, does it happen that the same figures can be made to tell so very different a story? and which impression is, after all, the right one?

If we look to the statistics, we shall see that the real issue is obscured by two entirely groundless assumptions.

1st. By the assumption that the clergy in our largest populations are so distributed that an average of the number of persons assigned to each clergyman may fairly be taken. As a matter of fact, the items which make up the enormous totals given are such as to set all averages at defiance. It would be almost as reasonable to take a district at the west-end of London, in which half-a-dozen great millionaires reside, and, by taking an average of the total incomes of the residents, to argue that no poverty could possibly exist in a locality so conspicuous for wealth. The fallacy in this case would be more transparent, but not greater than in the case before us.

2nd. By the assumption that the funds at the disposal of the Ecclesiastical Commissioners are sufficient to deal at once with every district of 4,000 population and upwards, and prospectively with every one of 2,000 population.

No mention whatever is made of the conditions attached by the Ecclesiastical Commission to their grants, viz., that a church shall have been built before their grant can be claimed. This condition at once excludes all but a comparatively few poor districts, and precludes all idea of such parishes being extensively cut up into districts of four or two thousand. But, save with this condition, the Ecclesiastical Commissioners could never have dreamt of making such an offer.

The impression left upon the mind by the absence of any reference to this restriction is, that £300 a-year will eventually be forthcoming as an endowment to secure the ministrations of the Church for every 2,000 of the population. A more utterly erroneous impression it would be impossible for language to convey. The recent census shows that in a single very small district the population had increased in ten years by no fewer than 53,000. Clearly, if the conditions could have been fulfilled in such cases as these, the Commissioners would at once have had to retract the offer made. As it is, they have already been obliged, even in the case of new districts, containing 4,000 population, to write against their offers of endowment "Funds exhausted." Indeed, at present, and for many years to come, fresh grants of some £5,000 a-year will be the utmost that they will be able to devote to the relief of the spiritual destitution of our great towns.

In the *Quarterly Review* of 1868, in an article entitled "Church Progress," the same figures are again used to show that the resources of the Church are fairly adequate to meet all demands upon them, and that, on the whole, very satisfactory progress was being made. In this case, also, the same assumptions are made, which alone enable the figures and facts to supply the encouragement which they are made to do.

It is not a little curious to find that in another article in the *Quarterly*,

published only a few months before, and entitled "The Church and her Curates," the directly opposite view of the whole question is taken. It is difficult, indeed, to prevent the idea crossing the mind that the second article was specially written, to negative the first. At any rate, the difference of opinion between the *Quarterly* of 1867 and the same periodical in 1868, is worthy of notice. In 1867 the prospects of promotion for the clergy are represented as altogether insufficient, and the then newly created society for enabling curates to obtain an increased income is spoken of in terms of the warmest praise. In 1868, the chances of promotion are spoken of as having never been at any former time so good, and any man who remains a curate after fifteen years' service is described as singularly unfortunate. All the arguments which lent force to the statements made in 1867 are omitted in 1868, and what the one writer proves conclusively is not the case, the other assumes to be the case, viz., that a curate forced into taking a living, no matter though it be only £50 a-year, is provided for. Again, in 1867 it was pointed out that the number of ordinations had for some years shown a tendency to decrease; whereas the large additions to the population were constantly requiring a larger and yet larger staff of clergy. In 1868 the writer points triumphantly to an enormous increase in the total number of clergy in a given period. "The increase," he says, "of the number of clergy from about 11,000 in 1831, to 14,613 in 1841, and to 19,195 in 1861, exceeds in the proportion of eight to five the increase of the population in the same period." How many readers of the *Quarterly* would stop to consider whether this assertion came within the limits of credibility, or would be sufficiently acquainted with the facts of the case to see how such a result is arrived at? The writer actually makes his figures for 1831 EXCLUSIVE of the several thousand non-resident, and of all unattached and supernumerary clergy, whilst he makes his figures for 1861 INCLUSIVE of every one returned as a clergyman in the census!

The effect which this article had in discouraging all efforts for the better payment of the clergy was very great. Wherever church dignitaries "most do congregate," and especially at the Universities, it was continually quoted as affording irrefragable evidence that after all no such movement was really required!

On the whole, we cannot imagine anything likely to be of more real service to the Established Church than the republication in a cheap form of the first of the two articles in the *Quarterly*. There is not a single statement in it which has ever been really impugned, whilst its singular felicity of expression renders it peculiarly suitable for taking hold of the popular mind.

The evils of giving as charity what ought to be given as wages for work done, and thus "lowering the clerical character in the eyes of others, whilst

it infallibly injures still more deeply the unhappy men who, bred to better things, are thus thrust into habits of mendicancy ; " the suicidal policy of " lowering down the temporal rewards of the profession, trusting that we shall thus secure the service of the most earnest-minded, and only bolt through the shaking of our sieve of misery the worldly-minded, the ambitious, and the secular ; " the comparison between even the prizes of the clerical profession with those obtainable by the rank and file of worldly professions—all these are points which have never before been demonstrated with anything like the force and clearness with which they are here put forward.

Before quoting at length the statistics to which we have alluded, we must point out that, valuable as they are for the complete view of the whole subject which they give, they need some revision in many of their leading items.

It is greatly to be wished that such statistics, brought up to date, were prepared every year, either by the Ecclesiastical Commissioners or the proprietors of the *Clergy List*. In the absence of any such return, we give the following figures, carefully prepared from the *Clergy List* of 1871 :— *

| | |
|--|------------|
| Benefices in England and Wales | 18,466 |
| Assistant Curates | 5,587 |
| <hr/> | |
| Total Annual value of Benefices— | |
| Private Patronage | £2,040,648 |
| Public ,, | 1,515,776 |
| | <hr/> |
| | £3,556,424 |
| <hr/> | |
| Average value of whole number of Benefices | £264 2 0 |
| Average Annual value of 7,219 Benefices in private patronage | 282 18 6 |
| Average Annual value of 6,247 Benefices in public patronage | |
| —Crown, Lord Chancellor, Bishops, Universities, &c. ... | 242 12 9 |

STATISTICS OF THE CHURCH OF ENGLAND, 1867.

(Reprinted from the *Journal of the Statistical Society for 1868*, pp. 331—335.)

We obtain the following useful analysis from a recent number of the *Times* :—

" Before passing in review the present condition of the Church of England, it is bare justice to glance at its recent state. Within the last fifty years the 11,000 Parochial preferments in England and Wales were served by some 10,000 clergymen, of whom less than 5,000 were Incumbents and more than 5,000 were Curates, usually resident on one and in full charge of another living. One industrious fraternity of three brothers had the full charge of fifteen livings.

* In computing the number of livings held by public and private patrons, those in their alternate gift have been equally divided between them.

The Act forbidding the Clergy to farm was aimed at a numerous class who literally galloped through their Sunday services, and farmed with their own hands on the other six days. Within ten years an Incumbent officiated as minister on Sundays in the village church, and looked after the horses of visitors at the village inn for the rest of the week.

"On the elevation of Bishop Blomfield to the See of London from that of Chester (held on account of its poverty in plurality with the rectory of Bishops-gate, London), the enormity of the system of Plurality became very clear to his mind, and the Bishop carried through Parliament a series of measures calculated to provide a resident minister, with such assistance as should secure effective parochial superintendence, in each parish. This measure, to which all Church reform has been, and will be, subsidiary and supplementary, is the Act of 1837, prohibiting any Parochial preferment, with few and insignificant exceptions, from being held after the first vacation with any other cure of souls. Bishop Blomfield rightly regarded this measure as essential to the continued existence of the Church of England. If one man were now Dean of Carlisle, Rector of St. George's, Hanover-square, Vicar of Hillingdon, and of another rural parish, and Chaplain-General of the Forces, the existence of the Church of England would not be worth a year's purchase.

"The effect of that measure is now, after thirty years, coming into full operation, and an analysis of the main divisions of the Church Livings as regards Patronage and Population may assist in determining the relative condition of the several classes of livings with respect to the effective parochial superintendence of the populations within them.

"The *Bishops and Chapters* take precedence of the parochial clergy. The aggregate revenue of the Bishops is £152,200 a-year, so divided that instead of the See of Durham possessing £30,000 a-year and the See of Rochester £700 a-year, as in 1835, each Bishopric has an income fixed by Parliament on a graduated scale, of which the lowest grade is £4,200, and two of the least paid Bishops have most difficult dioceses.

"The aggregate revenues of the *Chapters* are probably £250,000 a-year, but there are no means of accurately ascertaining their present position. The incomes of the *Deans* certainly range from £2,000 to £1,000 a-year, and those of the *Canons* from £1,000 to £500 a-year. The cost of the *Cathedral establishments* probably ranges from £12,000 a-year at Durham to £400 a-year at Llandaff. About one-fourth of the Chapters continue to renew beneficial leases; the rest have put an end to that waste of Church property.

"The *Parochial Benefices* are 12,888 in number, with 4,981 curates, so that the number of parochial clergy is 17,869. The alphabetical list contains 29,000 names, but of these many have independent incomes, and many are engaged in educational pursuits, and some do not exist except in that list. Probably 20,000 would closely approximate to the whole number of clergy of the Church of England.

"The patronage of 6,408 out of these 12,888 livings is *private (saleable)* patronage. It belongs to 4,080 persons, of whom 1,046 are clergymen, for the most part incumbents resident on the preferments in their own gift.

"The patronage of 6,485 out of these 12,888 livings is in *public (unsaleable)*

patronage, and may be divided conveniently into six classes. There are 967 livings in the gift of the *Crown*,—2,088 in the gift of the Bishops,—911 belong to the Chapters,—851 to the Colleges,—998 are in the gift of parochial rectors and vicars, and 670 livings belong to hospitals, schools, public bodies, Simeon's and other trustees, without power of sale.

"The 12,888 benefices are within some 16,000 census districts. The population decennially decreases in 8,400 districts, and in 7,600 districts decennially increases, the former being agricultural, and the latter urban and mining, manufacturing, or shipping districts.

"The relative position of the Parochial clergy with the people will therefore be best ascertained by arranging the 12,888 preferments in the order of their respective populations, taking the limits of 8,000, 4,000, 2,000, and below 2,000 persons as the boundaries of four divisions,—

(1) "The livings with populations above 8,000 are 465 in number, with 689 curates under these 465 incumbents; so that there are 1,154 clergy in charge of the five millions of people in these parishes. This affords one clergyman to about 4,800 persons, or 700 houses, *supposing that the whole population are members of the Church of England*.

(2) "The livings with populations between 8,000 and 4,000, are 882 in number, with 982 curates; so that there are 1,814 clergy in charge of the five millions of people in these parishes. This affords one clergyman to about 2,750 persons, or 500 houses, *on the same supposition*.

(3) "The livings with populations between 4,000 and 2,000, are 1,143 in number, with 715 curates; so that there are 1,858 clergy in charge of the three and a-half millions of people in these parishes. This affords one clergyman about 2,000 to persons, or 350 houses, *on the same supposition*.

(4) "The livings with populations below 2,000, are 10,398 in number, with 2,645 curates, and the population in their charge comprises seven and a-half million persons. This affords one clergyman to about 600 persons. But in this class the element of area, which is absent in three other divisions, requires to be taken into account. A mountain parish, with a sparse population, and bleak country, and no society, may be harder work than the charge of a densely-populated district of 700 contiguous houses, with ready access to libraries and all the advantages of civilisation.

"No incumbent in either of the *first two classes* can (after next year) have less than £300 a-year except by neglect of his private patron, for the Ecclesiastical Commissioners have increased to £300 a-year all livings with populations above 4,500, and have pledged themselves next year to extend this limit to all populations above 4,000, and have offered to meet with grants of an equal amount augmentations from private sources, providing one-half of the amount necessary to raise to £300 a-year the incomes of any such livings in private patronage. This *minimum* of £300 a-year is probably the lowest income which, viewed in connection with better preferments, would secure a continuous supply of candidates for orders. The incomes of the 2,286 curates in the first three classes, probably average £120 a-year; those of the 2,645 curates, under the 10,398 incumbents in the fourth division, are now probably closely approximating to £100 a-year.

" When the limits of 4,000 population have been reached next year by the Ecclesiastical Commissioners, the mode in which any further resources at their command may be appropriated will be unfettered, except so far as Parliament gives priority on all their income to the parochial districts whence that income may accrue. But, as their grants will then reach a value of Ten Millions of money, and their sources are limited to the amount derivable from the better management of Church Property, the revenue still available must be of moderate extent, as well dependent on the gradual extinction of lives upon which leaseholds are held, and on the expiration of leases for terms of years; such as that of the Finsbury Prebendal Estate, about to expire. Each renewal of beneficial leases necessarily postpones the realisation of the full value of the Church interest in the property the subject of such renewal.

" The Patronage, which, as regards the whole 12,888 livings, is divided into nearly equal portions, 6,408 private, and 6,485 public patronage, is divided very differently in the livings of the *first three* divisions. The whole number of livings in the first three classes, with the population of 18½ millions, is 2,490, and of these only 657 are in private (saleable) patronage. The remaining 1,833 are divided into 199 belonging to the Crown, 560 in the gift of the Bishops, 180 in that of the Chapters, 69 in that of the Colleges, 480 in that of parochial rectors and vicars, and 845 in that of hospitals, schools, and other bodies, and trustees without power of sale. It follows that 5,746 of the 10,898 livings in the *fourth or agricultural class*, are in private patronage; and that 1,528 livings in the gift of the Bishops, 768 of the Crown, 782 of the Colleges, 731 of the Chapters, 518 of the parochial rectors and vicars, and 825 in the gift of hospitals, schools, and other bodies, and trustees without power of sale, make up the 4,652 livings in public patronage in this class.

" As before stated, the livings in the first two classes have a *minimum* income of £800 a-year. The third class, which is in every other respect like the first two classes, has not been reached in that form by the Ecclesiastical Commissioners, and a large proportion of the incumbents have incomes below that *minimum*. Some of these cases are those of incumbents of Peel districts, created in 1843, with incomes of £150, who have in the meanwhile caused a church and schools to be erected, and are in expectation of the *minimum* of £800 a-year being gradually extended from the limit of 4,000 population to that of 2,000 population.

" The *fourth class* is too far from any likelihood of unconditional aid from the Ecclesiastical Commissioners for its claims to be taken into consideration at the present time.

" But the *fourth class* will not, therefore, be altogether left in its present state. The Crown has taken steps for raising the incomes of the poorer livings in its gift; the Colleges have long been gradually improving the incomes of the college livings; the recognition of local claims prescribed by Parliament, will take effect on a very large proportion of the episcopal and capitular livings. For, those bodies being endowed largely with rectories, a very large number of livings in their gift have local claims. The livings in the gift of the rectors and vicars, and of hospitals and trustees, are alone unprovided for as regards the public patronage.

"But the 5,746 livings in *private patronage*, present a greater difficulty. They are private property ; and, although property has its duties as well as its rights, no legislative interference may be admissible. All that can be done, probably, is to keep the subject prominently before the public mind. Something would be done if leaders of public opinion in Church matters would gracefully set the example of improving the poor livings in their own respective gifts. Much has been done by the late Duke of Northumberland, the late Earl Fitzwilliam, and by many living landowners whom it would be invidious to mention, and much is continuously being done in every part of the kingdom ; but with every exertion, it will be long before the poverty of the clergy, in consequence of the impropriation of rectorial tithe, will cease.

"It would be tedious to analyse the 5,746 livings in *private patronage* ; but, as the county of York is said by its topographers to be an epitome of England for its variety of soil and produce, so the patronage in the diocese of York may be taken as representing the private patronage of the whole kingdom. There are 575 livings in the diocese, of which 276 are in private patronage. There are 84 of these with incomes of £300 a-year, and the remaining 192 extend through all four classes of livings. There is one with 8,000 and one with 4,000 inhabitants, and each has an income of £150 a-year. There are eleven livings in the third class, with 2,000 population, with incomes of which two exceed £200 a-year, five each exceed £100 a-year, and four of which each have incomes of less than £100 a-year. One of these, with 2,900 inhabitants, has an income of £50 a-year.

"The remaining 179 livings, with incomes under £300 a-year, all fall within the fourth class of less than 2,000 inhabitants. Of this number twenty-four have incomes of more than £250 a-year, twenty-two are between that amount, and £200 a-year, eighty between that and £100 a-year, and there are fifty-nine livings with incomes of less than £100 a-year. Of these last, twenty have incomes of less than £60 a-year, and the average population of these twenty livings exceeds 200 persons. It would be well that some *minimum* of income, however moderate, could be made indispensable for parochial incumbencies. So long as the livings of the Crown, Bishops, Chapters, and Colleges were equally wretched, the private patronage passed unnoticed ; but as these four classes reach a higher *minimum* the fact that a yearly increasing proportion of clerical poverty arises upon the livings in private patronage becomes more obvious.

"Thirty years have elapsed since the First Minister of the Crown, in no unkindly spirit, advised the Bishops to set their houses in order. Bishop Blomfield accepted the advice, and at the close of a generation much has been done in the right direction. As the Quaker dress is almost indistinguishable, because the public taste approximated to it by discarding swords and pink-heeled shoes and peach-coloured coats, so it may be that the Wesleyans may be rendered indistinguishable by the energy of the clergy in the discharge of duties which the Wesleyans only undertook in consequence of the careless neglect of the Church of England."

CORRESPONDENCE.

CHURCH EXTENSION.

[The following letters were not written for publication, but are printed with the permission of the writers. They are only a selection from a large number, all taking very much the same view of the subject.]

SIR,—Of the main practical propositions in the article referred to I approve, as far as I can judge. The chief one, and also the most disputable, is that in favour of multiplying independent cures, instead of enabling a larger number of assistants to be employed. I am disposed to concur in this, though the question is far from easy. But as the essay is an introductory one, and possibly it and what will follow it may be hereafter published separately, I think perhaps it should be revised in its details.

I would point out what seems to me a common error : that the evil state of our towns dates from somewhere about 1800. The line, indeed, seems sharply drawn in this article, pp. 43 and 44. My belief is, that a slight research into the contemporary literature of the last century would show that this is not the case, though the causes at work may not have been just the same. The state of London in 1770, I imagine, was not better than it is now. I believe Macaulay was more nearly right when he said the main difference is, that we are *alive* to the greatness of the evil. When Defoe wrote his famous pamphlet about the poor, the main point of it was the *ignorance* about their state in which the upper classes were.

P. 46, C. Does this mean that there are not above 6,000 livings in private patronage ? [see p. 117.]

P. 51. As I said, I believe the practical conclusion here is sound ; and certainly it and all the previous reasoning are put in a very striking and original manner. But it is difficult not to believe that it is overstated, and put in too technical a shape. Can it really be supposed that if the £100,000 a-year of the two societies were to *stop*, there would be no falling-off in the number of curates and of clergy ? The rules of political economy cannot be applied so rigidly as this. Nor do I think that the rise in curates' stipends, which undoubtedly has taken place and is going on, can be 20 per cent.

[One correspondent assures us that we have greatly understated the rise in curates' stipends. He gives as an illustration, a very laborious curacy in which he himself, and he believes his successor and predecessor, received £80 a-year, but where £150 is now paid. But this point will be

more fully dealt with in a future paper, when the necessary data for forming an opinion have been obtained. We did not mean to imply that the £100,000 a-year spent by the Additional Curates and Pastoral Aid Societies produced no beneficial effect; but merely to raise the question whether it produced anything like a *proportionate* result. Money spent in enabling poor places to compete with richer ones for curates' services doubtless benefits curates greatly; but does it benefit them in the way most advantageous to themselves or to the Church?—ED.]

52 A. This is true if we are obliged to *choose*. But from some quarter or other we ought to have enough for both classes; and it is hard on the rural parishes to cut them off. I imagine the raising of a small village cure, even £20 a-year, does more good than we are aware of. Then, too, it seems to me too rigid reasoning, and as if we were dealing with a small fixed sum, to say that, because a living of £50 a-year (with a house) will attract a sufficient man—which I believe is about true—therefore it is a waste of resources to increase it. (The note on p. 49 does not seem to me, however, to support the opinion as to the £50 a-year.)

Practically, it seems we *are* obliged to choose between helping town or country parishes. It is quite true of course that a clergyman in a country district, who has visited two or three people at the expense of a walk of seven or eight or more miles, has had his time as completely occupied as one who has spent several hours in passing from room to room or house to house in some crowded alley; but the wear and tear to the man is immeasurably greater in the latter case, whilst the result gained is proportionately greater. This would seem, at least, to give our great towns the *first* claim. Looking to the enormous disadvantages under which they labour, and especially to the start which country districts have already had in the matter of endowments, much, we think, may be said in favour of choosing between the two classes and concentrating all public efforts for a time on our towns. Local and private efforts will probably always enable a country place to raise a sufficient income to secure the services of an efficient minister. When they fail to do so it will be time enough for public benevolence to come to the rescue. The resources of the places, where the poor are massed together in such vast numbers, have already been *proved* to be insufficient.—ED.]

53 C. Surely the large class of family livings ought to be excepted from their argument about uncertainty. A man waiting for such a living is nearer to it every day that the incumbent grows nearer his death.

[On the other hand, does not the certainty of promotion enjoyed by those who are thus looking forward to family livings add greatly to the uncertainty in the case of those who have no such prospect?—ED.]

55 B. Then, too, when it is said that the purchase-money of livings is so much transferred from the clergy to the laity, it surely means only

when a clergyman is the purchaser. Even if a man buys a living for his son, it does not follow that he would have given that particular sum to that particular son.

57 and 58. This proposal to "endow a poor town living" with the "reversion" of a better country one, seems well worth considering; but it ought to be more developed.

I have no idea of the *modus operandi*; and I do not imagine such a connection of benefices has ever been attempted.

[The details of the plan suggested were only omitted from the article, when in type, in consequence of the length to which they ran; they will be given in a future paper on Church Patronage.—ED.]

The general scope of the article is so important that it will well repay detailed revision.—Yours truly,

LYTTELTON.

Hagley, Stourbridge, 8th January, 1872..

MY DEAR SIR,—I have read your article in the new number of *Mission Life* with great interest, and I quite agree with you upon two points (1), the entire inadequacy of the resources of the Established Church to meet the crying needs of our great towns, and (2) the willingness of the laity to make a great effort, if *properly* appealed to. I do not take quite the same views that you do of the way in which the Pluralities Act has worked, and I should be inclined to account for the phenomena which you note as evincing its beneficial operation, in a different manner. On the two points, however, I have just mentioned, there is no difference whatever between us.

As regards any prospect of meeting the evil, the first thing to be done is to open one's eyes to its nature and its magnitude. The population and the wealth of the country has increased, is increasing, and, in all probability, will continue to increase, with giant strides; while the resources possessed by the Established Church have increased very slowly, are now scarcely increasing at all, and will certainly not increase more rapidly between this time and the end of the century, when, in all probability, the population will exceed thirty-six millions. In fact, to speak accurately, the Established Church, as an unity, does not possess a sixpence of property. There are a great number of people who possess property in relation to the Church, individuals, clerical or lay, corporations aggregate or sole; and the sum total of all the rights possessed by these, estimated at a money value more or less correctly guessed, is popularly designated as Church property. The life interests of incumbents and of bishops, the estates of colleges and chapters, the rights of presentation which patrons have, and the like, are all described in common parlance as "Church property," and regarded as available, without more

ado, for any object conducive to the spiritual welfare of the nation. I need not tell *you*, that all this cluster of various interests are, in their various complications, closely defined by the law; and that, if all the beneficiaries were even to agree upon the transfer of the slightest portion of their rights from one to another, the arrangement would be altogether futile, unless rendered valid by an act of the Legislature.

This, however, is not understood by the great bulk of the English public. They have a vague, and most exaggerated, notion that there is an enormous fund somewhere, which is distributed unjustly, and which might be made available for all needs, if it were not for the misappropriation of it by some one or other. And the "some one or other" is, of course, a dignitary or a class of dignitaries:

"Ferunt summos
Fulmina montes."

Bishops and Archbishops, Deans and Canons, fulfil the same useful function in John Bull's establishment, that the cat does in a sea-side lodging-house. The Rev. Augustine Tomkins hears one day that a rich vein of coal has been hit in his parish. The population increases in the course of a dozen years, from the six hundred whom he has known, to six, or, perhaps, sixteen, thousand. The rental of the parish is centupled, but the rent-charge on which he lives remains the same. The trout stream which ran through his garden has become a channel for the sewage of the populous town, and his children get fever therefrom. His church cannot hold the tithe of his people, if, indeed, they were anxious to come, which is rarely the case, as the way in which they have hitherto been accustomed to profit by the day of rest is in the amusement of dog-fighting. Poor Tomkins struggles against the difficulties which thicken upon him day by day. He engages a curate, and as time goes on, perhaps, by the help of one of the Societies, a second. He enlarges his schools, begging from every one of whom he has the least knowledge, and sending circulars to every one else. He plans an addition to his church, or, perhaps, a new one on a greatly enlarged scale, making himself responsible for the cost, as subscriptions come but slowly in. At last nature gives way: poor Tomkins dies in sadly reduced circumstances. The neighbouring gentry and clergy get up a subscription for the payment of his debts; his daughters go out as governesses, and his son hopes to obtain a situation as tidewaiter through the interest of the Radical member, who has learnt the piteous tale of his father's misfortunes, and makes no small capital of them at the next election, by contrasting Tomkins with the Archbishop of Canterbury, amid cries of "Shame, shame!" from the indignant auditory.

This, my dear Sir, is the simple outline of what has hundreds of times occurred, and will continue to occur, in the transition from England agricultural to England manufacturing. I do not much blame the

Radical M.P. He probably shares the ignorance of the constituents he is addressing, both as regards the constitution and the history of the English Church. Neither, of course, do I share his sentiments. But this I will say, that there is no small scandal attaching to the matter. The scandal is not that the English Church should possess highly-dignified and well-endowed prelates, while she has also some laborious and yet poverty-stricken priests. The Establishment always has exhibited, and, if she is to continue an Establishment, always will exhibit, in her ministry a reflex of the classes to which she ministers. It will be an evil hour, when every social rank and every intellectual eminence ceases to be represented among those "ordained to holy functions." But the scandal, and a very grave scandal too, is this—that although the history of poor Tomkins, and the comments *ad invidiam* by the Radical demagogue, have repeated themselves over and over again for the last five-and-thirty years, the prelates of the Church have never—I think I may say in one single instance—had the courage to stand boldly forward and meet the taunts of the assailant. They might have said, and ought to have said loudly: "The condition of this poor man lies at your door—you who have grown rich by the very causes which have ground him to the dust. It was your duty to provide means for the moral and spiritual training of the people who have come here as the necessary agents for the production of your wealth." I am quite certain, that if they had done this at first, success would have crowned their efforts. There is nowhere greater generosity—nowhere greater sympathy with the Church (if she will show herself in her real dignity), than is to be found among the great manufacturers of the North. They would have done from the very first what some of them are doing now—have freely bestowed their hundreds, their thousands, their tens of thousands, upon a cause which approved itself both to their understanding and their conscience.

But the chill of panic-fear unhappily took possession of the leaders of the Church a generation back. A few ominous words from the Prime Minister of the day paralysed the amiable but feeble-minded Primate, and from that moment the plea of the Establishment took the form, not of a demand for justice, but of a petition for mercy. Whatever the merit of the legislation in which the proceedings of the first Church Commission issued, it was based upon the tacit assumption of two utterly-erroneous principles—the one, that the property of the Church had disproportionately accumulated; the other, that by the re-distribution of one particular portion of it, the exigencies of the country could be met. The first of these accepted axioms obviously put it out of the power of the Bishops to appeal to the growing wealth of the country. They had, as it were, by their own act confessed that no other funds were wanted than those of which they asked the Legislature to give them the control. That principle seems to have been accepted, and to have become traditional, with

our prelates, as well as with the laity. As for the second, subsequent experience must, I should think, have opened their eyes to the fact that the appropriation of the Chapter property to the wants of the growing parishes of England, was something like an attempt to victual London by a raid on the pastrycooks' shops.

So much for the amount, and, in some sense, the cause, of the frightful moral and religious destitution of our time. I would go on to point out what I consider as the most hopeful policy for meeting it, but I have written enough to tire you, and must reserve anything more for another day. But I will say this at once—that, to make success possible, the Bishops must confess to the world the mistakes which have been made, and (I should expect) must also be prepared to make a considerable sacrifice on the part of their own order to gain the confidence of the classes to whom the appeal has to be made.—I am, my dear Sir, faithfully yours,

J. W. BLAKESLEY.

The Vicarage, Ware, January 1st, 1872.

MY DEAR SIR,—I hope you will not consider it presumptuous on my part, as a humble well-wisher to our National Church, if I thank you for the article on "Church Extension" in the January number of *Mission Life*. I hail with delight the suggestions made in it, for I have been striving both amongst my clerical friends, and to some small extent through the press, to show that the only way to keep the Church in her position as the "Church of England" is to reform her secular organisation. Faults in this give a handle to her political enemies. This reform must come by legislation—legislation, however, which will not take place if it is opposed by the clergy, for our legislators, as a rule, care too little for the Church to fight for reforms against the *vis inertiae* of the clergy, as shown unmistakably in their opposition to the attempt to distribute the Church revenues of the City of London, for the benefit of the population of the metropolis.

The Pluralities Act, and the formation of the Church Commission, show what Parliament is willing to do, if not opposed by the clergy, as were both these measures. The work of this last was, after the Act was passed, marred at their instance in favour of what were called "local claims;" such local claims (in country parishes containing perhaps 200 householders, with a Church endowment of from £800 to £1,000 per annum) consisting in the claims of the parish butcher, baker, &c., to the custom of a rich rector.

The remedy for this state of things is an enlargement of the powers, and perhaps the re-constitution, of the Ecclesiastical Commission, giving it power to treat with private patrons of livings, for the re-distribution of the revenues of such livings, carrying the overplus to the nearest town,

but leaving the right of presentation to the whole or even a greater amount of revenue, with the present patrons.

The emoluments of living in public patronage should be subject to such re-distribution on the occasion of every vacancy. In aid of this desirable object, to wit, making population the measure of pay, sustentation funds, either general or diocesan, should be set on foot, in imitation of those in the dioceses of London and Rochester. Existing endowments being fairly distributed, such funds would meet with support, which is now withheld, and there is no reason to suppose that, if appealed to in the same way, the English would be less liberal than the Scotch have been to their Free Church.

As soon as incumbencies are adequately endowed, all fees should be utterly abolished, and all parish churches absolutely free to all the parishioners. Chapels of Ease, with relaxation of rubrical strictness, might be permitted within certain limits for the relief of nonconforming members of the Church, but such Chapels should have no claim on the sustentation fund, or on older endowments.

As a means of equalising the promotion of curates, it should be a positive rule that no curate be presentable to an incumbency under five years' service in the diocese as a curate.

If the clergy would unite to ask from Parliament some such reforms as these, they would be successful, and the result would be that the political dissenters might still rail at the Church, but they would do so in vain.

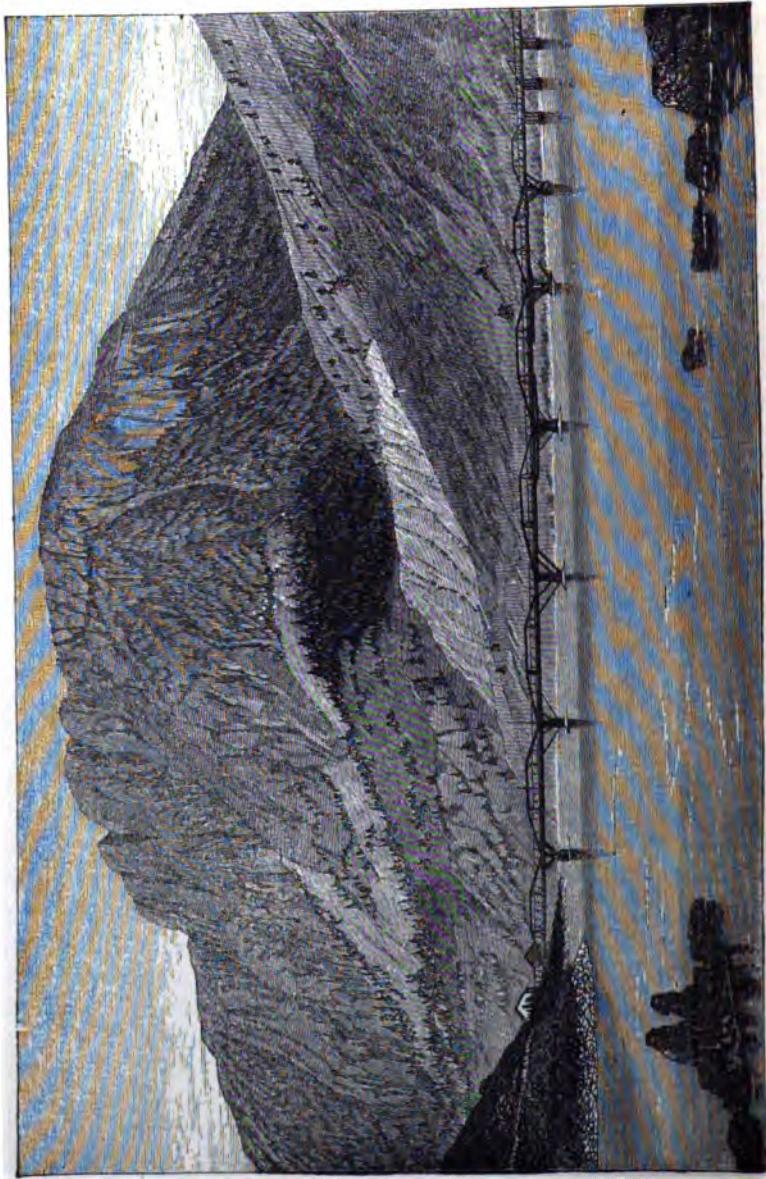
I shall be glad to hear that your essays on "Church Extension" are to be printed in a cheap and popular form, for distribution, in which case I should deem it an honour to be permitted to aid.—I am, my dear sir,
yours very truly,

A LAYMAN.

January 18th, 1872.

P.S.—I wrote the above on a very hasty reading of your paper; I have since read it carefully. I agree with you that country livings might be held out as rewards for town work; but that would, as a law, be more difficult, I fear, to work, than to put all public patronage into the hands of an Ecclesiastical Commission, to work under strict rules, and under the control of Parliament and of public opinion. The Commissioners should invite contributions to their Sustentation Fund, and make the best bargains in their power with private patrons: offering them an equivalent or more than equivalent amount of patronage in towns for what they give up in the country. Could not all town incumbents be called rectors, and have each a vicar in his parish: minimum stipend of rector £300, of vicar £200; additional assistants to be called assistant curates? The Curates' Augmentation Fund ought to be specially spent on town curates.

THE THOMPSON RIVER (*see page 158*).



IN MEMORIAM.

THE REV. JOSEPH ATKIN.

BY THE EDITOR.



*Yours affectionately -
J. Atkin*

miration for the character of the man. Englishmen already regard him as one who has "fallen in action," under circumstances which make them proud to call him their countryman, and feel that his death, so far from discouraging others from following in his steps, will but serve to brace many another to incur as calmly the same risks.

At first it is natural that every thought, whether of grief or admiration, should be concentrated upon him who was not only the leader of the enterprise—for such the Melanesian Mission, in its every aspect, may well be termed—but whose "manifold gifts" make his loss, humanly speaking, so irreparable. But as time goes on, and all the accessories of the terrible story are more fully realised, it cannot fail but that the thoughts of many will turn to the companion, who, with the same innate gallantry, was ever ready to share with him any danger.

We have already spoken of the constant risk to life which attended the work of all those engaged in the Melanesian Mission. This risk was naturally greatest in the case of visits being paid to islands from

F Englishmen admire and delight to honour those who are the first to mount to the deadly breach, or move on, undismayed, whilst shot and shell work their deadly havoc on every side of them, they are not less impressed by the far higher courage shown by those who, under no excitement, and as a mere matter of the routine of daily duty, deliberately place themselves in a position in which the peril to life is not one whit less than in the breach or the battle-field. Thus, deep and universal as has been the grief which the death of Bishop Patteson has occasioned, it is even now being swallowed up in ad-

which no scholars had previously been obtained, and where the object of the visit was consequently more likely to be misunderstood. On such occasions it was Bishop Patteson's invariable rule to go on shore in the first instance alone, and so to avoid, as far as possible, exposing any life but his own. Even the boat in which he left the vessel, and from which he usually swam or waded ashore, was always manned by "volunteers."

No one seems to have been a more constant companion of the Bishop on such expeditions than the Rev. Joseph Atkin. He was with him on a previous occasion, when the boat was attacked at the Island of Santa Cruz, and when two of the crew were fatally wounded. He was not only with him on this last sad visit to another island in the same group, but, wounded as he was, he headed the party who went, if it might be, to rescue, or if not, to ascertain what had befallen him.

The peril, which in life was so often the bond of union between him and his beloved friend and leader, has at last united them in death.

From his early youth Joseph Atkin—Joe, as he was familiarly termed by all the members of the Mission—had been brought continually under the Bishop's influence. He had been educated at St. John's College, Auckland, the first head-quarters of the Mission; and his home was close to the Mission-station afterwards formed at Kohimarama, some two miles from Auckland. All the circumstances of his home-life and early training, too, were such as to render him peculiarly susceptible of the impressions which such a work as that in which the Bishop was engaged was well calculated to produce. His father, who, before settling in New Zealand, was originally a yeoman-farmer in England, was a man of strong religious feelings. Belonging formerly to a Nonconformist body, he had become a Churchman from conviction; and for many years had taken an active part in all Church matters, being one of the churchwardens of his parish, and a regular attendant, as the representative of his district, at the Diocesan Synod. Mrs. Atkin—a sister of the well-known Mr. Newman Hall—was also a person of thoroughly earnest though unpretending goodness.

The family consisted of one son and a daughter. They were well-informed, though what would be termed self-educated people. Fond of reading, and always supplied with a good store of a better class of literature, their home was in every way an admirable type of that of the best class of New Zealand settlers. The "homestead" was a cottage, with a verandah running round it, and standing in a garden, well-stocked and well-cultivated, and full in the summer of every kind of fruit. The farm, too, which stretched down to the sea at Kohimarama, also showed signs of careful and skilful cultivation; Mr. Atkin being an excellent farmer, and regarded as an authority on all agricultural matters.

As a boy, Joseph Atkin was sent to the grammar-school at Auckland,

from which he removed to St. John's College, Auckland, an institution founded by Bishop Selwyn* in the early days of the colony, with a view (1) of training candidates for Holy Orders; (2) of giving a general education to other young men. The college was at this time under the care of the Rev. S. Blackburne, who has kindly furnished the foregoing particulars about his old pupil. The course of study was much the same as at an English public school, or for "Pell men" at the University; the theological students adding the study of divinity, practice in writing sermons, reading the Liturgy, &c. All the meals were taken in the common hall, any ladies resident at the college joining the party—an innovation in college life, but not the less exercising a very civilising effect.

Atkin soon proved himself to be possessed of very good abilities; and shortly after entering the college was elected to one of the scholarships



ST. JOHN'S COLLEGE, AUCKLAND.

(*From a Photograph.*)

attached to it. His father had always intended to bring him up as a lawyer; but having taken a trip, as an amateur, with Bishop Patteson, he became so fond of the work, as to lead him to wish to take Holy Orders, and devote himself permanently to it. Nor was his father's consent to the change of plan difficult to obtain. "I was not the man to oppose such a wish so strongly expressed," was his own comment to one who was recently speaking to him of his son's choice.

Atkin had many special qualifications for the peculiar work of the Melanesian Mission. He was not only very fond of boys, but excelled in cricket, boating, swimming, &c., was always bright and cheery, and a general favourite with every one. He also proved himself remarkably quick in acquiring languages, and very painstaking in the study of them.

* For some years Bishop Selwyn resided at the college himself, and was, in fact, its Principal. He had a kind of cathedral establishment—clergy to send out to the various districts round Auckland, and educational establishments for all ages, and embracing the three races, English, Maori, and Melanesian.

The first mention we find of Mr. Atkin's name in connection with the Melanesian Mission is in 1863.

For some years before this, a "winter school" (*i.e.*, a school held from about May to August) had been established at Mota, one of the Banks Islands—the Bishop, or some of his party, always staying there for some weeks or months during each voyage. This year school was to be commenced there on rather a larger scale than before; and a goodly supply of tables, forms, black-boards, and all the apparatus for school-keeping, having been shipped on board the "Southern Cross," Atkin was landed there with two other members of the Mission, young men from Norfolk Island, and a large number of scholars.

A great change had been effected in the island since Bishop Selwyn's first visit in 1856. On that occasion no landing even had been effected. "The narrow beach was crowded with men; we counted more than fifty swimming round the boat; all were apparently friendly, but the landing was difficult, and the number of people too great."

Now a school of nearly a hundred scholars could be assembled at a few hours' notice, besides those who came to the small schools, kept by former scholars, natives of the island.

Atkin's first experience of keeping a "winter school" was not favourable. For the first fortnight all went well; but after that, so severe an epidemic of influenza and dysentery broke out, that, on the Bishop's return shortly afterwards, it was found necessary at once to break up the school.

In 1864 Atkin again sailed with Bishop Patteson. This year he had more than usual opportunities of estimating the risks which the work of the Mission entailed upon those engaged in it. At three different places at which the "Southern Cross" touched—at Tasiko, Leper's Island, and Santa Cruz—difficulties arose with the natives. At Tasiko a quarrel suddenly broke out between the natives of two separate villages, who had come to the beach to trade, and the Bishop had to retreat amidst a shower of arrows, not, indeed, intended for him, but falling, nevertheless, thickly round him. At Leper's Island he was sitting amidst a crowd of people, when a man rushed upon him with uplifted club. Not wishing to show any want of confidence, he remained sitting, and merely held out an offering of a few fish-hooks. Happily, one or two of the men near sprang up, and, seizing his assailant, forced him off. It afterwards appeared that a relative of this man had, a short time before, been killed by one of the crew of an English vessel for stealing a piece of calico.

The sad events which marked the visit to Santa Cruz are touchingly described by the Bishop himself, in a letter only lately published:—

"I have had a heavy trial since I wrote last to you. Two very dear young friends of mine, Norfolk Islanders, of twenty-one and eighteen years

old, dear to me as children of my own, though too old to be children, too young to be brothers, have been taken from me. Fisher Young (eighteen) died of lock-jaw on August 22, and Edwin Nobbs (twenty-one) on September 5, in consequence of arrow wounds received on August 15, at Santa Cruz Island. Edmund Pearce (twenty-three), an Englishman, was also struck; the arrow glanced off the breast-bone, and formed a wound running under the right pectoral muscle. I measured it after I had extracted it, five inches and three-eighths of an inch were inside him. He is, thank God, quite recovered. Santa Cruz is a fine and very populous island. The people are large, tall, and muscular. It is no doubt a very wild place—books of hints to navigators will tell you the wildest of the Pacific, but such books contain endless myths. In 1862 I landed at seven different villages on the north (lee) coast, amidst great crowds, wading or swimming ashore in the usual manner. They treated me well, and I was hopeful of getting some two or three lads to come away with me on a second visit, from whom I might learn the language, &c., after our wont. In 1863 I could not get to the island, the winds being contrary. We were six in all. Rowing and sailing along the coast, I reached two large villages, where I went ashore and spent some time with the people—great crowds of naked armed men at each. At last, about noon, I reached a very large village near the south-west point of the island. I had been there in 1862. After some deliberation I got on the reef—uncovered, as it was low water. The boat was pulled off to a distance, and I waded across the reef, 200 yards or so, to the village. In the boat they counted upwards of 400 men all armed (wild, cannibal fellows they are) crowding about me. But you know I am used to that, and it seems natural. I went into a large house and sat down. I know only a few words of their language. After a time I again waded back to the edge of the reef, the people thronging round me. The boat was backed in to meet me: it is a light four-oared whaleboat: I made a stroke or two and got into the boat. Then I saw that the men swimming about had fast hold of the boat, and it was evident by the expression of their faces that they meant to hold it back. How we managed to detach their hands I can hardly tell you. They began shooting at once, being very close. Three canoes chased us as we began to get way on the boat—men standing up and shooting. The long arrows were whizzing on every side, as you may suppose. Pearce was knocked over at once, Fisher shot right through the left wrist, Edwin in the right cheek. No one, I suppose, thought that there was a chance of getting away. They all laboured nobly. *Neither Edwin nor Fisher ever dropped their oars nor ceased pulling*, dear noble lads! and they were as good and pure as they were brave. Thank God, a third Norfolk Islander, Hunt Christian, and Joseph Atkin, an excellent lad of twenty, the only son of a neighbouring settler near Auckland, were not touched. Not a word was said, only my ‘Pull port oars: pull on steadily.’ Once dear Edwin, with the fragment of the arrow sticking in his cheek, and the blood streaming down, called out (thinking even more of me than of himself), ‘Look out, sir, close to you!’ But indeed it was on all sides they were close to us. In about twenty minutes we were on board the schooner. I need not tell you about the attempts I had to make at the surgical part of it all. With difficulty I got the arrows out of Pearce’s chest and Fisher’s wrist. Edwin’s was not a deep wound. But the thermometer was ranging from 88° to 91°, and I knew that the Norfolk Islanders (Pitcairners), like most tropical people, are very subject to lock-jaw. Oh! my dear friend, on the fourth day that dear lad Fisher said to me, ‘I can’t think what makes my jaw so stiff.’ Then I knew that all hope was gone of his being spared. God has been very merciful to me. The very truthfulness and purity and gentleness and self-denial and real simple devotion that

they ever manifested, and that made them so very dear to me, are now my best and truest comforts. Their patient endurance of great sufferings—for it is an agonising death to die—their simple trust in God through Christ, their thankful, happy, holy disposition shone out brightly through all. Nothing had power to disquiet them: nothing could cast a cloud upon that bright, sunny, Christian spirit. One allusion to our Lord's sufferings, when they were agonised by thirst and fearful convulsions, one prayer or verse of Scripture always calmed them, always brought that soft, beautiful smile on their dear faces. There was not one word of complaint—it was all perfect peace. And this was the closing scene of such lives, which made us often say, 'Would that we all could render such an account of each day's work as Edwin and Fisher could honestly do!—'I am very glad,' Fisher said, 'that I was doing my duty. Tell my father that I was in the path of duty, and he will be so glad. Poor Santa Cruz people!' 'Ah! my dear boy, you will do more for their conversion by your death than ever we shall by our lives.' I never witnessed anything like it; just when the world and the flesh and the devil are in most cases beginning their work, here was this dear lad as innocent as a child, as holy and devout as an aged matured Christian saint. I need not say that I nursed him day and night with love and reverence. The last night when I left him for an hour or two at 1 A.M. only to lie down in my clothes by his side, he said, faintly (his body being then rigid as a bar of iron), 'Kiss me, Bishop.' At 4 A.M. he started as if from a trance; he had been wandering a good deal, but all his words even then were of things pure and holy. His eyes met mine, and I saw the consciousness gradually coming back into them. 'They never stop singing there, sir, do they?' for his thoughts were with the angels in heaven. Then, after a short time, the last terrible struggle, and then he fell asleep." *

Two years after this Mr. Atkin again visited Santa Cruz with Bishop Patteson. On this occasion they did not go on shore, but a large number of the natives, whom they allowed to come on board, spoke freely of the attack on the boat, and asked whether those who had been wounded had died. Nothing, however, could be learnt as to the motive of the attack.

The following year the Bishop again landed, and went about on shore just as he had done before this event happened.

The year 1865 saw Mr. Atkin settled with the Mission at the new station at Kohimarama, and taking an active part in all the work which was going on.

Kohimarama is thus described by the Bishop:—

"Take a look at our New Zealand establishment. This beautiful place we dignify by the name of St. Andrew's College. Healthily situated on a dry sandy soil, a stone's throw from the beach, it is protected from the cold winds and at a convenient distance from the town. Miss Yonge, you know, gave me £1,000 towards the buildings; and her part of them, the stone hall, kitchen, and store-rooms are really collegiate in appearance."

The engraving on the opposite page, taken from a photograph kindly sent by Mr. Blackburne, represents the college at a somewhat later date.

"Beginning," Mr. Blackburne writes, "from the right, the first building is the Bishop's house (since removed bodily to Norfolk Island); then comes the

hall and kitchen (of stone). The group to the left contains the dormitories (cabins), rooms of the clergy and teachers; lastly, class-rooms and temporary chapels. On the hill to the left was the property of Mr. Atkin."

Both in 1865 and 1866 Mr. Atkin again sailed with the Bishop, and in the accounts of the latter voyage his name frequently occurs. In 1867, the head-quarters of the Mission being moved to Norfolk Island, Mr. Atkin and Mr. Brooke, who divided the Solomon Island scholars between them, were the first to go and take up their abode there with the boys under their charge.

On Christmas Day, 1867, Mr. Atkin was admitted to Deacon's orders, Mr. Brooke being ordained Deacon and Mr. Palmer Priest at the same time—the ordination taking place in the church of the Pitcairn settlement.

Two or three letters from Mr. Atkin will best carry on his history for the next two years.



KOHIMARAMA.

(From a Photograph.)

Writing in June, 1868, he says :—

" Last February typhoid fever broke out amongst the Pitcairn Islanders. Our station is three miles from their village, and Bishop Patteson used every precaution that he could to keep infection from our school; but although we were preserved so long that we began to hope that we should escape it, it was not to be. On the 26th of March, we had six ill, and in Easter week we had seventeen. This was the worst time; none were decidedly better, and almost every day we had fresh cases. The next week, on the 17th, one of our lads from Ysabel died, but almost all the others seemed to be recovering. On the 28th, another Mahaga lad, who had been very ill, but had seemed to be getting better a week before, died, and on the same day we had three new cases. One who was taken ill about this time died on the 17th May. He was one of twin brothers from Meralar (Star Island), one of the Banks group. His brother was still in danger when I left Norfolk Island on May 29th. He was the only one seriously ill at that time. We had had no new cases for three weeks, and all the others were quite convalescent. None of the English of our party were attacked. Our Bishop, with Mr. Codrington and Mr. Palmer, took all the care of the sick,

nursing and watching, because he said older persons were less liable to this form of low fever. We shall make no voyage to the islands this winter. All our scholars will spend another year at Norfolk Island. The Bishop is afraid that some might carry home with them the seeds of the fever, which, in the hot climate of those islands, where there are no doctors, no nurses, and no strengthening food, would be deadly. Our schooner, "Southern Cross," returned to Auckland. Mr. Brooke and I returned on leave for three months. Mr. Brooke has the Thames gold-fields as his district while in Auckland. I am relieving the clergy in the town, or visiting country districts. On Sunday week I baptized two children, and had two services at Kaipara and Mahmangi, where there had been no clergyman for six months. The Southern Solomon Islands are to be my division of our island work. If we had been able to visit the islands this year, I was hoping to spend a few weeks at Bauro, the most important of the group."

Writing about the same time to a friend in England, Mr. Atkin says :—

" Last summer, as Norfolk Island was new, we worked at perhaps a little too high pressure : at least the Bishop did with his classes. This year we have settled down to steady work. The Bishop would tell you all about the ordinations, confirmations, and baptisms that we have had here. It will be a long time before we shall have so many candidates for baptism again ; we hope next spring to have a large school, but none that come then for the first time are likely to be baptized in less than two years. Bishop Patteson thinks that we could with our present staff get on very well with 200 scholars, as several would always be fit to act as teachers and monitors. The Rev. George Sarawia is to be left in charge at the station at his home (Mota) next summer ; Bishop Patteson wishes to spend as much time with him there this winter as he can, but I don't think that it will be more than two months. I am hoping to spend two or three weeks at Wango on St. Christoval, and to get together a party of boys to come away in the schooner. She is to make two trips this year, and so everybody here will have a voyage. Our friends at the islands will be wondering what has happened to us.

" Our farming and gardening operations are going on very well. We have ten horses, about forty head of cattle, a flock of sheep, and more pigs than we want—wild ones and our neighbours'—they come into the gardens and eat our kumaras, and we eat them. This is an admirable climate ; we can grow strawberries and we can grow pine-apples. We are planting the latter like cabbages, but we have not got them to grow so large yet. Our bananas are growing and bearing well, and we have a splendid-looking crop of yams, but we can't grow wheat or potatoes well. We are going to try to make maize a substitute for flour ; we have a mill coming out from England to grind it. It will be very little extra expense ; having a large number here, food is so very small an item. If the maize succeeds, sugar, tea, and coffee will be our only large imports, except clothes. Sugar-cane grows well, but I should think that there is too much labour in making sugar, for us to care to do it."

In 1869 Mr. Atkin writes again at some length about his work :—

" To judge by the outward signs of progress, the year that is just ending has been a most prosperous one, and we hope and trust that the progress is more than outward, and deeper than we can see. On the 24th of January there were nine scholars confirmed and sixteen baptized.

"Our work both in school and out of doors went on very well through the summer and autumn. We planted crops to feed the large school that we hoped to have in the spring, and fenced another hundred acres of land for our cattle and sheep : printing was carried on vigorously by the Rev. G. Sarawia, under the Rev. J. Palmer's superintendence. Until last month there has been some building always on hand, and in another month or two our carpenter will begin again. The 'Southern Cross' arrived from Auckland on June 16th, and was then delayed a week off this island by bad weather. She suffered some damage, which would have hindered us very much if we had met with bad weather on our voyage.

"Bishop Patteson, Rev. J. Palmer, Rev. C. H. Brooke, and I, Rev. G. Sarawia and a party for Mota, two lads from Ambrym, one from Santa Maria, three Ara (Saddle Island) scholars, one from Bauro, and a few from Florida and Yeabel, were passengers. Twenty-eight were left at Norfolk Island with Mr. Codrington and Mr. Bice.

"On the 4th of July we put the two Ambrym boys on shore at their home, and on the next day Bishop Patteson and the Rev. J. Palmer went ashore at Mota. The timbers, &c., for George Sarawia's station were landed on a stormy day, but there were plenty of willing helpers on shore. The damages our schooner had sustained at Norfolk Island had not yet been repaired, and she suffered more in the fierce squalls that day off Mota. All on board were glad to bear up for the quiet little harbour of Vanua Lava (Great Banks Island).

"After being George Sarawia's guest for two or three days, the Bishop took the Saddle Island party home by boat. We met with the warmest of welcomes at Ara, as the part of the island nearest to Mota is called. It has always been a pleasure to visit this place. We made a tent of our boat's sail on the beach, and sat late talking to the people.

"A number of people had been taken away from this island to work in the sugar or cotton plantations of New Caledonia, Fiji, or Queensland. We did not hear of any having been taken away from this island by force ; but none who went knew what they were going for, and all expected to be returned home soon. The English Government has lately taken steps to check this traffic in 'free labourers,' which was fast becoming a slave trade in everything but in name.

"The next day, as we were walking round the island, the people showed us the place where they had attacked a boat's crew from a vessel that had taken one cargo of their people away, and come back for another. The only reason they gave for it was that they had not brought their friends back as they promised. They did not tell us so themselves ; but we heard afterwards that they seized the boat, and, having wounded all the crew, were going to kill them, but let them go for fear *the Bishop would be angry if they killed them.*

"Next morning we went back to Mota to spend another week while the schooner was refitting. On July 19th, the Bishop, Mr. Brooke, and I, went on board again, leaving the Revs. J. Palmer and G. Sarawia at Mota. We spent a short time next day at Santa Maria, and then sailed to Santa Cruz. The weather was not very favourable ; but we spent two days on the north side of the island, the people coming out freely in their canoes, and coming on board without hesitation or fear.

"On the second day Bishop Patteson landed for the first time since our boat was attacked in 1864. He met with nothing but kindness and friendliness ; but could not get any scholars. On July 30th the Bishop left me with Stephen Taroniara, who had been confirmed in January, at Tawatana, a small village on the north end of St. Christoval. Some of Stephen's relations were living there,

and his little daughter with them. His wife had been taken away by her father while he was away, and given to another man. I had time, during the few days I spent at Tawatana, to go to all the neighbouring villages.

"From Tawatana we went by canoe to Waiio, a large village about twelve miles (nautical) to the S.E. We went in the night, as by day the trade-wind is too strong to pull against. The St. Christoval canoes are models of lightness and beauty; and ours, with a crew of boys, went faster and easier than a whaleboat; but, unfortunately, she was very wet, being both leaky and shipping a great deal of water from the head sea. Another inconvenience, at least to a novice, is, that one must sit in the middle of the canoe or she will upset; but, well handled, one of them will live through a surf as well as a boat.

"Waiio is the place where I hope at some future time to have a permanent station, although it may perhaps not be before a competent head is found amongst those we are now bringing away to Norfolk Island. It was the rainy season while I was there; but I found the climate very pleasant—the nights quite cool. I do not think that an Englishman would find the climate unhealthy in the winter months.

"We have two lads from Waiio now at Norfolk Island, Ben Tara and Sam Ranmaran, who have been away from home more than three years. They are going to have their holiday next winter; and, if it can be arranged without interfering with the visit of the 'Southern Cross' to other islands, I am to go with them, and to spend May, June, and July at Waiio, or in visiting neighbouring islands. They are to stay with me while I am at Waiio, and help with a school from which we can choose a party to take back to Norfolk Island in August.

"I was made welcome at Waiio. The people had heard that the Bishop had left me at Tawatana, and so were expecting me. There was a new house built for the Bishop, which was made over to me at once, and I bought another to cook in and for my companions to sleep in. A fire is always kept burning in the houses at night, and as the door is shut and there is no chimney, it is difficult to breathe in them; but it does not seem to hurt the natives, and they cannot sleep without it.

"After I had been two or three days at Waiio I went to another village called Haué. There was fighting going on between Haué and Waiio, six miles apart, and all the neighbouring villages were engaged on one side or the other. All the Waiio men were afraid to go; but Taki, the chief, sent his little son, a boy ten years old, with me, and a present to the chief of Haué. The path up to the village was very steep and covered by a stockade, with a raised platform from which to throw spears upon assailants. There was great excitement and tumult when I went into the village: scarcely any of the people had ever seen a white man before. I was led into the public meeting-house; but I found the language a difficulty. My 'Arosi,' or northern St. Christoval dialect, was not understood here, and I could scarcely make out a word of the 'Bauro' dialect, which is spoken in the centre of the island. Fortunately there was a man there from the opposite side of the island who knew something of both, and was ready to interpret. All the people were anxious to hear about Waiio, and were not sure whether I was not to be looked upon as an enemy because I came from there.

"There were a great many nice-looking boys here, and they promised to let some go when the 'Southern Cross' came back, but they did not. Takana, the chief, did not come to this popular assembly; but I went afterwards to his house to see him, and he met me before the door, and hung a handsome present of native money round my neck. I sat some time in his house, and all the principal men came together. He could not talk Arosi, but understood it

pretty well when it was about a familiar subject, such as fighting with Waiio. I advised them to make peace ; and, to my surprise, after a good deal of talking, they settled that Takana should go back to Waiio with me to see Taki and make peace ; but some still said it was of no use ; Waiio would not make peace.

" On the way back we met the whole force of Waiio, scarcely a mile from Haué, fully armed, on the look-out for any stragglers from the enemy ; but they all went back with us, assenting to the peace.

" The day before the ' Southern Cross ' picked me up, the ' nagu,' or peace-making, was held. It was a very pretty sight. All the forces on either side came fully dressed and fully armed, and before the business of the day they held a kind of review. Each party charged in turn up to within three or four yards of the other, which was seated on the ground, and one of the leaders made a long speech about those who had been killed in the war, running backwards and forwards all the time, brandishing his spear and offering to transfix the chief with it, who takes no notice of the performance until the end, when the orator takes some money out of his bag, and he steps forward and accepts it. They have a curious custom, but one which is not peculiar to this group, of paying for all who are killed in battle. When peace is made, every one who has killed another pays the relatives of the man he has killed, so that the victorious side has most to pay.

" Wherever I went I found the people most friendly and hospitable ; but it was hard to interest them on really important subjects. They would listen with interest to an account of Norfolk Island—the wonderful houses, animals, different kinds of food, number of scholars from so many islands ; but when they heard of what these scholars were there for, and what we were teaching them, ' We don't know anything about these things,' was the usual answer. I found that all had a real faith in supernatural powers. Very few of them could give any account of their belief. Their ancestors are, for the most part, their gods, but not always, or at least not with all of them. They do not worship images ; they carve figures of men and animals, which they call ' Atua,' but do not hold them in any respect. Their sacrifices are usually money or food thrown into the sea.

" Although a phlegmatic people, they show taste and skill, and take great pains in decorating their canoes, &c. Their shell ornaments show that they have both ingenuity and patience. St. Christoval is very thinly peopled, as also are the neighbouring large islands of Malanta and Guadalcanar. Most of the population live on the shore. Some of the small islands lying near are, on the other hand, thickly peopled, but the population has plainly decreased during the last three or four years. Two years since dysentery went through the group, and, by their own account, carried off nearly a third of the people ; but they say that before that they were decreasing, and judging by the small proportion of children one can really believe it.

" There is an additional obstacle to this Mission in the Solomon group, one which it has not yet had to contend with in the Banks group—intercourse with Europeans. Whalers and traders often visit these islands ; and although of the former, as a class, I have the highest opinion, and think the latter are often judged by the worst specimens ; yet still the good that the better class do the natives by their visits is far more than counterbalanced by the harm that even one or two really bad ones may do, for naturally the natives are not brought into close connection with the former, while they are with the latter.

" The ' Southern Cross ' returned for me on the 18th of August, having spent the time in cruising in the Indispensable Straits, leaving the Rev. C. H. Brooke at Florida, where he spent ten days, visiting Ysabel, and Sana, and Malanta.

There were already on board a Solomon Island party of twenty-seven. After visiting Maran Sound, a bay on the south-east side of Guadalcanaar, Malanta, Ulawa, Ugi, and Tawatana on St. Christoval, we sailed for the Banks Islands on August 24th, with ten more scholars, including my friend Stephen. Bishop Patteson went on shore, and the Rev. J. Palmer came on board at Mota. On the 27th of September our party of sixty-one Melanesians—fifty-six men and boys, from twenty-five years of age to perhaps eight, one married woman, and four girls—landed at Norfolk Island. Next day the 'Southern Cross' went back, with the Rev. R. H. Codrington and C. Bice on board, to return in five weeks with Bishop Patteson and a party of fifty Banks and New Hebrides islanders."

Stephen Taroaniara, who is mentioned above, will be at once recognised as the native teacher who was in the boat with Mr. Atkin when it was attacked at Nukapu, and who died shortly afterwards of the wounds he received.

On December the 19th, 1869, Mr. Atkin and Mr. Brooke were ordained Priests in the Pitcairners' church.

"The Rev. G. H. Hobbs, who is more than seventy years old, assisted in the service, with the Revs. Codrington and Palmer. Almost the whole of the Pitcairn people were there, and about fifty of our Melanesian scholars, whose devout and reverent behaviour would put to shame many congregations of better educated Christians."

Next year, 1870, the voyage to the islands was delayed, first, by the illness of the Bishop, and afterwards by the "Southern Cross" being caught in a gale, and having to put back to Auckland for repairs; but on June 1st Mr. Atkin again started for a sojourn of several weeks, with his Solomon Island scholars, San Cristoval being on this occasion his headquarters. On the school re-assembling at Norfolk Island, there were no fewer than 180 Melanesians under instruction, the largest number ever gathered there at one time.

On June 19th, 1871, Mr. Atkin was landed, with a party of Solomon Islanders, at Wonga. Here he remained until the 23rd of August, when the Bishop called for him. After visiting various islands, the "Southern Cross" stood for Santa Cruz. Mr. Atkin having previously heard from the captain of a "labour vessel" that he was bound for the same place, the Bishop determined not to go there until he had ascertained whether this vessel had been there before him. For this purpose he made for some small reef islands, about thirty miles from Santa Cruz, and forming part of the same group. The sad events which followed are thus described by Mr. Atkin, in a letter dated September 20:—

"This morning we were a few miles to leeward of Nukapu, a small island, about twenty miles north of Santa Cruz. At half-past eleven we were within three miles of the islet. Four canoes were a little to windward of us, and, by their keeping away, seemed to be afraid of us. The Bishop said, 'We had better lower the boat, and go to them.' When we were all in the boat, the

Bishop said, 'We had better take some more things to give as presents if we go ashore.' Having got them, we pushed off and pulled to the canoes: they did not come to meet us, and seemed undecided whether to pull away or no. They recognised the Bishop, and when he proposed that we should all go to shore, they assented. We pulled to a part of the reef about two-thirds of a mile from the island. Here we met two more canoes—making six in all. The natives were very anxious that we should haul the boat up on the reef, but at last, when we would not put her ashore, two men took the Bishop into their canoe, and, after another delay of about twenty minutes, two canoes went with him, Taula and Motu, the two chiefs of the island, in them. The men got out, and dragged their canoes over the shallow water on the reef into the deeper lagoon inside, and paddled to the island. We saw him land on the beach, and then lost sight of him. We were four in the boat, Stephen Taroaniara, John Nonomo, James Minipa, and I. The Bishop had been ashore about half an hour; we were already looking out for him returning, and were drifting about in company with the canoes, trying to talk to them, when, with no warning, a man stood up in one, with a bow in his hand, and called out, 'Do you want this?' or something to that effect—picked up an arrow, and fired at us. The men in the other canoes began firing almost simultaneously. We pulled away, and were soon out of range, but not before Stephen, John, and I were wounded—Stephen in six places, one very severe. James only escaped an arrow in the chest by throwing himself backwards off his seat. John's wound and mine are slight, and, but for the fear that the arrows may be poisoned, we should think nothing of them. We made sail immediately we were beyond range from the canoes, and so reached the 'Southern Cross.' I went back with Mr. Bougard, mate of the 'Southern Cross,' and a boat's crew (with arms) to seek tidings of the Bishop. The tide was rising, but not high enough for us to cross the reef; so we lay outside, watching the people on shore with a glass. At about half-past four we crossed the reef, and pulled slowly towards the shore; we now saw a canoe drifting down from the shore towards us with apparently nobody in it; we pulled to it, and found our worst fears confirmed. On the canoe, wrapped in a native mat, was the body of Bishop Patteson. There was a loud shout on the shore when the corpse was lifted into the boat, but no attempt was made to molest us. When we left the canoe drifting, one or two others put out from the shore to save it. With the corpse was part of a cocoa-nut leaf with five knots tied on the leaflets; what this meant we cannot guess. From the nature of the wounds death must have been instantaneous; but there had been no mutilation after death; the clothes were all taken away except boots and socks.

"The Bishop had frequently visited this island, and always found the people friendly and well-behaved. Last year we landed, and our boat lay on the beach about an hour, while the Bishop was with the people in the village. Until this year the canoes used to meet us three or four miles from the island, and the people to clamber on board the vessel without the least fear. The only account to be given of this change of feeling—one that is unfortunately justified by what we have seen and heard wherever we go—is, that a vessel has been here, and committed an outrage, perhaps killed some of them, and that they had resolved to take the life of the first white man who fell into their power."

To appreciate fully the spirit which prompted Mr. Atkin to go himself in search of the Bishop, we must bear in mind the fact mentioned by Mr. Dudley, that by every motion the poison which the arrow had probably left in his wound was being diffused more completely through his system. In spite, however, of his knowledge of this fact, "because it was his post

to command the boat, and he alone, from his habits of constant, patient observation, could pilot her safely," he does not seem to have thought for a moment of allowing anybody to go in his stead.

For some days it was uncertain what the effect of their wounds might be either in Mr. Atkin's or Stephen's case. On the 21st, Mr. Atkin, writing to his mother, says:—

"Stephen is in great pain at times to-night ; one of the arrows seems to have entered his lungs, and it is broken in, too deep to be got out. John is wounded in the right shoulder, I, in the left. We are both maimed for the time, but, if it were not for the fear of poison, the wounds would not be worth noticing. I do not expect any bad consequences, but they are possible. What would make me cling to life more than anything else is the thought of you at home ; but, if it be God's will that I am to die, I know He will enable you to bear it, and bring good for you out of it."

Again, on the 23rd, he writes:—

"Saturday, 23rd.—We are all doing well. Stephen keeps up his strength, sleeps well, and has no long attacks of pain. We have had good breezes yesterday and to-day—very welcome it is, but the motion makes writing too much labour."

The sad termination of this period of suspense we know but too well. It is well, perhaps, that we should not attempt to draw a veil over the closing scene of suffering, which is thus described by Mr. Brooke:—"Mr. Atkin became suddenly worse on the 26th, and spent a night of acute pain ; the whole nervous system was being jerked and strained to pieces. Almost leaping from his berth upon the floor, in his intolerable agony, he cried, 'Good-bye !' and lay convulsed upon a mattress on the floor. About seven o'clock on the morning of the 27th I asked him would he have a little sal volatile. 'No !' 'A little brandy ?' 'No !' 'Did he want anything ?' 'To die !' These were his last words, and, after another hour's acute suffering, he passed away."

Mr. Atkin's death was followed, on the day after, by that of Stephen Taroaniara. "His sufferings for two days," writes the captain of the "Southern Cross," "were dreadful ; it was heartrending to see him."

On the same day both bodies were committed to the deep, Mr. Brooke reading the burial service in Mota and English.

Thus, in one short week, were Bishop, Teacher, and Scholar called from the busy scene of their labours. The sacrifice of life itself, which, for their work's sake, they had ever been ready to make, was accepted. It was but a year before that Mr. Atkin and Bishop Patteson had together visited the grave of one of those who had fallen in the same cause. "A visit," writes Mr. Atkin, "to the grave of one who had suffered for Christ, was felt to be the fittest way of passing the afternoon of Sunday. From Ara [therefore] we went to Vanua Lava, and spent Sunday on board the 'Southern Cross,' in Port Patteson. In the afternoon

we went to see Fisher Young's grave. A pretty creeper, with a blue flower, had spread all over the enclosure, and was in full bloom."

Full of meaning, and full of comfort too, to many a sorrowing heart, must now be the recollection of that visit to the grave of one who had, in like manner, "*suffered for Christ*." Very dear, indeed, had he who lay in that grave been to both of them. Yet who can doubt that it was admiration, far more than regret, that was the prevailing feeling, as they thought of him, or that they read aright the message of that grave to them, telling them how great things they, too, might be called upon to suffer for Christ's sake?

With what better words can we conclude than with those which, immediately after the Bishop's death, and with the possibility of his own far more painful end full in view, Mr. Atkin himself writes:—

"It would only be selfish to wish him back. He has gone to his rest, dying, as he lived, in his Master's service. It seems a shocking way to die; but I can say, from experience, that it is far more to hear of than to suffer. In whatever way so peaceful a life as his is ended, his end is peace. There was no sign of fear or pain on his face—just the look that he used to have when asleep—patient, and a little wearied. What a stroke his death will be to hundreds! What his Mission will do without him, God only knows, Who has taken him away. His ways are not as our ways. Seeing people taken away, when, as we think, they are almost necessary to do God's work on earth, makes one think that we often think and talk too much about Christian work. What God requires is Christian men. He does not need the work, only gives it to form or perfect the character of the men whom He sends to do it."



SOLOMON ISLANDERS.

(From Photographs)

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10

BISHOP PATTESON.

I.

THREE sister spires adorn the vale,
Where Trent flows peacefully
along,
And 'neath them in the twilight pale
Floats up the sound of even-
song;
And knees are bent and heads are
bowed,
As the great organ peals aloud.

II.

Dear England! where the changeless
past
Blends with the ever-shifting
now;
Where old traditions live and last,
Old and yet new, we know not
how;
And where, whatever change may
come,
Still sways all hearts the thought of
home.

III.

But we, this dim November eve,
In thought are roaming far
away
To isles, where sunlit waters weave
Round each a fringe of glitter-
ing spray;
For English hearts and English
hands
Have borne the Cross to those far
lands.

IV.

And there, on yon far shore, he lies,
The leader of that hero band,
With none to close his glazing eyes,
With none to clasp his stiffening
hand—
For others' sin a victim made,
And slain by those he came to aid.

V.

O loyal-hearted, brave as wise!
The same in thy reproachless
youth,
As under Polynesian skies,
In grave simplicity of truth—
O loved and loving! who shall
weep
That thou art fallen thus asleep?

VI.

Yes! even he who mourns to-day,
As mourns a father for his son,
Who led him in the glorious fray,
Wherein the Martyr's crown
was won,
E'en he can say, with streaming
eyes,
"How should we wish it otherwise?"

VII.

The days of Martyrs are not gone,
Still beats there many a heart,
whose prayer
Is daily this—to labour on
Without reward—to do and
dare
For those who suffer—and whose
cry,
Is this—for them to live, to die.

VIII.

No minster towers above thy grave—
No choral dirge swells slowly
by—
Nought but the weltering of the
wave,
O'er which thy bark was wont
to hie,
Proclaims thee to the wandering
breeze,
Apostle of those Southern Seas.

THE MARTYRS OF SANTA CRUZ.

A SERMON PREACHED IN AUCKLAND, NOVEMBER 5, 1871.

BY THE REV. B. T. DUDLEY, *Incumbent of St. Sepulchre's, Auckland, and formerly a member of the Melanesian Mission Staff.*

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing."—ST. MATTHEW xxiv. 45, 46.

 HERE are some occasions in our lives, brethren, when the words of Holy Scripture are invested for us with a degree of plainness, and its figures reveal a depth of meaning such as no mere verbal explanation could ever bring out; they are less felt to be figures, than the expression of a literal reality.

Take as an illustration of this the Scripture figure used in the collect for this day, and evidently familiar to the writers respectively of the Epistle and the Gospel. The Church is a "household." Jesus Christ, the Son of the Householder, is the Master of the house. Having received delegated authority of His Father He has appointed His various under officers, and "to every man his work," until He shall come to take account of him; and this He may do at any time.

A household, in which every member has to do "according to his several ability;" some perform what in the estimation of men are higher and more honourable, others perform seemingly less honourable offices; the arrangements are in large measure left to those engaged in the various departments of the work; and thus the adjudication of necessity sometimes proves mistaken; but sometimes men go to their posts, under the conviction that they have been directly called to them by the voice of God Himself; and what a help this is to enable them to remain faithful to the end!

The taking up of a place in this household consciously and heartily involves a giving up to it and to its work of the first place in everything; and the relegation even of our nearest relatives and friends to the second position. If the first duty of an earthly servant is towards his or her employers, if the first claim on an enlisted soldier is that of his country, then in a far higher sense and far more absolutely the Captain of our salvation, the Master of that great household the Church, has a first claim upon those who are its members. Let us face the fact, brethren; let us ponder well the saying, hard though it is. He who, in obedience to the calls of duty, forewent the tender ministrations of His mother and His sisters, and who in His earnest self-abnegation for men's sakes, suffered His brethren to say of Him, "He is beside Himself;" He who, stretching forth His wide embracing arms, declared all those who should do the will of God to be His "brother and sister and mother;"—has said explicitly to us, His disciples, "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be My disciple; and whosoever doth not bear his cross, and come after Me, cannot be My disciple."

And what does He mean by this? We know well that He does not demand of us neglect of our relations, or forgetfulness of those dear friends whom God's providence has placed around us; all His actions contradict such an idea. Was any other ever so tender as He to those in anxiety or suffering from bereavement, whether humble disciple or haughty ruler, whether a personal friend or

a poor widow met for the first time in the road at a funeral, or a stranger, one of those His countrymen despised? Was He one to counsel suppression of natural feelings, who bade a would-be follower, "Go home to thy friends, and declare what things God hath done for thee;" who, in the hour of death agony, made thoughtful provision for His heart-broken mother?

No! He was tender above all others, even as He was the pattern to all others in His self-denial and self-forgetfulness for His work's sake. Reading His words in the light of His acts, and in the light of the acts of those who have most deeply drunk of His spirit and trod most closely in His steps, we understand that what He demands of His disciples as a first condition of discipleship, is a mental act of complete self-surrender at the outset; a laying down at His feet, in will and in intention, of all we have and all we are, as being His who has redeemed us; and after this, having all still, holding all still, houses, friends, relatives, means, everything as before, with only this difference, that now we hold them as stewards—as a part of the property of the household to which we belong—our constant mental attitude for henceforth is indicated by the words of St. Paul at his conversion, "Lord, what wilt Thou have me to do?" and let any clear indication of His will be given to us, then, though the call be to sell all that we have, to throw up a good worldly position, to forsake those on earth we love best, or to go to the furthest corner of the world in the furtherance of Christ's work, if we are true disciples, obedient members of the household, we shall obey it promptly and cheerfully.

Our Master is most tender and considerate, and only makes startling calls to those in whom He sees a capacity for obeying them; but He makes some calls upon all, and the point is, are we prepared to obey them at once? do we set obedience to them before everything else, or do we allow self-interest to persuade us to close our ears to them, or the loud voices of this Babel in which we live to drown them? By this test we may ascertain whether our self-surrender has been complete; whether or no we have really joined Him with the intention of serving Him to the end, whether or no we are His true disciples; by this we may each for ourselves ascertain whether or no we have part and lot with those "good and faithful" servants who have done their work well at their appointed post in His household, and have now entered into "the joy of their Lord."

And when before, brethren, had this momentous question ever such an intense significance for us as now it is felt to wear? On which side are we? on the side of Christ, or His adversaries? Are we among the working, faithful members of His household, or among those who, no true members, have obtained admittance into it under false pretences; and by their evil deeds undo much of the good work others are carrying on? How is it with us? let us not separate until every one here has found an answer of "aye" or "no" in the depth of his or her inner consciousness, and according to the nature of that answer has resolved to take action. Let us not disguise the fact one instant longer, that every one here who is not on the side of truth and humanity, on the side of Christ and His martyrs, is really ranged on the side of falsehood and wrong; of those who, of old, betrayed and crucified Him, and who still, directly or indirectly, molest and murder His servants.

Our Lord foretold that in the evil days coming, "a man's foes shall be they of his own household;" this warning, verified in so remarkable a manner as it has been in our knowledge, summons every one of us who professes and calls himself a Christian this day to come to a right decision; and speaks to all who have long ago in heart decided, of the necessity of plainness of speech, and vigorous, consistent self-denying action in obedience to every call of duty!

Brethren, I am sure that to-day, of all days on which you have ever come together here, you are united in thought as well as in outward act. Represen-

tatives of many earthly households, of almost every age and of every class, you have come together to the House of our Father with hearts full of sorrow for those dear and honoured and most useful members of the household of faith who have been called up higher to join that part of the great family in heaven and earth which is already removed from earth. I say members; for although but one was known to us generally, and it is upon him that our thoughts chiefly dwell, the martyrs of Santa Cruz were three in number. The Solomon Islander, Stephen Taroniaro, who after seven days of suffering passed to his rest, was one on whom the hopes of all who knew him were fondly centred. For many years past he had been living a consistent Christian life; for some time he had been a useful teacher in the Norfolk Island School; and had it pleased God to spare his life, it was in contemplation of the Bishop to ordain him next Christmas, to minister to his own people at St. Christoval. He would have been the second ordained Native Melanesian Missionary. Let us not forget him, in thinking of our countrymen, for he was their dear and valued friend; and God grant that in our day of trial our faith may shine as brightly as his did!

And then, as to the noble young Missionary,* our own countryman, born and brought up in this place, and whose sorrowing but to be envied parents and sister are among us; who has preached to you from this pulpit, and has spoken to you and to your children of the island work; the testimony of those who knew him best is that, perhaps, next to the Bishop, he of all the members of the Mission staff could least be spared. Always at his post, his characteristic was to take his share, and more than his share, of all kinds of work, and to say as little as possible about it. When wounded on the late sad occasion, we find him going back to the ship to deposit there his wounded companions, and then at once, though by every motion the poison was being diffused more completely through his system, returning to seek the Bishop, because it was his post to command the boat, and he alone, from his habits of constant patient observation, could pilot her safely. And this is but a type of the manner in which he constantly acted. O why, we ask, was a life so useful and of such promise cut off thus early? We cannot tell; but we know who are the instrumental causes of these disasters, and what it is that has led to them; we know that it is the action of man, and that in man's hand lies the remedy for the state of things that renders such occurrences possible. Let us not, therefore, blame Providence; but rather be stirred up by this event to imitate such noble examples of self-devotion, and to do all that in us lies to put down the evils which lead to its being so by men rewarded!

And what can I say to you of him, brethren, the third martyr, whose name was a household word among us; the pupil of our own great Bishop, the gentle and quiet, but simple-minded and most resolute man who has for so many years been a periodic sojourner in our midst? who has made the hearts of those who knew him personally burn within us, as he talked with us in grave friendliness, and has touched a chord in the hearts of all whenever, in this house or elsewhere, he has read or expounded the Scriptures? But a few days since, many of us were looking forward with joyful hope and eager expectation to giving him a welcome, and hearing his voice once more; and now—we know that we may go to him, but he will not return to us; that grave earnest face will not be seen, those gentle loving tones will not be heard on earth again; his spirit has fled to Him who gave it, and his body rests where none may weep over it, in the deep blue sea of those islands he loved so well, in the midst of his ocean diocese!

Truly we all, and not only his own particular flock, have suffered heavy bereavement; a blank has been created which can never be filled quite up—we

* The Rev. Joseph Atkin, son of William Atkin, Esq., Tamaki, Auckland.

shall not look upon his like again. But let us thank God from our hearts that we have seen and known him ; that once at least in our lives we have been brought face to face with one who made the old, old story a living reality, and enabled us in some degree to picture to our minds our great Example ! Many who do not consciously trace it to its cause, are made actually better, and strengthened in their faith, and kept from falling away altogether through the mere existence of such a man as he was.

How was it that he was what he was, in himself, and in his power over others ? We know that it was the great grace of God ; but, brethren ! it was the grace of God yielded to, and not resisted, from the outset ; the grace of God songht in fresh measure regularly through all the appointed means of grace ; enabling him first to give himself up to do the will of God, whatever that will might be ; and then strengthening him afterwards, as each new call came to him. He was gifted with talents of a very high order, some of which rendered him specially fit for this particular work, but he was inclined by nature to be, in some respects, the very reverse of that he became. None devoted less time to taking food and sleep and mere recreation ; but he slowly and painfully taught himself diligence and method ; he was (I have it on the best authority, and can add my testimony of personal observation) naturally indolent. And so, he was brought up in luxury and refinement, and most keenly appreciated the elegancies and comforts of civilised life ; he suffered at first, physically, from the want of them ; but he taught himself to prefer the plainest fare of the Mission School ; and with his culture and high attainments, he learnt to find his solace in the society of those simple, unlearned islanders to whom his life was given. At the same time, who that knew him in English society ever found him absent or abrupt in his manner ; who ever knew him forgetful of a face he had known, or of a promise he had made ? Who was ever so uniformly chivalrous in his bearing towards women, or so beloved by little children ; what persons, however humble, failed to find in him a friend, or did not instinctively, having once known him, turn to him in difficulty ? You should have seen how those who for any length of time sailed with him in the Mission schooner came to regard him ! And yet he was naturally altogether indisposed for much that he had to go through ; and felt frequently wearied to the last degree, when kindness and self-forgetfulness prevented him from showing it.

But these are minor points ; straws which indicate the general current of his life, the marked feature of which was that which I have already spoken of as self-forgetfulness—a merging of all mere personal feelings and wishes in one grand desire to obey the call of God, and to hearken to His voice at all times.

When he first came out to this country with Bishop Selwyn to work in the Mission field, he came unsolicited by him, under the influence of what he felt to be a call as plain as that which of old came to Abram, “ Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee ! ” He was, at the time, the minister of the Church at which his father worshipped ; and the depth and tenderness of the affection that existed between the father and the favourite son was of a kind I have never elsewhere seen ; it was literally like that of David and Jonathan, “ passing the love of women.” But the father gave up the son, and the son freely came at the call of duty ; and those great powers and gifts, which would have won a high place for their possessor in any part of Europe, were devoted to unlocking the secrets of barbaric dialects, and training the minds of ignorant heathen. Never, as far as man knows, did he swerve from his purpose, nor did he, from the time he entered upon it to the day of his death, leave his post of duty ; and what it cost him to remain at one time, when he knew his father to be dying, and craving his return, though in every letter bravely counselling him, should he perceive it

needful, to stay by his work ;—what it then cost him to remain and work on, knowing that by so doing he was shutting himself out from ever again beholding on earth the face of him he loved best, those only can imagine who were near him at the time and beheld his patience,—no human being knows.

The next marked event in his life was one which many of you will remember, for it took place in (this) St. Paul's Church. I mean, his consecration to the office of Missionary Bishop. His words on the evening of that day are burnt into the memory of many ; it was shown then what he understood by the receiving of the Holy Ghost, how real it was to him, and how impossible it had been to him to undertake the post he then was called to, had he not devoutly believed in the bestowal of a new measure of the gift proportionate to the new responsibilities. You know almost as well as I do where he has been since then, and what he has done ; how the work under his direction has grown and expanded slowly but steadily ; how those who have visited his centre of operations, in a sceptical spirit towards all Missionary work, have come back enthusiastic believers, at least in this unpretending and quiet, but common sense Mission ; you know how wherever he has gone, in Australia or New Zealand, men's hearts have been stirred, and their purse-strings unloosed ; how difficulty after difficulty has been met and surmounted, until this last difficulty, that raised by our own countrymen, our own flesh and blood, and in some cases, it is to be feared, our own fellow-citizens. Yes, brethren, if what we hear is correct, it was from this country that the Satan went forth to transform himself into an angel of light, that he might deceive and enslave those who were being taught, by him he personated, to love and to trust the white man !

But be this as it may, we know what the end has been ; we all know the sad, sad story of the Martyr of Santa Cruz, slain treacherously at a place he was visiting on an errand of love and mercy, by those whose names he knew, for he had often before visited them, and had sat among them and conversed with them in terms of friendliness. And why did they so deal with him ? All the evidence goes to show that it was in no personal animosity, but in obedience to a native law which bade them avenge their wrongs at the hand of the white man by the blood of the next of his race, whosoever he might be, who came within their power. That next was Bishop Patteson.

* * * * *

And when they had slain him, all their feelings of revenge seem to have died out. They stript him of his clothing, and discovered that he who had come so confidently carried no secret weapons ; they wrapt his body reverently in a native shroud, and laid a palm branch on his breast, fit though unintentional emblem of the victor in the conflict ; and they knotted it with five knots, to show (it is believed) that he, the unoffending, was put to death for the fault of others, and that his death was taken in payment for the death of five of their countrymen. And thus they sent back his remains to his friends, unmutilated, with his face wearing the same sweet, calm expression it wore in life. They had no fault to find with him, those savage men : for he had never used violence in dealing with them, nor had they ever found deceit in his mouth ;—literally,—we may say it without irreverence of this noble Bishop for whom it was prayed at his consecration that “ every step of his life might be in company with the Lord Jesus,” of this disciple to whom it was permitted to be so like his Master,—literally, he “ bare the sin of many ” transgressors of laws human and divine, for whom, we may well believe, he had again and again interceded.

Brethren, has any event of equal moral significance taken place in this generation ? Will it ever be forgotten ? When has any servant of the household of faith been so honoured ? What a glorious end for him!—but, for us—also ! what shall we, who knew him, do without him ?

What indeed shall we do under the circumstances ? Shall we clamour for his death to be avenged seven-fold on those islanders ? Not one here, I am sure, would tolerate such a thought for a moment ; what would he say to such a course ?

Shall we raise our voices with one accord, to demand that this kidnapping trade shall at once and for ever be put down ? That were indeed a step in the right direction ; not only for the natives' sakes, and for the sakes of those who else may hereafter fall the victims of a similar catastrophe ; but for humanity's sake, for the sake of those who, if permitted to engage in it, will speedily become as utterly degraded as those unhappy beings who have been guilty of the late wicked acts of personation, and who have sunk below the power of realising "what they do."

But even this will not suffice ; this will not be a radical treatment of the matter ; the real evil, brethren, lies in human covetousness, and human sin ! it is vain for us to cut off one of the forms of its manifestation, we must strike more closely home ;—we must renounce and withstand more earnestly the evil in ourselves, and around us. This, which seems a great adversity which has befallen the household of faith, may prove an inestimable blessing, if, as God grant it may, it startle the unfaithful servants, and waken the sluggish to greater zeal in good works ; if it teach us that to cling to any individual man, however holy, is selfish weakness, when the Master he served is our Master ; and the Holy Spirit the Comforter, with whose strength he was endued, is given to us to enable us if we will to follow him, as he followed Christ ; if it make us feel the vanity of glorying in the great deeds of our fellow-servants, and press home upon us the necessity of personal religion ; personal, conscious reliance upon God, and vigilance at our respective posts !

One thing more let me say, and I have done. There was a passage in the well-worn Bible of him who is gone, which was scored, and underscored, and blotted with his tears. It was associated in his mind with the thought of his father. It was St. Mark x. 28-30, "Peter began to say unto Jesus, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come eternal life."

Brethren, if ever these words received their interpretation and fulfilment, they did so in him for whom we are now mourning. He left all these things here enumerated, for Christ and the Gospel's sake ; and as to the means he brought with him to this country, he never treated them as his own, but used the major part in the Mission cause, and for the benefit of others. There are many in this place who have received of his bounty. And was there ever a man whose removal from the earth awakened so wide spread a sense of personal loss ? He found a new father in Bishop Selwyn ; not a man or woman among those privileged to know him personally but felt him to be more to them far than a brother could be, and they were proud if they might do for him a brother's or a sister's part ; all children sought him as their dearly loved friend ; and he looked upon the island boys and girls as his veritable children, and they felt him to be more than a father ; a true "father in God." All "houses" were open for him, all "lands" were delighted to welcome him ; all true members of the household of faith felt a tie stronger than that of blood-relationship binding them to him. Nor was that part of the text unfulfilled which speaks of "persecutions ;" he had these, in the shape of many a sharp thorn in the flesh, and, at times, of human opponents ; few knew how much pain he suffered of

late on account of the cruel invasions of his island flocks. But all that for him is for ever over now; all the pain of this earthly existence is ended; there remains to him now but that full fruition, reserved for the "world to come," of the last promise of the text, "eternal life!"

Eternal life! the joy of his Lord! O wondrous love, in which he has been enabled to pass through "tribulation and distress, and persecution and nakedness, and peril and sword," and to come out "more than conqueror!" O glorious end for the first called Bishop of our New Zealand Church! Thanks, thanks be to God who hath given to him the victory, through our Lord Jesus Christ!

THOMPSON RIVER INDIANS.

BY THE REV. R. C. LUNDIN BROWN, M.A., Vicar of Lyneal, Salop.

(Continued from p. 107.)

CHAPTER III.

N the year 1869, Mr. Musgrave, the then newly-appointed Governor of British Columbia, came to Lytton on his way to visit the mines of Cariboo. No sooner had Sashiatan heard of the arrival of the great white chief, than he thought he would like to pay his respects to him, and accordingly asked Mr. Good to write down for him his feelings of affection and duty to the Governor. On Mr. Good's mentioning this, Mr. Musgrave expressed his wish to meet the Indians. They assembled at the school-room; the national anthem was first sung, after which an address was read in the Thompson language asking the Governor to be their "strong friend," and to help Mr. Good in his work amongst them. Mr. Musgrave's reply, promising, as it did, all they asked, caused great satisfaction.

The last-published Columbian report represents the affairs of the Mission as most flourishing. The year 1870 opened with intense cold, and equally intense religious enthusiasm on the part of these Indian converts. Let us note a scene described by Mrs. Good, who seems as ardent a Missionary as her husband:—

"*Saturday, January 1.*—Bitter cold day; wind NNE. Long lines of Indians filing in from all quarters of our district. Mr. Good driven to his wits-end to pack them, while still more were on their way for Sunday.

"*Sunday, January 2.*—Fine day, no wind. The boys built a large fire in the middle of the school-yard, and at ten o'clock assembled some 500 Indians. Service continued without intermission till four o'clock. Fancy this scene: Indians in all colours (all much cleaner than formerly) seated on the ground, and a clergyman, with his white robes, in the midst, all grave, earnest, and reverently worshipping."

To Europeans—to Englishmen, who grumble if their church is not 60°, and if perchance through any cause it be not heated at all for a few Sundays in winter, will not go near it, although at the very worst it is never down to freezing-point—to such it must appear a strange thing to hear of

Indians sitting in the open air on the 2nd of January ; the thermometer in the shade at zero, for such are the "fine days, no wind," at Lytton at that time of year—sitting there intent on worship from ten o'clock till four, by which time the sun has disappeared below the hills, and zero has begun to be felt in its full force. What will our friends think when they read of this ? Perhaps they will conclude that these poor savages have learnt to *believe in God!* and they, who thus grumble at their cold church—they, with their cold worship and colder hearts—do they in any sense *believe in Him?*

If we have cause to be dissatisfied with those who go to church, what shall be said of the thousands in our great cities who live on from year to year within the sound of church bells, yet never enter any place of worship whatever !

But to return to our narrative. We shall see from Mr. Good's account how heartily the Indians enter into their worship :—

" Our Sunday gatherings have occasionally been of a kind to deserve the title of monster or mass meetings, requiring one to conduct Divine service in the open air, and that, too, in the depth of winter. Perhaps I shall best illustrate our work by giving a simple description of my proceedings a Sunday or two ago. Upon the Saturday previous, Indians began to stream into the town from all quarters, some on foot and some mounted. They were of all ages, and both sexes. The point of rendezvous was, of course, our Mission quarters, where I was incessantly engaged from noon till late in the evening receiving the successive arrivals of tired, hungry, yet bright and cheerful-looking Indians, inquiring after their welfare, distributing certificates, in the case of those who had not hitherto been numbered amongst our outward congregation, and accepting such as wished after trial, to be advanced to the rank of full catechumens (the reception of such always taking place in public upon the following day), administering to the sick, as well as attending to the many other matters of general interest, and closing the whole by evensong, and a brief exhortation concerning the duty of preparing both body and soul for acceptably worshipping the God of our salvation on His own most holy day.

" After this service, and shaking of hands with all present, my interpreter takes my place, and he has frequently had to spend the greater part of the night in answering questions of religious moment put to him by anxious inquirers, instructing those who live at a distance in committing to memory prayers and hymns with which he is more familiar than themselves, and affording such other kindly aid as it may lie in his power to bestow. His cares and his responsibilities on such occasions are, therefore, almost as great as my own.

" Early the following morning fresh arrivals were asking to see my face ; and, by the time our second bell had been rung, some four hundred Indians were gathered together in God's name within the school fence and enclosure."

In what follows we have an interesting view of the manner in which our Missionary adapts the services of the Church of England to a people whose ways and habits of thought are of course very different from ours, and who, therefore, seem to require some such adaptation :—

" First, on our knees we all together invoked the presence of God's Holy Spirit in those well-known lines, so sweet sounding in the Thompson Indian tongue, sung to the tune of Melcombe, ' Come, Holy Spirit, Heavenly Dove,' &c.

After which two preparatory collects are used, and then, all standing, a perfect burst of song was to be heard as one and all joined in the prodigal's lament and prayer: 'I will arise and go to my Father.' After this follows the exhortation, in which the congregation repeat after me the five great objects of coming together for public worship.

After proceeding with a further description of the service, Mr. Good says:—

"Then, in place of the Psalms, I always repeat the fifteenth Psalm after this fashion. In the hearing of all present I ask the two questions:—1. Lord, who shall dwell in Thy tabernacle? *i.e.* (Church on earth). 2. Who shall rest upon Thy holy hill? (rest in heaven hereafter); and then, breaking up the answer into its component parts, the reply is made first by myself, and then by all simultaneously; so that the whole is now well riveted in the minds of all our more constant attendants, who in turn impart their knowledge to those less fortunate than themselves. I conclude with the announcement: 'As many as observe these things shall remain amongst the number of the faithful.'

"We then sing, 'Guide us, O Thou Great Jehovah;' after which a select number of suitable passages from Holy Scripture, with explanations and applications, are given, always prefaced with the exhortation, 'To-day, if ye will hear His voice, harden not your hearts.' Between each portion of Scripture, &c., we sing a verse or more of hymns, which I have no doubt will live for ever in the memories of the Indians, such as 'Rock of Ages, cleft for me,' 'All people that on earth do well,' 'To bless Thy chosen race,' 'Children of the Heavenly King.'

We are happy to observe that during the past year Mr. Good has been able to leave Lytton and settle in new Mission premises in the neighbourhood: an immense gain, for his former place of abode and school in Lytton had a public-house next door, the influence of which upon the young converts must have been unfavourable. The new Mission residence is described as being nicely situated, and as comfortable as the general roughness of the life will admit of.

Another great step has been taken in the acquiring 150 acres of good land, which Mr. Good is teaching his Indians to cultivate. The land has been portioned out to them in small allotments; and "I am in hopes," writes Mr. Good, "that they will in a short time be able to make a comfortable living by sale as well as use of their garden produce."

It appears that what Mr. Good now wishes for most is a church for his Indians. In a letter, bearing date September 24th, 1871, he thus writes: "I am about constructing a native central church, on a somewhat large scale. A kind friend at home (unknown to me) offered to advance £300 towards this object, through Mr. Bullock, on condition we raised £100 in the diocese. This we shall be able to do; and thus I shall soon (D.V.) be able, I trust, to announce the accomplishment of this long-cherished design."

We most heartily wish him God-speed. We hope, too, soon to be able to hear that, by the bounty of other friends, he has been able to obtain what he so greatly needs,—the assistance of a catechist in carrying on his arduous labours.



A NEW FIELD FOR ENGLISH EMIGRATION.

BY THE RIGHT REV. THE LORD BISHOP OF RUPERT'S LAND.

CHAPTER I.

MANITOBA.

 F word were brought to England of the discovery of a new country having fertile land, a healthy climate, and large natural resources, giving the promise of a happy home and a comfortable maintenance for some millions of people in the future, and with access to it by steam for the greater part of the year, it is hard to think that the deepest interest would not be excited. Yet this is just the story of the new province of Canada called Manitoba, and of the fertile region that, with some intervals of unfavourable soil, extends for a thousand miles, from the Red River of the North to the Rocky Mountains. In Canada Manitoba is receiving the attention that it deserves. Many who have a little capital are giving up farms and business to try their fortunes in the new country. But there are few in England who know anything about it. Perhaps a short account of the province that is thus forcing itself into notice may prove interesting.

The fertility of the vast region along the south of Rupert's Land that has been referred to is no new discovery. This has been long ascertained; but until now the country has been so inaccessible, from its geographical position, as to be entirely isolated. Profitable settlement on any scale was impossible. Manitoba itself is in the centre of North America, being the district of British territory through which the Red River flows in its way to Lake Winnipeg. It was formerly known as the "Red River Settlement," a name, however, which, although familiar, calls up no true idea of the country being mainly associated with the reports of the isolation and privations of the past. The province received its present name from a lake which it touches, and, like the other provinces of Canada, has a Lieutenant-Governor, a responsible ministry, and a legislature for local government, while it is represented in the Dominion Parliament that meets at Ottawa. It extends from 96° to 99° west longitude, and from 49° to 50½° north latitude, and is therefore not so large as England. The rest of the huge region that forms the diocese of Rupert's Land—a diocese fifty times the size of England, and alone almost equal in area to all the other Colonial dioceses taken together—is now known as the "North-west Territories of Canada."

Until the beginning of this century Manitoba simply partook of the character of the surrounding wilderness. It was the hunting-ground of an Indian tribe. The buffalo still ranged along its rivers.
settled The Indians

are only just dying out who hunted them on its plains. In the beginning of this century there began to be some French Canadian half-breed settlements on the Red River; and in 1811 Lord Selkirk entered on a project of encouraging there a Scotch colony. With this view, he brought out two hundred emigrants from the north of Scotland. It is impossible to exaggerate their early difficulties. There were opposing Companies then engaged in the fur trade, and those who were in the employment of the Company at the Red River gave the new colonists no hearty welcome. Then they were separated by their habits and religion from the French half-breeds, and they aroused the suspicions of the Indians. Still, after several trials, they managed to settle down quietly, and, by their example of industry and frugality, have been of the greatest service in the community that has been gradually formed.

The Red River flows through the middle of the province from south to north for rather more than one hundred miles. It receives the Assiniboine River from the west, about forty miles from Lake Winnipeg. A post of the Hudson's Bay Company, called Fort Garry, was built on a commanding position at the junction of those two rivers. The French Canadian settlements gradually increased along the Red River, south of Fort Garry, and in sections along the Assiniboine River. Protestant settlements of whites, half-breeds, and Christian Indians, sprang up along the Red River, north of Fort Garry, and in sections along the Assiniboine. The small farms of these settlements all touched either of these rivers. There was scarcely a house in the whole country above a mile from the banks. After a period of sixty years, the population had increased so slowly as not to exceed 12,000. Such increase as there was came almost entirely from the interior of Rupert's Land. Every year the Hudson's Bay Company brought out from Scotland servants who were bound to work for them a number of years. The few whites who came to Manitoba were mainly men who had completed their period of service. Last year there was, for the first time to any extent, a true emigration of persons bringing themselves to the country to open up farms. More than 1,000 emigrants—perhaps nearly 2,000—of the best description, men with experience and some means, seem to have come in, and there are settlements being formed now in various localities at considerable distances from the rivers.

How extraordinary has been the isolation of this colony! In 1811 it could scarcely have been less than 1,200 miles from the nearest civilised settlement in America. The only access to it was by a long and arduous voyage through Hudson's Straits and Hudson's Bay to York Factory, which was followed by a journey of nearly 800 miles by canoe or boat. At that time the whole of the United States west of the Alleghany Mountains, now containing about twenty millions of people, was a wilderness, inhabited by the red man. When the first Bishop of Rupert's

Land went out in 1849, there were still only two opportunities during the year of communicating with England, and this state of things lasted for some years. In 1850, a clergyman made his way to it through the United States. He had to travel from Chicago by waggon, and a great part of this severe journey of at least 1,200 miles lay then through prairies without a house, roamed over by the fierce tribe of the Sioux. Gradually, as emigration advanced in the State of Minnesota, the communication with the United States became more easy, until, in 1862, there was a weekly mail. This was the state of things when the present Bishop of Rupert's Land went out in 1865. And since then how marvellous has been the progress! Railway communication with Chicago was still about 700 miles from Fort Garry, and the last 300 miles lay through uninhabited prairies, which only three years before had been the scene of a frightful massacre by the Sioux of more than 1,000 emigrants—probably the most terrible of Indian outrages—and, like others, sadly provoked. How different is the position now! One railway, the St. Paul and Pacific, has a station at Breckinridge, on the Red River, 200 miles from the frontier. Another railway, the North Pacific, from Duluth on Lake Superior, was carried last summer across the State of Minnesota to the Red River for 266 miles, at a distance of 150 miles from the frontier. And a contract has been made for carrying this line beyond the Red River across Dacotah to the Missouri, a distance of 200 miles, by July 1st. The progress of the railways in Minnesota almost passes belief. Governor Austin lately stated in his message to the Legislature of that State, that two years since there were 780 miles of railway, now 1,550, an increase of 770 miles of completed railway in twenty-four months.

In the early part of the summer, with high water, the Red River is navigable to the station of the North Pacific by steamers. But a branch line is to be carried on along the Red River to Manitoba. There is now a stage three times a-week between Fort Garry and Breckinridge. The electric telegraph communication is completed. A message could be sent within twenty-four hours from London to Fort Garry. A direct route across Canadian territory is also being made from Lake Superior, and five steam-tugs were used on it last summer. The Dominion Government has further guaranteed a railway to British Columbia within ten years. Thus the fertile lands of Manitoba and the West of British America, so long sealed up, are about to be thrown open to the enterprise of the world. And in looking forward to this, the present wonderful emigration into Northern Minnesota, along the course of the North Pacific Railway, may well call up anxious thoughts. The land for 100 miles north of Breckinridge, along the Red River and its tributaries, has been entirely taken up last summer, and has been largely settled upon. We read of 20,000 settlers in the Red River Valley at the close of the summer, where at the beginning there were but 100 straggling residents.

We read of teams of emigrants pouring daily by the different roads into the country along the North Pacific Railway—sometimes as many as 200 in one day. No wonder Bishop Whipple says in one appeal, “There never was such a call for work;” and in another, “We should have 100 in training for Holy Orders, or we shall be gleaners where we should gather for our Lord the harvest.”

The change that has at length come is very grateful, for the past few years, since the route through the United States began to make communication with the outer world more frequent and easy, have been very trying. It was a time of transition. Many were impatient at the apparently slow progress of the opening up of the country. There was much political excitement and grave discontent. Various unfortunate causes of irritation arose. The executive was helpless, from the absence of any military or even police force. A change in the political condition of the country was looked for from day to day. Those in authority had no heart for thinking of improvements, and, indeed, no means of carrying them successfully through. Nothing could be more unsatisfactory. At last, in 1869, the country passed from the Hudson’s Bay Company to Canada. The transfer was made without any reference to the feelings or rights of the people in Manitoba. This may or may not have been proper or desirable. But in case of any class of the people taking umbrage at the arrangements, there was no provision made for securing the carrying out of them. Representations about the state of things were disregarded. The result was lamentable. A section of the community rose in arms. All business was stopped for a year. Many suffered grievously in person and property. And sores and a bitterness have been left which years do not seem likely to remove. A very little forethought might have avoided all this.

With the last two or three years the aspect of the country has greatly changed. When the present Bishop of Rupert’s Land went out in 1865, there was still no beginning of a town or village. There was not a tailor’s, or shoemaker’s, or even a butcher’s shop. Now there is a town called Winnipeg, near Fort Garry, with about 700 inhabitants, having numerous shops. Indeed, there are now representatives of almost every trade and profession. There is even a barber’s shop. There are four churches, several inns, three weekly newspapers, a bar with seven or eight barristers, and a considerable body of medical practitioners.

The future it is hard to measure, but the highest expectations are entertained. The climate in winter is severe, but not appreciably severer than in Minnesota. And in that State the white population has risen in twenty years from 5,000 to nearly half a million. In looking forward to the future of Manitoba and the West, there are reasons that might suggest even a more rapid growth, if only there were such means used for promoting emigration as there are in Minnesota. There is

no fear of the hostility of the Indian tribes, such as greatly checked emigration into Northern Minnesota. Then the gigantic works of the Pacific Railways, both in the north of the United States and in British territory, must rapidly open up the country. A very large emigration may then be safely calculated upon. The lands to be occupied are just like the prairies of the Western States. All grain crops, all root crops, all vegetables grown in England, can be raised in perfection. These prairies have been for ages able to maintain myriads of buffalo in summer and winter, and may, therefore, be depended upon as a magnificent grazing country. The small farms on the Red River have been cropped year after year in succession for fifty years, and have seldom had any manure, yet they continue to produce excellent crops, and the following extract from the *Winnipeg Manitoban* gives an account of one of the settlements occupied last year :—

"But, unquestionably, the favourite spot is on the Upper, or North Fort Ellice Road, leading to White Mud River and Pine Creek. Two years since the only settlement at White Mud was at the First Crossing. There, some years ago, Archdeacon Cochrane established an Indian Mission, and called it Westbourne.

"The little church, erected in the middle of a beautiful grove of young oaks on the margin of the stream, has become, by the events of a single year, the centre of a large population, and Archdeacon McLean had, just before the arrival of the Governor and party, visited the spot, and made arrangements for stationing a clergyman permanently there to break the Bread of Life to men who could hardly have expected so soon to enjoy such a privilege in their Western home.

"The scenery of the White Mud River is beautiful. Along the margin of the stream the wood is very fine. Forests of oak and maple and poplar stretch away from the banks on either side to a considerable distance from the river. The prairie is studded with groves and clumps of every variety of shape and form that the most vivid fancy could suggest. Glades of park-like prairie open as the road winds among the trees, and it is impossible to resist the delusion that the visitor is gazing on an English park artistically laid out and beautifully kept. All this, in the lovely light of an autumnal day, with the leaves reflecting every variety of tint, formed a scene that was delightful to gaze upon. Now and then a house built on the edge of a grove, embayed as if to receive and enfold it, suggested the idea of a plantation artificially made for the purpose of shelter. Some of the sites of the dwellings were beautiful in the extreme. The party were much struck with the position of a cottage built by a Mr. Doggett, a Nova Scotian, who has taken up his residence near the Third Crossing. The house is built on the north bank of the river; a beautiful stream flows in front; the house itself nestles at the foot of a maple wood which towers majestically behind it, and, sweeping with the curvature of the river, partly encloses it, forming a beautiful background to the silver stream which meanders in the front.

"Many of the dwelling-houses were built on sites which excited the admiration of the party, who returned from the river with the conviction that, for excellence of soil, beauty of scenery, for abundant supplies of wood and water, the country near the Crossing exceeds anything they had ever seen.

"Stretching away to the west from this place, the land is described as increasing, if possible, in beauty and fertility, all the way to the Riding Mountains. The settlers met with on the journey seemed delighted with their selections.

" Two years hence, the White Mud and its affluents will be a continuous farm. In this country there is none of the tedious toil which a settler in the older provinces has to undergo. Here the farmer may purchase his labour-saving implements and proceed at once to his work. The grass lies spread on the level prairies ; he may enter with his mowing-machine and cut in any direction any quantity which his needs may suggest ; he may gather it with his horse-rake and cart it over roads made without the aid of the hands of man ; the plough may be put into the soil the first day of his arrival ; no need here to wait months of toil to prostrate the monarchs of the forest ; no need to wait till logs are rolled and burned ; no need to grub for soil amid the burly roots ; no need to wait for years till sun and rain shall rot the charred stumps ; no need for the slow and tiresome progress of rooting these from the soil and filling the ungainly wounds their removal makes in the earth's surface. All this is done to hand. Where the Canadian farmer ends, after years of ceaseless toil, there the farmer of this Province begins. Two years only are required to make a farm of any size, and put it into the best condition ; the extent is not a question of time but of expenditure."

The Canadian Government offers this land to emigrants on very easy terms. A homestead of 160 acres can be entered upon on paying ten dollars, or £2 2s., and a freehold title will be given after a residence on the farm for the greater part of each of five successive years, if there has been no alienation of any of it. Land is also sold at a dollar, or 4s. 2d. per acre.

It is but right to state that Manitoba has not been without its trials in the past. Once or twice it has suffered from destructive floods. The increased size, however, of the bed of the Red River since the last flood, gives the utmost hope that they will not recur. A more serious trouble has been a frequent visitation for some years of locusts. This has been a frightful scourge, but there is no reason to apprehend a continuance of it. Similar clouds of locusts used to trouble the East as far as Maine. The progress of settlement will, therefore, probably remove the plague. The only other cause for misgiving at present, is the danger by-and-bye of a scarcity of wood. And there is no doubt that the sad destruction of wood by the prairie fires has greatly limited it. Still, with the increasing population, there will be increasing means of transit ; and after a time coal will be available for fuel, and stone and brick for building purposes.

Such is a brief account of a Province that is beginning to excite attention in England. It has frequently been referred to in the past few months. There was a Fenian raid attempted there in September, and there have been several notices of events in its Legislature. There will soon be much more notice taken of it. Manitoba is destined to be the happy home of many an Englishman. It is hoped, then, that some interest may be felt in knowing what the Church has been doing there, and what is its present position. That will be the subject of another paper.

THE VENERABLE JOHN HENRY PRATT,
ARCHDEACON OF CALCUTTA.

A SKETCH.

By I. CAVE BROWNE, M.A., *Bengal Chaplain.*

WHILE India has been the training-ground of some of England's greatest generals, and—as the history of her colonies and dependencies during the present century can show—the school in which were reared some of her best administrators, she has contributed very little to the general stock of English literature and science: official life in India, with its dry routine and worship of precedents, tending rather to dwarf than develop a man's natural talents in that direction.

It must be admitted, too, that literary and scientific fame there won rarely reaches beyond the bounds of India. To realise the glories of the constellations of the Southern Hemisphere one must go into the Indian Ocean; and the value of the researches of even such men as Sir William Jones, or Mountstuart Elphinstone—men of more or less European fame—can be but imperfectly estimated out of India itself. Noble exceptions there undoubtedly are to this rule: some, too, whom as still living it would be unbecoming to name; but they have attained their high position in spite of, rather than by the aid of, Indian influences; and a subsequent English career has furnished the opportunity of building up a reputation, the foundation of which was laid in India. But where such opportunity has been denied to men, how often have they lived their life little known, little appreciated; leaving behind scarcely a trace of their existence beyond the bare name; scarcely a mark of their power beyond perhaps an Indian tradition;—and thus have passed away, without that honour which was intellectually their due, and which would probably have been freely awarded to them had they remained in England.

We have been led into these reflections by the sad announcement, which reached us by midday on Saturday, December 30th, that on that very morning "Archdeacon Pratt died at Ghazepore of choleraic diarrhoea." In that small, retired station, where, in the beginning of the century, Lord Cornwallis had sunk a victim to climate and age, had passed away, alone probably—no wife, no kinsman, no friend, to tend his last hours—one, of whom, five-and-thirty years ago, Cambridge was justly proud; from whom the scientific world of England expected much; and who was, by common consent, "the greatest mathematician India ever had."

John Henry Pratt was the son of the Rev. Josiah Pratt, the original Secretary and almost founder of the Church Missionary Society, and

Vicar of St. Stephen's, Coleman Street. He was educated at Oakham School, under Dr. Lancaster, and went to Cambridge in 1829. There, as "Pratt of Caius," his measure was soon taken; he became marked as a man of high promise. In 1833 he came out Third Wrangler, Ellice of the same college being Senior, and Bowstead of Corpus (afterwards Bishop of Lichfield and Coventry) being Second; and was almost immediately elected a Franklyn Fellow of his college.

He appears to have at once taken a high position as a mathematician, for we find even in the following year (1834) a paper of his, while yet a young B.A., "A Demonstration on the Parallelogram of Forces," deemed worthy of a place in the "Phil. Mag." of the Royal Society. Very soon after he published the work for which he is even to this day honourably remembered in his University, "Mathematical Principles of Mechanical Philosophy." He remained in residence a few years after taking his degree; he was ordained deacon in 1836, and priest in 1837: but never held any parochial cure.

Early in 1838 he was called upon to make the choice which was to decide his future career. Daniel Wilson, of Islington, had been appointed Bishop of Calcutta in 1832, and, in token of his regard for his old tutor before going to Oxford, and his fellow-labourer in Salisbury Square, Josiah Pratt—in the hope, too, of still more closely cementing the old friendship—he was very anxious to obtain for the son an appointment on the Bengal Ecclesiastical Establishment, and to secure his services as his own domestic chaplain. Some delay had occurred in obtaining the appointment: at length the offer came; and the decision between Cambridge and Calcutta was to be made.

Many and grave were the strictures at "Caius," when it was known that Pratt intended to accept the offered chaplaincy. Men thought it madness that one of such an already assured position, and with such prospects, should "throw himself away" upon India. Cambridge had, indeed, already given, years before, a Claudius Buchanan, a Thomason, and, greatest of all, a Henry Martyn, and other though less distinguished yet worthy sons, to swell the ranks of the Bengal chaplains. Buchanan, had, under exceptional circumstances, taken no high honours: but Thomason was a Fifth Wrangler, and Henry Martyn (*insigne nomen!*) carried off the highest honours the University could confer. Still in all these a strong Missionary spirit had shown itself from the beginning of their University career, and been fostered by the influence of Thomas Newton and Charles Simeon, then in full force at Cambridge; and an ardent desire to subordinate everything to the evangelisation of the heathen was the paramount aim of their lives.

This was not, at that time at least, or ever to the same extent, the case with Pratt. Mathematics were his life; the exact sciences his delight; while natural sciences, too, especially geology and mineralogy,

were his amusement. Such being his known tastes and pursuits and prospects, men did wonder at the choice he made : they called it a *sacrifice* of himself. But they could little plumb the depth of Pratt's mind ; they could only see the height of his intellect. Without the ardent temperament—the enthusiasm—which characterised Henry Martyn and his *confreres*, without the same demonstrativeness of character, the same readiness to lay bare to other men's minds the inner and more sacred feelings of his own, Pratt was under an influence far beyond mere personal tastes, far above worldly prospects ; he was imbued with a deep, fervent, though often silent piety, of which only his nearest and closest friends—kindred spirits—could form any just estimate. Under a buoyancy of manner and joyousness of spirit there flowed, even then, as some who still survive can testify, a strong-set stream of self-devotion, which marked his whole life. The one great principle of that life was to “do his duty,” not coldly and perfunctorily, but “with all his heart ;” to spend and to be spent in his Lord's service.

Regarding the chaplaincy, the writer here thankfully avails himself of permission to quote the testimony conveyed in a private letter from one who was a little his junior, and for a short time his pupil at Cambridge, and who now adorns the English Episcopal bench : “I happened to have rooms” (he says) “immediately opposite to Pratt ; and I was constantly in his rooms and he in mine. I have reason to believe that at that time I knew as much of him as most men did. He used to tell me all that was going on with reference to the negotiations respecting India ; and I believe he opened to me his whole heart. I remember being very much struck with the *perfect honesty* of his behaviour in this most important matter. It seemed to me that *self* was as much put out of sight as was possible, and that his simple desire was to do what was right ; and I well remember the emphasis with which he complained to me one day that some of his brother Fellows distressed him by discussing whether it would be for his interest to go out to India ; he said, ‘*They don't understand me.*’”

The summer of 1838 saw the rising young Fellow of Caius bidding farewell to Cambridge, and to England ; and in the following January he joined Bishop Wilson in Calcutta, and at once entered on his duties as domestic chaplain. In this capacity he continued to act for the next ten years, living as a member of the Bishop's family, almost as a son with a father. In the end of 1849 the appointment of Dr. Dealtry, Archdeacon of Calcutta, to the see of Madras, on the resignation of Bishop Spencer, gave Bishop Wilson the opportunity of marking his high esteem for his domestic chaplain, and his sense of his unwearied and valuable services, by nominating him to the vacated archdeaconry. This appointment, not unnaturally in a somewhat strictly seniority service, caused much comment, for Pratt was still low on the roll of chaplains :

some little jealousy was at the time aroused among his seniors, who regarded themselves as being superseded ; but this soon disappeared before his unassuming, gentle demeanour ; and twenty-two years of wise, moderate, generous administration, have more than justified the selection.

That Archdeacon Pratt was never raised to the Indian Episcopate has often been a subject of surprise. It is no longer the betrayal of private confidence to mention that Bishop Wilson more than once endeavoured to effect it—offering to resign, when he found his health utterly failing, provided the authorities would appoint “his beloved Archdeacon” his successor. This, however, was met by an unqualified refusal, not on personal grounds, but as establishing an undesirable precedent; the appointment, moreover, was regarded as too important a piece of ecclesiastical patronage for the then Board of Control to forego even for one turn. Yet when Bishop Wilson died, in 1858, the end was *almost* attained. Through Lord Shaftesbury’s influence with Lord Palmerston (then in office) Archdeacon Pratt’s name was actually laid before Her Majesty for the vacant See and approved ; but before the formal arrangements could be completed, a letter arrived at Windsor from Government House, Calcutta, strongly urging that in the very excited state of the native mind on the subject of Government designs at conversion to Christianity—for the ground-swell which followed the political hurricane of 1857 was still rolling—it would be most inexpedient to appoint any one at all identified with Missionary work.

By a singular coincidence, caused by the break-down of one of the English steamers, two mail deliveries reached Calcutta simultaneously ; in one came a letter conveying to Archdeacon Pratt the assurance, “on authority,” that his name had been approved for the vacant See, in the subsequent one another letter telling him the nomination had been cancelled, and *why*. Yet when, in the close of 1858, Bishop Cotton landed in Calcutta, he received no more sincere welcome, or more ready and valuable help and counsel, than from the very man who had been named before him for the See. How fully he appreciated that co-operation, so single-hearted and so judicious, Bishop Cotton took a public opportunity of placing on record, by dedicating his first Charge (of 1861) to him,

“ IN GRATEFUL ACKNOWLEDGMENT
OF HIS CORDIAL WELCOME,
HIS EVER READY HELP AND COUNSEL,
HIS CHRISTIAN EXAMPLE.”

The reciprocated esteem between the Archdeacon and Bishop Cotton was strikingly attested in one of Archdeacon Pratt’s last acts. The one great work with which Bishop Cotton’s name is associated in India is the establishment of the “ Hill Schools”—schools in the different parts of the Himalaya range, where, with the advantage of a glorious, healthy

climate, the children of parents whose limited means precluded their sending them to be educated in England, might receive a good sound English, classical, and religious education. In 1869 Archdeacon Pratt brought forward a plan for founding, as a memorial to the lamented Bishop, and as giving permanency to his noble scheme, a *Fund* which should provide an endowment for these schools. This "Hill Schools' Nomination Endowment Fund" was to close in 1871. It was closed a few weeks before the year ended; and on the last day but one of the year closed the good Archdeacon's life.

Nor were other proofs wanting of the esteem in which the Archdeacon was held in India. In the course of 1864 the Secretary of State for India passed an Order, at the suggestion of Bishop Cotton, restricting the period of chaplains' service to twenty-five years (previously it had been unlimited), but granting to any who had already exceeded that period an extension of three years from the date of the order being published in India. A further extension was, however, possible, in any very exceptional cases, under strong recommendation from the Bishop and the Indian Government. The single exception as yet made has been in the case of Archdeacon Pratt, whose period of service, which would have expired in October, 1867, was, on the earnest solicitation of Bishop Cotton, extended to March, 1869. There was, however, felt to be some ambiguity in the wording of Sir Charles Wood's reply to the Bishop's letter. Towards the close of 1868 the Archdeacon wrote to Government, saying that, provided the official interpretation of the Secretary of State's letter limited his service to March, 1869, his wish would be to leave India a little earlier in the year, and he begged to tender his resignation as from the following January. In reply he was informed that, in accordance with the earnest desire of the Lieut.-Governor of Bengal (Sir W. Grey) and the Bishop of Calcutta (Dr. Milman), "with which the Governor-General in Council entirely concurs," the Secretary of State will be asked to allow him the option of prolonging his service till October, 1872. In a letter addressed at the time to the writer of this sketch, he says, with characteristic modesty and submissiveness, "This gratifies me very much; especially as I have no desire to retire till ill-health or inefficiency show me that I ought. Still, I have been perfectly passive in the whole business. I am quite happy to be led." It was, of course, very graciously conceded by the Secretary of State with a flattering acknowledgment of his services.

In anticipation of his retirement next October, the Archdeacon had commenced early in December what he intended should be his last "cold weather" tour of visitation. His last it was!

Archdeacon Pratt's literary productions during his Indian career were chiefly of a scientific character. Valuable papers appeared from time to time between the years 1853 and 1862, in the "Journals" and "Philosophical

"Transactions" of the Royal Society, and in the Asiatic Society of Bengal : some on "The Effect of the Local Attraction on the Plumb-line caused by the Himalaya and other Mountain Ranges of India;" also on "The influence of the sea on the Plumb-line in India;" on "The great Indian Arc of the Meridian;" on "The probable Date of the Vedas." To these is to be added yet one more, on "The Constitution of the Solid Crust of the Earth," which will appear in an out-coming number of the "Royal Society's Philosophical Transactions." Occasional papers of a similar but lighter character were also contributed to the *Calcutta Review*, and other Indian publications. In 1856 he edited "The Notes of the Eclectic Society ;" and only at the close of 1871 he had issued the sixth edition of his best-known and most valuable work, "Scripture and Science not at variance," refuting the arguments based on scientific discoveries against Revelation, and bringing down his work to the latest date, embracing the more recent theories of Lyell and Darwin, unanswerably proving that true science "can do nothing against the truth, but for the truth."

Besides these published results of the thought and research of so powerful a mind, it may be mentioned that the Government archives in Calcutta contain many very valuable papers from the pen of Archdeacon Pratt, prepared at the request, and for the information, of Government on scientific subjects, such as the "Tidal Wave of a Cyclone ;" and occasionally, too, on engineering questions, for he was frequently consulted where mathematical knowledge of the highest order was needed.

He had, as the writer knows, been long meditating and collecting materials for a sketch of the several Episcopates of Calcutta, drawing out the characteristic features of each, and the work with which each Bishop's name is specially associated. It is to be hoped that this valuable contribution to Indian Church history is left sufficiently complete for publication.

A course of sermons preached in 1867, on "The Authority, Commission, Ordinances, and Perpetual Presence of Christ in His Church," with a few Ordination and other occasional sermons, comprise nearly all the Archdeacon's contributions to theology. It is no disrespect to his memory to say that he was more powerful, and better known, as a mathematician than as a theologian. While undoubtedly a very close reasoner, he could hardly be called an original thinker. He always consistently identified himself with the Evangelical school in the Church. He inherited those views from his father, and they were naturally fostered by daily intercourse with so illustrious an exponent of them as was Bishop Wilson. But when brought into contact in later life with the larger mind of Bishop Cotton, his own undoubtedly, perhaps unconsciously, expanded. Though not one whit the less true and loyal to the *dicta* of his father and Bishop Wilson, he unquestionably gave fuller play to his natural generosity of

character ; he grew to regard, not only with more toleration, but with more charitable appreciation of their sincerity, men who differed from him. Such was his single-heartedness, his genuineness, his generosity, that even those whose views were widely opposed to his own honoured him as a man, loved him as a friend, and were proud of him as their Archdeacon.

But it would indeed be presenting an imperfect, a very one-sided view of his character, if only the gentler, the more amiable traits were brought out. He was as worthy of honour (perhaps more so) in his sterner virtues as in his softer graces of character. His was a single eye to the glory of God. Whether as an expositor of Revelation, or as a reader of the page of Nature, he seemed to "set God always before him." In a sermon, or in a scientific essay, or in private conversation, the end he ever had in view was to build up his fellow-men in "the faith" which was the pole-star of his own life's voyage. Of him it might be said as of few men after thirty years and more in India, that neither body nor mind seemed to have been enervated by the relaxing climate, or deteriorated by the subtle influences of Indian life. Such as he left England in 1838, such he remained to the last. As conscientious in every act as in the decision then made : unwavering when he once "saw his way :" unflinching when his duty was clear : firm of purpose,—and yet how kindly in manner ! Indefatigable* in his work, and methodical to a marvel ; and above all, in his life how exemplary ! In occasional circumstances of no ordinary perplexity and trial, how calm, and indeed cheerful withal, for he "knew in whom he believed." Those who, like the writer of this sketch, had enjoyed the privilege of witnessing his life in India, may be allowed to indulge in reverential reminiscences, proud of having had at the head of our list of clergy one so honoured for his intellectual attainments, and so highly to be admired for his consistent Christian example. We alone can fully realise what India has lost—what we have lost—in one so holy, as well as so learned, as was our good Archdeacon, John Henry Pratt.

* A very happy illustration of his "indomitable perseverance" is supplied by the kindness of an old college friend. "During the last vacation before Pratt took his degree, he and I agreed to walk from Bangor to Barmouth. Soon after we started, Pratt picked up a large piece of quartz which he thought was a curiosity, so we contrived to strap it on to his back; and though the journey was long, the path bad, and the sun very hot, so that those who had no rock to carry were nearly worn out, Pratt toiled on with his burden, and nothing could induce him to give it up till he had carried it safe to Barmouth. I think" (says his old friend) "you may see in that walk the same spirit which made him so indefatigable in India." Of the methodical turn of his mind he has left behind one striking and invaluable memorial in his work entitled, "The Endowments and Institutions of the Diocese and Archdeaconry of Calcutta."

OUR GREAT TOWNS.

BY J. G. TALBOT, Esq., M.P.

HE title of this paper is sensational, and the subject is sensational enough, if by that convenient, though rather vulgar word, we mean that which appeals to the imagination and works upon the emotions. For, ugly, dirty, and unattractive as we must confess most of our great towns to be, they contain the great bulk of that industrious and orderly population which, with all its faults—and they are grievous—forms still, we venture to think, the most influential nation of the world. In the great towns the vast stores of English wealth are accumulated, and in them also is collected a great deal of that intellectual force without which wealth would be merely a means of barbarous self-indulgence.

From their great centres also, and to them, ebbs and flows the mighty tide of British commerce, so vast and so extensive, that the figures which describe it almost cease to have a meaning to ordinary readers. So long as this commerce lasts will England remain the vigorous nation that we now see: if it is cut off, she must droop and die, for she cannot maintain out of her own stores the multitudes whom she has reared.

And to the eye of a Christian what do these great towns mean? Not only an interminable series of buildings, but the crowds of human beings that inhabit them, each with an individual soul to be sought out, built up, and saved, according to the gracious purpose of the Saviour of the world.

There is interest enough then about the subject; the difficulty is, what can be said in this short paper which is worth attention?

My chief aim will be to show—(1) the vast field which lies before the Church in these great towns; (2) the unsatisfactory progress which with all our efforts has hitherto been made; and (3) the possibility of improvement.

I. The present is a favourable time to speak of the condition of our people, for we have before us the decennial statement of our national progress; we know where we have increased, and where we have diminished in population, and, especially with regard to our great towns, we have trustworthy information as to the strides which they have made.

"The urban districts," I quote from the Preliminary Report of the Census published last year, "have in the last ten years grown more than twice as fast as the country districts; they contain nearly thirteen millions of people, and increase at the rate of 1·67 per cent. annually by birth and immigration."

Dividing the country into parishes with more and less than 2,000 population, we have in round numbers 15,000,000 in the first and 8,000,000 in the second group.

For these 15,000,000 in the first group, there are, speaking roughly, provided by the Church of England some 3,000 clergy (incumbents), whose endowments amount to £750,000 a-year, out of which they have to support wholly or in part 2,800 curates at an expense of about £364,000 a-year. In the 8,000,000 in the second group, which represent our rural population, on the other hand, there are about 10,500 clergy (incumbents), with endowments amounting to £2,700,000 a-year, out of which they support some 2,700 curates at an expense of about £300,000 a-year. Thus to all the other difficulties of the town work we add that of utterly inadequate endowments, whilst to all the attractions of country parishes we add that of comparative wealth—the town endowments representing about one shilling a-head and the country about seven shillings a-head per year for each of the population.

Let me here mention a few instances to show at how rapid a rate our large towns have grown in the last, and are likely to grow in the next ten years :—

| | | |
|-------------------------|-------------------------------------|---------|
| <i>Birmingham</i> |had in 1861 a population of... | 296,000 |
| " | " 1871 " ... | 848,000 |
| | Showing an increase of..... | 47,000 |
| <i>Bradford</i> |had in 1861 a population of... | 106,000 |
| " | " 1871 " ... | 145,000 |
| | Showing an increase of..... | 39,000 |
| <i>Bristol</i> |had in 1861 a population of... | 154,000 |
| " | " 1871 " ... | 182,000 |
| | Showing an increase of..... | 28,000 |
| <i>Finsbury</i> |had in 1861 a population of... | 387,000 |
| " | " 1871 " ... | 448,000 |
| | Showing an increase of..... | 56,000 |
| <i>Greenwich</i> |had in 1861 a population of... | 139,000 |
| " | " 1871 " ... | 167,000 |
| | Showing an increase of..... | 28,000 |
| <i>Manchester</i> |had in 1861 a population of... | 357,000 |
| " | " 1871 " ... | 388,000 |
| | Showing an increase of..... | 26,000 |
| <i>Sheffield</i> |had in 1861 a population of... | 185,000 |
| " | " 1871 " ... | 239,000 |
| | Showing an increase of..... | 54,000 |
| <i>Stoke-upon-Trent</i> | ...had in 1861 a population of... | 101,000 |
| " | " 1871 " ... | 130,000 |
| | Showing an increase of..... | 29,000* |

Again, I find in the Census Report (page xv.), "nearly all the numerous Lancashire towns increased their numbers." . . . "The town of

* These figures are taken from the Census Report (p. 9). For convenience sake, I have only used "round numbers."

Barrow-in-Furness is a remarkable instance of rapid progress : in 1861 it formed part of the parish of Dalton-in-Furness, and had no separate mention in the Census returns ; it is now a municipal borough, and has a population of 17,992."

The facts which these figures imply are sufficiently important, but when we go a little deeper into the subject I think we shall find it suggests even more overwhelming thoughts.

Who are the units of whom these daily-increasing thousands are composed ? for whoever they are, they are the charge of the Church, the souls committed to her care. Now it is notorious that, whilst the population as a whole is gravitating towards the towns, whilst the rate of increase in them is much greater than in the rural districts, yet, on the other side, the rich minority are more and more ceasing to live in towns and becoming suburban and even rural in their places of abode : doing their business —if they have it to do—day by day in the crowded streets of London, Liverpool, Manchester, Birmingham, but escaping by the earliest possible train to attractive homes, within a few miles of the busy haunts in which their money is made. The effect of this of course is twofold : in the first place, those who are left to live in the towns are, speaking broadly, the poor, the ignorant, those who are out of reach of the Church and her ordinances ; and, secondly, the rich, who, having ceased to live in the towns, have ceased, with few exceptions, to take an interest in the welfare of the places in which they used to live, or, at least, in which their worldly interest is much involved.

Let me not be misunderstood. I would not for a moment forget how much has been done by wealthy individuals for the towns with which they are connected by the ties of business, though I fear that it is the few, and not the many, who give cheerfully and according to their means. But even amongst the givers, the number is small of those who really take a personal interest and set a personal example. It is not in the power of many people to attend thoroughly to more than one matter at a time ; and the merchants, bankers, and traders, who are busily occupied in their leisure hours in building, improving, civilising round their newly-acquired country homes, may plead this, not altogether unjustly, as an excuse for taking little interest, beyond the subscriptions they give, in the dingy parishes where their wealth has been accumulated. In addition to which, the very fact that they are never seen in these town parishes on the Day specially dedicated to religion, removes in one very important particular the possibility of that example which is so powerful a preacher.

So that we may conclude that, as at the very first it was one of the marks of the coming of Christ that the Gospel was "preached to the poor," it is "to the poor" chiefly that the town clergy have to minister. This, of course, makes their task heavier : it involves a vast amount of waste of physical power, which probably few who have not spent many hours in a

crowded, ill-ventilated, and ill-drained atmosphere can appreciate ; and at the same time, from the nature of the case, there is much "serving of tables" necessary : there are many temporal needs which must be supplied, and the judicious supply of which takes much time and thought.

Such, then, is the daily-increasing population of these great towns, which are, from one point of view, the glory and the boast of England. Need I further prove that the field is vast, that "the harvest truly is great?" Need I enlarge upon the opportunities which such populations afford for all the best energies of the Christian ministry : the children who have to be trained ; "the young men and maidens" who need to be helped and advised in the critical years when habits are chiefly formed, when evil is most seductive, and the resisting power most weak ; the men and women of all ages, whose various trials and necessities are daily giving constant opportunities for the softening influences of our holy religion? Need I do more than *mention* these, to suggest many more, to carry my readers with me in the conclusion of this first part of our subject?

II. "The unsatisfactory progress which has hitherto been made." Is this too strong an expression? *Is it true?* For if it is, painful as the truth may be, Englishmen have a brave way of facing unpleasant truths ; and when they are faced, they are half conquered. Now, to begin with, he would be indeed ungrateful to the Giver of all good, and unworthy of the blessings which, as English Churchmen, we enjoy, who did not most heartily acknowledge the mighty progress which in the last forty years our Church has made. I do not propose to go into statistics upon this part of the subject ; but it needs the merest exercise of observation on the part of those who travel, or of attention to public records on the part of those who do not, to be convinced that the number of churches built and endowed, of schools built, of parsonages built, of Mission districts founded and provided with appliances, exceeds any effort ever made in this country, probably in any country, in a corresponding period of time. Still, what is the present condition of our great towns? Is it satisfactory in a religious, or indeed in any point of view? To answer this question, I prefer chiefly to quote the opinions of others, better informed than myself, leaving it to my readers to correct or confirm the impression by their own experience.

The Rev. G. Huntington, in *The Church's Work in our Large Towns* (p. 20), says: "The Church has now not only to train and instruct her own members, but to conciliate and disarm her inveterate foes. She has not only to keep within her fold those who profess to hold her faith, but to win back a lost and alienated people. Her work in our large towns is as much Missionary in its character as that of evangelising the aborigines of Central Africa, the Kaffirs of the Cape of Good Hope, or the Maoris of New Zealand or Australia."

Again (p. 24) : "One of the first things of which the clergyman of a poor town district is conscious is a want of *prestige*, which, though overcome by zeal and real goodness, is an undoubted hindrance to him. His position contrasts unfavourably both with that of the rector of the ancient parish and of the incumbent of the wealthy suburb. It contrasts equally unfavourably with that of the country vicar."

Again (p. 38) : "Multitudes cease to pray or to think of God at all. They become, in a word, practical atheists, or they adopt a theoretic infidelity, and read with avidity that class of works in which the oft-refuted arguments against revealed religion are propounded in popular language. Others stimulate their love of excitement by feasting on some of the twenty-nine millions of immoral publications which are said to issue annually from the British press."

I will quote next from two lectures delivered in 1865 to the students of the Theological College at Cuddesdon on the "Difficulties of a Poor Metropolitan Parish," by Canon Gregory, whose untiring energy, not less than his wide experience, gives great force to what he says.

The first passage is one which will be read with the more interest because it admits of two aspects to the important question of which it treats ; yet it is to be feared that neither view is really satisfactory.

Canon Gregory says (p. 12) : "It is a little difficult to give a perfectly correct idea of the spiritual state of the London poor. On the one side, to judge from the crowded markets and the empty churches on Sunday, from the drunkenness, gambling, and profanity in our streets, we might be tempted to imagine they were altogether heathen" (a horrible possibility for the inhabitants of the chief city of a Christian country). "On the other, to judge of them from the kindness which they sometimes exhibit to one another, or from the readiness with which they welcome the clergy to their houses, or the manner in which they send for them at the approach of death, we should think their impressions of religion to be of some worth. Most of them seem to have had some religious teaching. We do occasionally meet with people who cannot repeat the Lord's Prayer or the Creed ; but such cases are exceptional. The notions generally entertained about religion are very vague."

Again, speaking of the comparative success of Church and Dissent, Canon Gregory says (p. 19) : "If the churches are grievously few and ill-filled in our poor Metropolitan parishes, the same may be said in a still greater degree of meeting-houses. The people often assert that they are Dissenters, that they may not be convicted of neglecting religion altogether ; but my own experience certainly is, that Dissent, as a religious system, has no hold of parishes such as those I am describing.

Once more, in an eloquent passage at the close of his first lecture, the author thus describes the call which exists for greater zeal on the part of the clergy, and so incidentally exposes the sad present condition of too

many of our town parishes : " Parishes such as I have described are the difficulties of the Church ; they need the ablest men in her army to lead on the forces which are to drive out her Master's enemies from their borders ; but the cool shadows, and the flowery meadows, and the limpid streams where battle can be done without diminishing the enjoyment of life, have attractions which the many cannot resist. Literary leisure, or pleasant sports on grassy lawns, or frequent social intercourse with their fellows, are conditions in the service upon which many insist, and they will not be stationed where these cannot be enjoyed. And so it too often happens that the van of the fight, the places of most critical importance, the posts that are the very key of the Church's position, are entrusted to the feeblest hands, to the least competent of her soldiers, and then Israel is put to the rout before Amalek. It will only be when the ablest of her men, as well as the abundance of her treasure, are freely given for the re-conversion of these strongholds of sin and of Satan " (let the description be noted) " that the Church can re-occupy the position she once held as the Church of the nation ; for until this is done, she may not hope that her estranged children will be restored to her dominion."

This last passage suggests a melancholy consideration, on which it is impossible here to enlarge, but which well deserves attention, viz., that from one cause or another the best of our clergy are too seldom found in these posts of greatest difficulty.

I would also draw attention to another melancholy circumstance, viz., that with all our efforts we have not only failed to recover the sad arrears bequeathed to us, but are in some respects actually worse off than we were.

Thus, the Rev. J. Brame, one of the organising Secretaries of the Additional Curates' Society, in a sermon preached in Manchester Cathedral in 1867, says : " It is to be feared that the Church has been losing ground rather than gaining it. I take, as a proof of this, the present condition of the diocese of Manchester. Since 1851 there has been an increase to the population of this diocese of about 490,000 souls ; the increase of Church accommodation since that time has been about 45,000 sittings, or one for each eleven persons ; in 1851 the provision was one for each five persons, so that these 490,000 persons are more spiritually destitute than they would have been if they had been a portion of the population before 1851." Again, Mr. Brame gives the number of persons confirmed as a test, and I think a fair test, of the hold which the Church has upon the people. He says : " The number of those confirmed should be annually, I believe, one in eighty of the population. In the diocese of Manchester it appears to be about one in 253 of the population ; in Ripon about one in 240 ; in York about one in 160 ; in Oxford one in 83."

I fear it may still be truly said, as it was some years ago by the

"Journeyman Engineer" in his *Habits and Customs of the Working Classes*, that "the great bulk of the working classes do not attend any place of worship." Mr. Brame gives the following statistics from a group of five districts aided by his Society in one town :—

| | |
|--|--------|
| Aggregate population..... | 54,951 |
| ,, attendants at Church | 2,940 |
| ,, Communicants | 501 |
| ,, Baptisms (annually)..... | 2,000 |
| ,, Persons confirmed (annually) | 928 |

Of course such information might be abundantly multiplied; and it would be interesting on a future occasion to give such statistics, with any observations which might accompany them, from say fifty of the largest towns in England.

Enough, however, has now probably been said to prove the melancholy assertion that the present state of the Church in our great towns is far from satisfactory.

III. Lastly, what are the possibilities of improvement? In the first place, larger funds are needed. This statement will have an irritating effect perhaps upon the mind of many readers. They will say, impatiently, "Of course, it always comes to that: so after all, this paper about our Great Towns is only a begging letter for some Church Societies." I would respectfully answer, "No" and "Yes." No: for I am not writing in the interest of any Society; I hold no brief from any committee. But also, yes; if there is no other way of contributing the means without which the work cannot be carried on as it should be. I care not how the work is done—I mean, through what agency; but if English Churchmen wish the English Church to do her work amongst the English people, they must do as Englishmen do about every other concern in which they are interested: they must pay for it. If we want fine public or private buildings, good drainage, good cultivation, good national defences, we should think the man a fool who said we could have them without paying for them. And so with the Church; if we want her to be more efficient, we must give her the means of being so.

Let there be no mistake about this matter: we want all our old endowments, and intend to keep them, notwithstanding the noisy attacks of zealous agitators; but they are *not sufficient* for our present wants.

We have re-adjusted and re-arranged our Church revenues, and done much good (and probably some harm) thereby. But there is not much more that can be done in that way. And now we want more money: we want a large sustentation fund—without waiting for disestablishment, which God grant may never come!—for our large towns. Such funds have been raised locally. I know an instance in which what is called the Westminster Spiritual Aid Fund was raised by several wealthy

people putting down their £1,000 a-piece or more ; all honour to the present Bishop of Lincoln, to whom the credit of that fund is greatly due. That fund was raised with comparative ease ; a large sum was invested ; and now all the district churches of Westminster are assisted either in curates' stipends, or school grants, or both, without any of the annual "dunning" which such matters generally involve. There should be a Spiritual Aid Fund in every large town. Then how should it be spent ? Not, I venture to think, in endless subdivision of parishes, as that word is usually understood. "*Divide, et impera,*" no doubt, but take care not to lose the command whilst you divide. On this subject, a single successful instance is worth pages of argument ; and I have therefore great pleasure in here subjoining an account of Church work in Great Yarmouth, which the energetic vicar of that populous place has kindly furnished :—

" In several respects the circumstances of the parish of Great Yarmouth are peculiar :

" 1. The vicar of the parish has no fixed income, but is dependent altogether on fees and the Easter offerings of the parishioners. The great tithes, which fell at the Reformation into the hands of the Dean and Chapter of Norwich, could never have been of large amount. And the fishing doles (Christ's doles, as they were called) have not been paid for many years, and, not being actually tithe, are probably not recoverable in a court of law. The effect of subdivision would therefore be to impoverish the vicar.

" 2. The parish church is one of the largest in England ; and from its grandeur and predominance in the town, as well as from the strong attachment which the parishioners feel towards it, a considerable difficulty would be thrown in the way of a complete carrying out of the parochial system, in case the parish were subdivided.

" 3. The nature of the population, being to a large extent connected either with the fishing trade or with the three rivers which form the port, points naturally to the formation of special Missions, in order to supply the spiritual wants—in one case, of the fishermen and beachmen and sailors ; in another, of the wherrymen and the river-side people.

" In consequence of these local peculiarities, the system of Church-work in Yarmouth has assumed a somewhat distinct character.

" The staff of clergy is large. Eight curates are at the present time ministering in the parish, and these may be divided into two classes.

" Five of the assistant clergy are attached to the home district and the parish church ; and of these I need not speak further, their work being similar in most respects to that of the clergy in other populous parishes.

" The remaining three of the clergy are attached to the Mission
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churches, which have been built within the last fourteen years—in two cases for fishermen and sailors, in the third for persons connected with the rivers.

"These clergy are described as curates in charge. A church, with a conventional district, is assigned to each, and he is left entirely free to work his district, and to arrange the services of his church, on two conditions: 1st, that no material changes be made without the vicar's knowledge and consent; and, 2nd, that the *proof* of all notices or printed matter be shown to the vicar before publication. Except for these stipulations, the clergy of the Mission churches are left perfectly free.

"Their stipends vary in amount from £120 to £150 and £220. They have each their church Helpers, their Scripture-reader, and visitors and tract-lenders, and Sunday-school teachers; and there is a healthy rivalry among them, arising from the wish that no Mission district should be worked less efficiently than the rest of the parish.

"Hitherto the system has succeeded. The clergy are quite satisfied with the position which they hold. In no case has a desire been expressed for a division of the parish; and the same kind of Mission-work might be extended much further, if only means could be found for providing additional stipends. And the advantages which the system offers are very considerable:—

"1. The increased opportunity of promotion has had this result—that while the total staff consists of eight or nine curates, the average time that each has remained in the parish is about five years. Some have stayed a much longer time; and of those who have left, a very large proportion have resigned on being appointed to the charge of parishes elsewhere.

"2. The variety of the work attracts curates. Men come here to learn; and at the present rate of remuneration, as good men, perhaps better, can be secured as if a stipend of £300 a-year were offered to each.

"3. The variety of system is of incalculable value. Every Sunday evening all the clergy meet 'in chapter' to arrange the work of the coming week, and to consider any suggestions which may be made for the good of the parish.

"4. Such a feeling as jealousy among the clergy is absolutely unknown. It is actually a Brotherhood; and to have belonged to the Yarmouth 'Chapter' is as real a bond of union as is the *esprit de corps* which unites boys of the same school, or men of the same college.

"5. It gives opportunity to equalise the helpers in different districts, to gather periodically the whole body of helpers, which otherwise would be impossible. Every month from fifty to eighty men, from all parts of the parish, meet together at the vicarage; and every year about 800 communicants receive the Holy Communion together at the parish church, on the Sunday after the annual Confirmation.

"In short, it is *one* machine, and the parts work in harmony. And though for so large a parish there is insufficient strength, yet the strength, as far as it goes, is better husbanded, and therefore more effective, than could be the case if the Mission churches and districts were converted into distinct parishes, and each man were working on his own account."

I think this interesting paper will show the sort of subdivision which will work well, and which I would desire to see carried out in every large town. We must not, on the one hand, hope to evangelise the towns by merely cutting them up into a number of struggling incumbencies, having no corporate cohesion; nor, on the other, must we be content with adding a number of migratory curates to the staff of the parochial clergy. But, under the chief clergyman of each town, or where the town is too large, under the chief of each division of such towns, there should be, as at Yarmouth, as large a staff as can be afforded, of whom the younger men should be apprentice-curates, content with smaller stipends like other young men, and the more experienced should have charge of churches and districts, all under the rector or vicar, but, as far as may be, independent in the details of their work, and thus having all the interest therein which responsibility gives. The expression "chief clergyman," used above, is an awkward one, and "chief priest" would be no better. Does not this suggest what there ought to be in every large town? A Bishop. Under the Diocesan, each town presided over by its own Suffragan, what unity and dignity and strength would thus be given to the work!

There is another suggestion I should like to throw out for the consideration of those who may read this paper. Town work is hard, exhausting, depressing; country work is easy, pleasant, healthy (I speak of course broadly). I should like to see a certain number of country livings in the patronage of the Bishops set aside as places of retirement (not idle retirement) for the hard-worked town clergy; so that, if not otherwise promoted, and if he wished it, every one who had worked hard, say for twenty years, in a large town, should feel sure he would have the rest he needed, without the sad struggle for bread which retirement too often means. This interchange of town and country work is a large subject; and I shall hope to see it further discussed.

I have said enough to show some ways in which improvement is possible in the Church work of our large towns. The object of this paper is rather to make people think for themselves, and discuss practicable improvements, than to lay down a theoretic system which might be well enough on paper, but would practically fail. I hope I have spoken plainly, and I trust not presumptuously. And sure I am that if the earnest members of the Church of England can be really persuaded of the truth of what I have said of the state of our large towns, so

terrible and yet so full of opportunities, there is zeal enough, wealth enough, faith enough in England to do all the mighty work which lies before the Church even in these days.

APPENDIX.

The annexed table represents 84 large districts, having a total population of 8,789,044. To these there are 964 clergymen (of whom 534 are incumbents), giving one clergyman (either incumbent or curate) to 8,882 souls.

The total annual value of these 534 benefices is £164,592, giving an average value of £308 to each benefice. There is reason to suppose that this average exceeds by about £50 that of all the large towns in England and Wales. It will be observed that the average is considerably increased by the excessive endowments attached to a few places.

| Large Towns and Town Districts. | Population. | Number of Parochial Clergy. | Number of Benefices. | Total Annual Value of Benefices. | | | Average Annual Value of Benefices. |
|--|------------------|--------------------------------------|----------------------------|--|----------|----------|--|
| | | | | £ | s. | d. | |
| District of Manchester and Salford | 820,000 | 147 | 84 | 28,652 | 0 | 0 | 341 0 0 |
| District of Middleton, Lancashire | 28,500 | 19 | 8 | 2,000 | 0 | 0 | 250 0 0* |
| District of Bury, Lancashire | 89,945 | 29 | 16 | 6,264 | 0 | 0 | 891 16 0† |
| Bolton-le-Moors | 158,402 | 17 | 10 | 2,588 | 0 | 0 | 258 16 0 |
| Blackburn | 76,837 | 20 | 8 | 8,283 | 0 | 0 | 410 7 0‡ |
| Leicester | 95,084 | 24 | 18 | 8,298 | 0 | 0 | 258 18 0 |
| District of Wigan | 86,824 | 29 | 15 | 5,286 | 0 | 0 | 349 0 0§ |
| Liverpool | 498,846 | 64 | 35 | 11,469 | 0 | 0 | 327 18 0 |
| District of Oldham | 86,524 | 29 | 17 | 4,254 | 0 | 0 | 250 0 0 |
| District of Ashton-under-Lyne | 75,000 | 18 | 12 | 4,085 | 0 | 0 | 340 8 0 |
| District of Rochdale | 124,000 | 38 | 26 | 10,497 | 0 | 0 | 408 14 0¶ |
| Hull | 186,466 | 32 | 14 | 4,000 | 0 | 0 | 285 14 0 |
| Sheffield and District | 249,704 | 55 | 29 | 8,464 | 0 | 0 | 291 17 2 |
| York | 64,901 | 36 | 26 | 4,916 | 0 | 0 | 189 0 0 |
| District of Halifax | 175,000 | 55 | 35 | 10,470 | 0 | 0 | 299 0 0 |
| Huddersfield | 140,150 | 12 | 6 | 1,800 | 0 | 0 | 300 0 0 |
| Leeds | 162,408 | 45 | 18 | 5,474 | 0 | 0 | 304 0 0 |
| Barnsley | 57,212 | 7 | 8 | 1,058 | 0 | 0 | 351 0 0 |
| Batley | 81,459 | 7 | 8 | 725 | 0 | 0 | 261 18 0 |
| Holbeck | 21,285 | 6 | 8 | 817 | 0 | 0 | 272 6 0 |
| Keighley | 17,000 | 2 | 1 | 410 | 0 | 0 | 410 0 0 |
| Birmingham | 848,696 | 63 | 33 | 10,279 | 0 | 0 | 311 6 0 |
| Coventry | 89,470 | 14 | 8 | 2,220 | 0 | 0 | 277 10 0 |
| Dudley | 48,781 | 11 | 5 | 1,940 | 0 | 0 | 388 0 0 |
| Worcester | 88,221 | 17 | 18 | 2,651 | 0 | 0 | 208 17 0 |
| Bilston | 24,000 | 4 | 4 | 1,700 | 0 | 0 | 425 0 0 |
| Burton-on-Trent | 17,400 | 7 | 8 | 1,025 | 0 | 0 | 341 13 0 |
| Stafford | 14,487 | 7 | 4 | 620 | 0 | 0 | 155 0 0 |
| Wednesbury | 25,000 | 8 | 8 | 860 | 0 | 0 | 286 18 0 |
| West Bromwich | 48,000 | 11 | 5 | 1,710 | 0 | 0 | 342 0 0 |
| Wolverhampton | 68,279 | 24 | 10 | 8,058 | 0 | 0 | 305 8 0 |
| Nottingham | 86,608 | 27 | 14 | 4,785 | 0 | 0 | 341 0 0 |
| Bristol | 182,600 | 58 | 31 | 7,759 | 0 | 0 | 250 0 0 |
| Newcastle-upon-Tyne | 128,160 | 81 | 19 | 6,220 | 0 | 0 | 227 0 0 |
| Totals | 8,789,044 | 964 | 534 | £164,592 | 0 | 0 | £10,495 4 2 |

* Excluding the Mother Church the annual value is £150 3s. Od.

† Excluding the Mother Church of Bury the annual value is £334 5s. Od.

‡ Excluding the Mother Church the annual value is £304 0s. od.

§ Excluding the Mother Church the annual value is £289 14s. Od.

|| Excluding the Mother Church of Ashton the annual value is £290 9s. Od.

¶ Excluding the Mother Church of Rochdale the annual value is £290 10s. 7d.

ggle

THE CURATES' AUGMENTATION FUND.

BY THE EDITOR.

ET has long been evident, to every one interested in the Curates' Augmentation Fund, that if it is ever to accomplish the object for which it was originally designed, some considerable change in its method of administration must be introduced. It is true that to those who view the Association as a means of giving alms in the least offensive way to a body of necessitous clergy, the amount of support which has hitherto attended its operations seems everything which could be desired. To have obtained in the course of two or three years a capital sum of £30,000, and an annual income in subscriptions alone of some £5,000 a-year, is, they say, a success quite unprecedented in the history of religious societies.

This is very true, but it is not the whole truth. The reason why this Society at once took precedence in public estimation of so many existing clergy charities, and obtained in a few months a larger income than they had attained to in many years, was simply because, so far from its being regarded as a charity, it was hailed as a means of preventing, at least in the case of the working clergy, that extreme poverty, the evils of which charitable societies were meant to alleviate. It was felt by every one that in such a case prevention was not only far better than cure, but worth a far greater and more determined effort.

Just in proportion as the Association has seemed to fail to meet the real evil at which it was aimed, in that proportion public sympathy in it has flagged. That, regarded from the stand-point of its earliest supporters, it has failed signally, there is unfortunately no doubt. Nor is it any satisfaction to them to know that, regarded as a charitable Society worked on improved principles, it is a signal success. To them the addition of one more to the ninety-six clergy charities, which are at once the disgrace and the glory of the English people, would be an unmixed evil. Mendicancy increases as rapidly and demoralises almost as effectually as intemperance. From £70,000 to £100,000 a-year spent in charity amongst the members of a single profession must *help to create the very evil which it is intended to remedy*. With a sufficient basis of real poverty to work upon, the expenditure of such a sum in charity would in any profession break down the barriers of self-respect, and lead to the thorough demoralisation of a given number of its recipients. Few persons probably realise how close a connection there is between the working of clergy charities and the number of cases of clerical delinquency which are the scandal of the present day.*

* Of all measures of Church reform none is more urgently needed than one which should deal with all Clergy charities, with a view to make them the nucleus of a properly constituted pension fund.

What under these circumstances ought to be done by those interested in the Curates' Augmentation Fund? "Accept the position," some say; "make it a charity, and you will have the Bishops with you; pay men for work done, but don't pay them unless they can prove that they want your payment. Why, one of these very men whom you are thus paying without any reference to their wants, actually went to meet a certain distinguished Prelate in a pony-carriage, which he admitted he kept out of his own resources. Of course such a case was sure to get known amongst the Bishops, and how could you expect them to do anything to help you?"

Such arguments may have a force which we are unable to appreciate, but they will never convince us that any greater injury could be inflicted upon the Church than by the creation of a Society which should make the first steps in mendicancy easy to the most scrupulous, on the ground that though they could not receive payment for their work without a statement of their private circumstances, yet after all the payment was for work done.

Nor can we do either the Bishops, or any of those who have felt a difficulty in supporting the Society, the injustice—as it seems to us—of supposing that such arguments would have had any weight with them, had there not been other and much more real causes for dissatisfaction with its working. They do not deny that in the large majority of instances the additional income is a thoroughly well-merited recognition of faithful service, but they naturally wish to be assured that this is the case *in all instances*. Again, they urge with great justice that what they term the "hard and fast" rules of the Association exclude many whose claims for an additional stipend are much stronger than the claims of some of those whom they admit, especially in the case of men who have been for some years engaged in the work of the Church abroad, or who have, as long as they could afford to do so, held a "small incumbency."

But the strongest argument of all against the working of the Society is, that it takes no account of the spheres of work in which the Curates whose incomes are augmented are working, and that it thus tends to counteract the efforts which the town clergy are making to secure efficient fellow-workers, and enables men to live as country Curates who would otherwise be obliged to accept the increased stipend obtainable in large towns.

A glance at the tabulated statement, showing the proportion in which the Society's income is divided amongst the different dioceses, will at once illustrate the force of the last objection: *e.g.*, the Diocese of Norwich at present receives no fewer than forty-two grants of £20 each, whereas if the income were assigned according to the population of each diocese, it would only receive fourteen. On the other hand, London only obtains twenty-one grants and Manchester ten, whereas their population would entitle them to receive respectively forty-six and thirty-four. Thus, the aid given to different dioceses is in an inverse ratio to their wants. The natural consequence is, that its method of adminis-

tration satisfies no one. Norwich, which gets the most, really feels the need least, and therefore contributes a merely nominal sum to its funds, arguing rightly enough that the Curates in country places are already paid far better than the incumbents of town districts. On the other hand, the interest of London and Manchester is chilled by the sense of the very small proportion of their offerings which will be applicable to their own needs.

Two other objections, both of considerable weight, make up the sum of the indictment against the Society : the first is, that the augmentations made, if regarded from any but a charitable point of view, are of too small an amount to keep up an interest in the work ; and the second, that the benefits of the Society are too long delayed to allow them to enter into any estimate of the emoluments of the profession.

As we have omitted all reference to numerous objections to the Society based on a misconception of its objects, most of our readers will probably agree with us that we have made out a tolerably strong case for some radical reform in its operations. Happily, none of the reforms required touch the principles on which the constitution of the Society is based ; all the evils complained of having arisen from the unsatisfactory working of the rules laid down as to matters of detail. All that is required is to revert to the general regulations agreed to at the first formal meeting held on the subject, and do away with the "artificial" rules which have been grafted on to them. We have before us the preliminary statement of what was then termed the Curates' Endowment Fund—a name, by the way, which we should much like to see restored. It runs as follows :—

CURATES' ENDOWMENT FUND.

PRELIMINARY STATEMENT.

On the 30th November, 1864, a plan for raising and applying a CURATES' ENDOWMENT FUND was submitted to the Committee of Churchwardens of the Diocese of London. After full discussion, it was decided that a draft of the scheme should be sent to all the members of the Committee, with a view to its further consideration.

At a Meeting of the same Committee, held on the 14th of December, 1864, a Sub-Committee was appointed to communicate with the Bishop of London and others on the subject.

The Bishop of London readily expressed his general approval of the plan. Opinions were also elicited from many clergymen and laymen which seemed to justify the idea that the movement would be likely to be a real benefit to the Church, and to meet with cordial and very general support. It was therefore determined to invite several clergymen and laymen, who had expressed an interest in the matter, to meet the above Sub-Committee, with a view to consider the details of the plan. The proposed Meeting was held on Friday, March 10th, at the House of the Society for the Propagation of the Gospel, 79, Pall Mall. The chair was taken by the Rev. E. Hawkins, Canon of Westminster.

The subject having been fully discussed, those present resolved themselves

into a Provisional Committee, with power to add to their number, and agreed to the following resolutions :—

- I.—That the inadequate remuneration given to many Curates of long standing, coupled with the uncertainty of advancement in the Church of England, is in itself a serious evil, and has a direct tendency to lessen the number and lower the standard of men entering into Holy Orders.
- II.—That it is most desirable to raise a fund, which shall provide endowments of from £50 to £150 a-year for Curates.
- III.—That such endowments should be tenable only by licensed Curates, in *bond fide* receipt of a stipend, certified by the Bishop to be in fair proportion to the value and duties of the living ; so that, failing other preferment, any Curate, efficiently discharging his ministerial duties, might look forward to eventually obtaining, in addition to his Curacy, an income of £50 a-year, to increase as more valuable endowments fell vacant.
- IV.—That the title to such endowments should be based upon length and efficiency of service.
- V.—That, in case of failing health, an endowment might be retained as a retiring pension.
- VI.—That the objects of the Provisional Committee, now formed, shall be :
 1. To consult with any persons likely to be interested in this movement.
 2. To discuss the practical details of the working of the scheme.
 3. To obtain such conditional promises of help as may justify the formation of a Permanent Committee to carry it out.

The Rev. J. J. Halcombe was requested to act as Honorary Secretary.

Since the above Meeting a rough estimate of the probable amount of capital which would be required for carrying out this plan has been prepared and submitted, on behalf of the Provisional Committee, to Sir John Anson, the Rev. C. B. Dalton, the Rev. R. Gregory, and J. G. Talbot, Esq. By this estimate, it appears that a sum, varying from £2,000 to £5,000 a-year, for ten years, would be required to be raised in each diocese. It is thought likely, however, that such sums would, in most cases, be materially lessened by the foundation of endowments by private liberality.

A sum of £1,000, of which £500 is to be devoted to the London and £500 to the Winchester Diocese, has been promised by H. W. Peek, Esq., J.P. for East Surrey.

In almost every point in which this programme has been departed from a mistake has, we believe, been made.

The abandonment of the plan of giving ten years for funds to accumulate, and the substitution for that period of two years, entailed the necessity of commencing to give grants of so small an amount as to dishearten every one who regarded the movement as an effort to provide a Sustentation Fund.

The importation of hard and fast rules as to length of service and rate of stipend put all effective considerations as to the relative claims of candidates out of the question.

The giving up all attempt to raise a capital sum for each diocese proportioned to its needs, and the substitution for it of the machinery of an ordinary society, mainly dependent upon small annual contributions,

quickly and effectually checked the outflow of liberality and the larger offerings which was at first secured by the proposal to raise once for all a substantial endowment.

As the writer has been himself more or less a consenting party to all the changes thus introduced, he has less scruple in admitting the evil effects which he believes are attributable to them, and in suggesting the measures by which they may now be best remedied.

Supposing these measures to be put in the form of resolutions to be submitted to the general body of subscribers, they would run somewhat as follows :—

1. That no fresh grants in augmentation of Curates' stipends shall be of less amount than £50.
2. That so soon as the present number of grants, about 400, have been raised to £50 each, any increase of income shall be expended in grants of £100 a-year.
3. That all claims shall be adjudicated upon solely with reference to length and efficiency of service, especially in large and poor town parishes.
4. That the Council, after considering such information as shall have been furnished in accordance with their requirements, shall make out a list of such claimants from each diocese as seem to them best entitled to receive grants, and shall submit the same to the Bishop of the diocese and any other persons whom he may suggest, with a view to obtaining further information on the relative strength of particular claims.

We have reason to think that some such changes as the above would commend themselves both to the governing body of the Society, and to some of its leading supporters. Something clearly should be done. At present our best men are being drafted off by hundreds to little country parishes, simply because they cannot muster the means to bide their time and work on in our towns. The money part of the question does not, we are quite aware, present by any means the only or the greatest difficulty which has to be overcome. Still, to overcome this will greatly smoothe the way for further efforts to obtain for Curates such a vested interest in the districts* of which they have charge, as will at once induce and enable them to devote themselves more permanently to the building up of the Church amongst the great masses of our town population.

* We would especially commend to our readers' attention the plan of Church organisation in operation at Great Yarmouth. See p. 177.

THE SEVEN OBJECTIONS TO THE CHURCH OF ENGLAND.

 N address from a "Working Men's Committee for Promoting the Separation of Church and State" contains a summary of the reasons which they believe should induce working men to do their utmost to secure the speedy disestablishment of the Church of England. As nothing tends more to a thorough understanding of the rights of a case than the raising of distinct issues on the various questions involved, we cannot but hail such a document with feelings of unmixed pleasure, and proceed at once to consider the seven propositions, or rather objections, which it contains.

1. The Committee "regard matters of religion as belonging to the domain of conscience, in which everything must be left between man and his Maker."

There is nothing so misleading as the partial statement or the misapplication of an undoubted truth. It was thus that man was first deceived to his ruin. Since that time no better plan of deceiving honest men has yet been designed than this method of arguing from sound premises to unsound conclusions. That "matters of religion belong to the domain of conscience" is an undoubted truth; but it by no means follows that for the majority of the people of any country to agree upon certain standards of religious belief, and certain methods of uniting the nation in the public worship of God, is any violation of this principle, any more than for the nation to agree upon certain laws, and to appoint interpreters of them, would be a violation of that political liberty which every Englishman holds so dear. The Committee assume that the Bible being left, that will be a sufficient instructor of every man's conscience, and, in fact, sufficient for every man's religious needs. But, as a matter of fact, there is—owing to the antiquity of the Book and the varied knowledge required for its study—absolutely no limit to the variety of the conclusions which those who seek to form their own ideas of religious truth from it have arrived at. Unless, therefore, the majority of a nation can agree in appointing certain recognised teachers and principles of teaching, they cannot reasonably expect to see anything but the multiplication of endless sceptical controversies, resulting in a difficulty in giving any religious teaching at all to the masses of the people, which must constantly increase in proportion as doubts increase about the form which such teaching ought to take.

Under these circumstances, we submit that, so long as the majority of the people of England believe that the public worship of God and the bringing up the young in the knowledge and fear of God is a national

duty, so long they must look to their representatives in the government of the nation to say what the form of worship shall be, and to recognise certain teachers of religion. The principle of religious freedom is fully satisfied by leaving Nonconformists free to dissent, and to use any or no form of religion as they please. Should the form of religion now established become objectionable to the majority of the people, they have the power to change it, and probably would do so rather than abolish it altogether.

2. Again, the Committee "are of opinion that, since the State Church in one part of the United Kingdom has been disestablished, it is both unjust and inconsistent not to deal in a similar manner with the State Churches of the other parts of the United Kingdom."

If it be borne in mind that Ireland, although united to England, claims a distinct nationality, this objection falls to the ground. The chief arguments for the disestablishment of the Irish Church have, for this reason, no force whatever as against the national Church of England. The assertion that the two cases are parallel, and that what was right in one case cannot be wrong in the other, is an obvious misstatement of facts. Had the Committee been taking the other side of the question, they would, doubtless, have pointed out that, even in Ireland, the principle of disestablishment was not affirmed to the extent which at first sight it appears to be, inasmuch as it was only because the Roman form of Christianity is so greatly opposed to religious liberty that Romanism was not allowed by the governing body to become the established religion of Ireland.

3. Again, the Committee "are persuaded, from observation and experience, that the State Church has utterly failed to accomplish the task for which it was established, and are also convinced that its existence as such is a fatal hindrance to the attainment of those objects which Churches of any kind profess to keep in view."

A sweeping assertion of this kind, resting solely upon "the experience and observation" of those who are confessed partisans, and unsupported by any sort of evidence, will be held by most persons to show the weakness of the cause in support of which it is put forward. No one will deny that the Church of England as established is not a perfect instrument. It has, too, to do with imperfect humanity; save, therefore, by comparing it with other like instruments, there can be no possible ground for condemning it on the score of its shortcomings. A vessel of a particular construction may make very little headway under particular circumstances of wind and tide; but to condemn it for that reason, without showing what other vessels have done under similar conditions, would be absurd. When it is too late, it may after all prove to be the only vessel which can make any headway at all. Try the Church of England over a measured mile, so to speak, of given circumstances with

any of its rivals; estimate thus what it has done, instead of making vague assertions which cannot be tested as to what it has not done, and then some importance may be attached to the result.

The opinion as to the impossibility of a State Church accomplishing the objects it should have in view, is another entirely groundless assumption. Churches are usually compared to armies, who have at once an offensive and defensive warfare to carry on. When English workmen can be brought to believe that to abolish a central authority, to do away with a regular army, and trust to the irresponsible efforts of bands of volunteers to repel invasion or drive an enemy from their midst, they will listen to such an argument as this.

4. The Committee say, "The State Church of England has failed as manifestly as the State Church in Ireland; the only difference being, that, while the bulk of the Irish people were Roman Catholics, in contradistinction to the avowed Protestantism of the then State Church, the great majority of the British people are either members of the different Protestant Nonconformist Churches, or of the Church of Rome, or are willing to remain of no Church, rather than attach themselves to the Establishment."

This is another random statement made without any attempt to prove it. In the country districts there can be no shadow of foundation for such a statement. Whilst even in our great towns it is doubtful whether the total number of the adherents of all Nonconformist bodies put together, added to those who are of "no Church at all," would equal the number of the members of the Church of England. Between the cases of England and Ireland there is, too, an important difference. Not only were Roman Catholics an undoubted majority, but they were a *united* majority. Because a united majority have a grievance against an establishment which does not represent their views, it by no means follows that a disunited minority has an equally valid cause of complaint.

5. The Committee consider that "the immense revenues of the English and Scottish Establishments alone constitute a great argument against their continuance; because those revenues, though the common property of the whole nation, are distributed among the religious teachers of half, or less than half, of the people. Enormous and disproportionate salaries and emoluments are paid to Bishops and other dignitaries, while, of that portion of the fund which is received by the parochial clergy, by far the largest part falls to those who have the fewest parishioners, and the smallest to such as minister among the densest populations."

The amount of the revenues of the Church of England is unquestionably large, but compared with the number of persons engaged in the public service who are supported upon them, they are anything but "immense." The use of such a term, without any reference to the

purposes to which such revenues are devoted, and *the constantly increasing demand upon them*, is only calculated to mislead. If the incomes of all the clergy and Church dignitaries were equally divided, it would not give an income of £250 a-year to each. This is exclusive of large deductions to be made from individual incomes, and the support of a body of more than 5,000 unbeneficed clergy.

Again, the magnitude of the revenues of the Church may be an argument for State control over her secular arrangements, on the ground that a corporate body so largely endowed might, without it, become dangerous to the commonwealth, but it can be no argument for the Church being tyrannically despoiled. The unequal distribution of Church property is a fair argument for its readjustment to meet the altered circumstances of the population of the country. Such readjustment is desired by none more earnestly than by many attached members of the Church of England.

6. The Committee say, “The obstructiveness of the Establishment is an additional reason for abolishing it. Its bishops and clergy are neither appointed nor controlled by, nor are they responsible to, the people. Jealous of their own privileges, they resist all changes which may affect their own ascendancy, or that of the Establishment in which they have so strong a vested interest. Hence, in every agitation of a political or social character, they are always on one side and the people on the other.”

It is the fault of the Legislature—in other words, the representatives of the people—that the organisation of the Church and the distribution of its revenues have not from time to time been readjusted and adapted to the changing circumstances of the country. It is the special province of the Legislature to manage the secular affairs of the National Church, not to despoil it, and take away its means of usefulness.

7. The Committee are of opinion that “the Establishment is a source of national weakness, because it divides the nation into two hostile parties. It prevents good men uniting, as they otherwise might unite, in works of philanthropy and in movements for social reform. It thus carries a mischievous sectarianism into almost all the affairs of life.”

It is only necessary to bear in mind the purposes which Christianity has to fulfil amongst any people, to see that this statement cannot be true. The contest against irreligion and infidelity can never be successfully carried on by an endless number of disunited parties, without any ground for concerted action. Union is in such a case as certain a cause of strength as disunion is of weakness. To say that because we cannot have perfect union, therefore we are to have no union at all, is absurd. No common ground of united action has ever been suggested other than that of a National Church, which is the highest expression of national life. It is the business of the Legislature to see that it gives the least possible excuse for nonconformity, and that the National Church is a real bond of

union between all classes, calculated to give form to and intensifying the patriotic feelings of the nation. A nation without a recognised religion is a nation without nationality—is a body without a soul—and is on the highroad to extinction.

The general tendency of the views expressed by the Working Men's Committee has received very recently a striking illustration in the course adopted at Manchester in the matter of religious education.

All religious instruction, it is contended, should now be excluded from the schools of the nation. It is idle to say that it ought to be left to parents, or taught only in Sunday-schools separately organised for the purpose. Religious and secular education *must* go together. If they are separated, no time during week-days is left for religious instruction, even were parents, as a rule, able and willing to impart it to their children. By making provision for secular apart from religious teaching, we should deprive the working man of all power of having his children virtuously brought up to lead a godly and a Christian life. Even if we do not compel him to use our schools, he has not the means of providing other schools into which the God-less system shall not be admitted. To remove from parents every chance of having their children taught the knowledge and fear of God is the worst form of tyranny which can be imagined.

Nor would the evil be materially lessened by any system of Sunday-schools, however efficient. The only true basis of religious education is an early and constant familiarity with the Bible. No mere parrot-like knowledge of historical facts, such as could be learnt on one day in the week from the miserable bare-bones now so often substituted for the Bible, would be of any avail. It is by the full narratives of Holy Scripture, familiarity with which can only be the result of daily teaching, that the mind of a child can become imbued with any adequate sense of the overruling providence of God, and of his own relation to God through Christ. For such impressions as these, the mere technical knowledge of certain historical data, and of the shibboleths of various religious bodies, can never make up.

That any considerable number of Nonconformists, whose religious earnestness it is impossible to doubt, should be found ranging themselves on the side of those of whose indifference to all religion this new programme of education is but the natural expression, is a matter no less of surprise than of regret. Hitherto no sentiment has been so often, in one form or another, on the lips of Nonconformists as that an open Bible was the birthright of every Englishman. That they will ever as a body be willing to barter such birthright for a miserable mess of political pottage, it is difficult to imagine.

There are not wanting signs already that in thus unmasking their

true policy, and showing to what it must, if carried to its legitimate conclusion, inevitably lead, the so-called liberation party have made a serious mistake. It has been like a flash of light revealing the precipice towards which they were dragging the nation. They have shown that the abolition of a National Church is only a step towards the adoption of measures which shall practically prohibit the working classes from securing for their children any religious teaching at all.

From such measures the great bulk of English people, no matter what their religious or political views, instinctively recoil, regarding them as an act of cruel injustice alike to parents and children, and as calculated to rob the nation of all reasonable hope of seeing such a leaven of religious belief and practice pervading the masses of the population as can alone secure to England the peace and prosperity at home, and the power and influence abroad, which she has hitherto enjoyed.

THE CHURCH DEFENCE INSTITUTION.

 NE great source of weakness to the Church of England is the absence of any executive. No matter how urgent the need of united action on any matter, unless some new voluntary association be set on foot, no steps can be taken in it. This inevitably leads to a multiplication of agencies, and a consequent waste of power and increase of expenditure which is every year becoming a more serious evil.

Whilst, therefore, we welcome with unfeigned pleasure the formation of what is practically a new association for the purposes of Church defence, we cannot forbear asking whether the time has not come for centralising and combining some of these various agencies. Our oldest society, the S. P. C. K., is a thoroughly representative body; it has at its disposal already a larger house than it requires, and could easily enlarge its borders, and, above all, it has means of communication with Churchmen in different parts of the country which are already very considerable, but which might probably be increased tenfold.* Why should not new associations be more often affiliated to this parent Society? Their action might be just as unfettered as now, whilst in many ways it would be rendered infinitely more effective and less costly.

But this by the way; for strongly as we would urge the necessity for greater concentration of power for the purposes of Church organisation, we by no means think that in the meantime any good work should be allowed to stand still. The very multiplication of agencies will of itself help to bring about the desired remedy. In their despair Churchmen must at last bestir themselves in the matter.

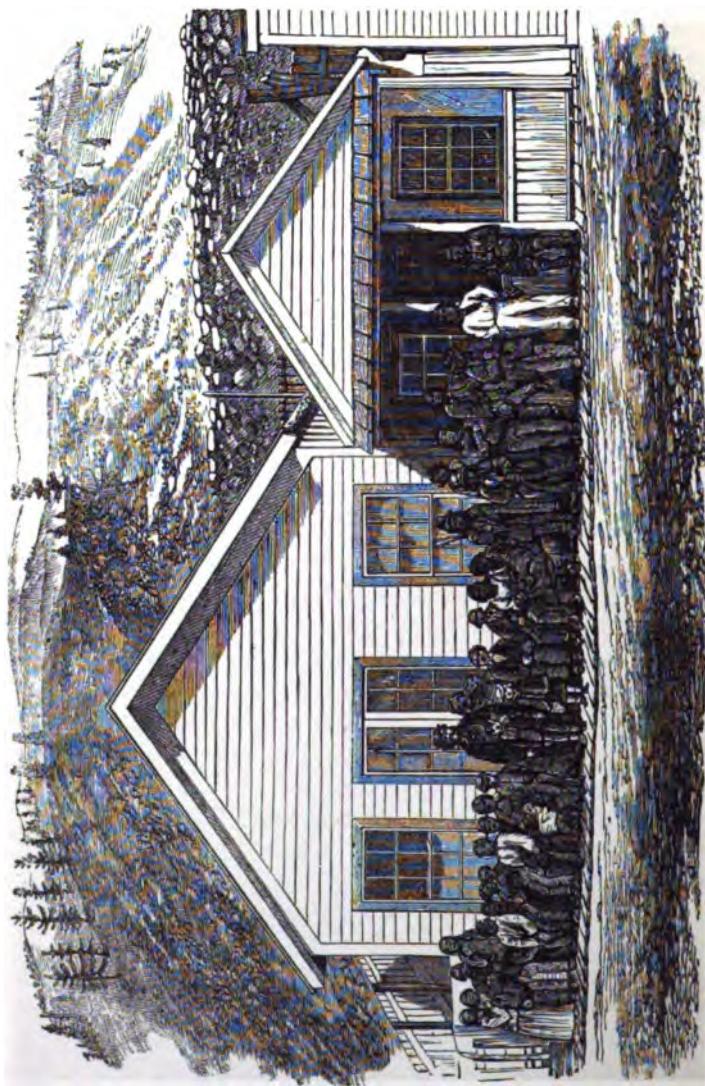
* The S. P. C. K. has only 500 depôts in the whole of England, Google

We cannot too strongly urge upon our readers the duty of doing all that in them lies to forward the work of the Church Defence Association. Where a branch association cannot be formed, there should be at least one or two corresponding members. The enemies of the Church have got a good many years' start, and have made good use of it. By the systematic circulation of one-sided views they have not only created what has been well termed a purely fictitious public opinion, but by an elaborate and skilfully conducted organisation they can give expression to such opinion in a manner which is likely to give it a weight altogether disproportionate to the number of persons whose views it really represents. It is a common saying that "nothing succeeds like success," and if no steps are taken to counteract the influences now at work, there can be little doubt that they will sooner or later bring about the very state of things which they assume to exist.

Of all means of influencing public opinion the press is, in these days, the most important. In putting forth, therefore, a cheap penny publication, *The National Church*, the Committee have doubtless done wisely. No effort should be spared to give it the widest possible circulation. But it should be very good. The first two numbers contain a great deal of valuable information, but we should like to see more short articles dealing with separate branches of the subject, and written by those whose names would add weight and give greater currency to the views expressed. Above all we would deprecate the bitterness of tone and expression which seems in danger of becoming inseparable from religious controversies. No good cause can possibly be served by it, and a paper bearing the title of *The National Church* should be especially free from any such blemishes.

Of the "Papers on Church Questions," intended for free distribution, No. 1, on Tithes, is just what is wanted. The others, reprinted from the Bishop of Peterborough's "*Voluntary System*," are admirable in their way, but not being written as tracts for the people, can hardly be expected to be what such tracts should be. If the Church Defence Institution would select the subjects which they think should be dealt with, and collect opinions which have been expressed upon them, indicating the points they want enforced, and then secure the services of some thoroughly popular writer, there would be a chance of what they print being read as widely as they could wish it. Mere extracts from books, however good, will never be read by the many. There is necessarily an entire absence in them of all that constitutes a popular tract. Such a plan as we suggest will doubtless involve a great deal of trouble and some expense, but neither the one nor the other are likely to be spared by the officers of an association which is already being worked with so much skill and spirit as the Church Defence Institution.

LYTTON, BRITISH COLUMBIA.—THE REV. J. B. GOOD AND HIS INDIAN FLOCK.—See page 227.



A NEW FIELD FOR ENGLISH EMIGRATION.

BY THE RIGHT REV. THE LORD BISHOP OF RUPERT'S LAND.

CHAPTER II.

THE CHURCH IN MANITOBA.

N the paper on Manitoba that was published last month, a brief account was given of the progress of that province, and of the wonderful rapidity with which it is being made accessible to emigrants. Later information shows a still further advance. The grading of the North Pacific Railway is being carried steadily forward in Dacotah, on the other side of the Red River. It is reported that contracts are let for part of the branch along the Red River to Pembina. Steamers are being built in Manitoba, which will be placed next summer on the Assiniboine River, Lakes Manitoba and Winnepegooes, and the Saskatchewan River; so that, with the exception of two land portages, four or five miles each in length, there will be unbroken steam navigation for 600 miles further west, far on towards the Rocky Mountains. It requires no prophet to predict the issue of the extraordinary progress of events in that West. It will not be long before towns and villages line the banks of the Saskatchewan, amidst the homes of energetic farmers and mechanics. Is this to be a field simply for material energy and worldly enterprise? Or is it to be a sphere, too, for the Church's best exertions in her Master's service? It is the object of the present paper to show that there is much to encourage Churchmen in the consideration of what the Church has done in the past in Manitoba, and in its present position there.

Till 1820 no religious effort was made from England, in any part of Rupert's Land, for either the English residents or the Indian population. A Romah Catholic priest had now and again journeyed through the country in the company of voyageurs; and in 1818 a permanent establishment was made opposite to Fort Garry, on the Red River, by two priests, one of whom became, four years later, the first Roman Catholic bishop, having been consecrated as a coadjutor of the Bishop of Quebec, under the title of the Bishop of Juliopolis. The Scotch settlers had an elder, who gave them some of the ordinances of religion; but it may be said that the English residents, scattered through the country in lonely posts, were left to themselves; and though, by the regulations of the Hudson's Bay Company, the service of the Church of England should have been regularly read, it is to be feared that they too often forgot the practice and duties of a Christian life. Nothing whatever was done for the Indian. He was left alone in his dark heathenism, with its abounding cruelties.

greater, doubtless, in some parts than in others. In 1820 there was, probably, not a Christian Indian in Rupert's Land. But in the autumn of that year a new era began. The Rev. John West arrived as a chaplain of the Hudson's Bay Company. Not only was he earnest in the discharge of his duties, but his views for the working of a new Mission were far in advance of his time. He introduced a system of tithes, intending that those who were ministered to should from the first be asked to give of their means for the support of the Gospel. The registers still attest his precision and exactness. No less marked was his interest in his spiritual work. From the first he exerted himself warmly for the poor Indian. He picked up two Indian lads as he came down in a canoe from York Factory to the Red River, instructed them in Christianity, and prepared them for baptism. Very interesting has been the career of one of those lads—probably the first baptized adult Indians in Rupert's Land. After serving for some years as a catechist in the employment of the Church Missionary Society with very distinguished success, having in that capacity commenced the first Indian Mission in the interior, he became the first ordained native, and is still living, the effective native pastor of the Mission he was privileged to lay the foundation of more than thirty years ago—now a large Christian mission, having 800 Indians belonging to it. Mr. West, besides doing what he could himself, appealed to the Church Missionary Society, and was successful in leading that Society to send out a Missionary, the Rev. David Thomas Jones. Mr. West left for England just as that Missionary arrived, and he never returned. He was only three years in the country; but he was privileged in that time to build the first church and school, and he showed such admirable qualities as a pioneer for the Church, that his early departure cannot but be regarded as a great calamity both for the country and the Church. Mr. Jones succeeded him as chaplain, and was in many respects well fitted for his post. He was very much beloved for the excellence of his preaching and the spirituality of his ministrations. He also deserves praise for his attention to education. He had a Mission School for natives, and a higher school for the sons of gentlemen of the Hudson's Bay Company. But he wanted the practical turn of Mr. West. He abandoned the attempt to get assistance from the people. This was a great mistake. It was followed by those that succeeded him. It has not only left the Church without that provision that might by degrees have been raised, but it has greatly intensified the difficulty of introducing self-support, when it can no longer be avoided. The Church Missionary Society sent out another Missionary when Mr. Jones became the Hudson's Bay chaplain. This Missionary was the well-known Archdeacon Cochran, a man gifted with the highest Missionary qualifications. He died in the country of his adoption after forty years of devoted service. His labours were unwearied, and such as only the most vigorous consti-

tution could have borne. He started the Mission at the Grand Rapids of the Red River, which is now the large half-breed parish of St. Andrews, having 1,200 souls, including 300 communicants; and a few years later, the Indian settlement, still a pure Indian Mission, having 800 Christian Indians living by farming—a noble proof of the civilising influence of Christianity. There were also now the original church of St. John's, the Mother Church of the Diocese, where Mr. West and Mr. Jones served, and another church, sometimes called the Middle Church, and now known as St. Paul's. The Scotch settlers, English half-breeds, and some Indians, attended these two churches. At one time, when Mr. Jones returned to England, Archdeacon Cochran took charge of all these churches and Missions, pursuing his long journey up and down the side of the Red River in the stormiest and coldest weather. He took a great interest in the progress of the colony in farming. He did wonders in church building with the materials he could use. In everything he was



THE CATHEDRAL, RED RIVER.
(From a drawing by Rev. H. Boyd.)

ready to put his hand to the work. There are not many of the present Missions in Manitoba that are not more or less indebted to his loving service. Still, he fell into one error. Though he did so much for his people, he did not attempt to get them to contribute to the support of their means of grace. Other Missionaries came. The Indian Missions were successful, and created much interest among the friends of Missions at home. The Bishop of Montreal, at the request of the Church Missionary Society, paid a very interesting visit to the Red River in 1844, holding two ordinations, and confirming a very large number of candidates. A very favourable effect was produced by this first episcopal visit. He preached daily during his stay; and one Scotchman, who was particularly pleased, said that every day seemed now to be a Sabbath. This visit led to efforts for the establishment of a Bishopric, which were at length successful. The Hudson's Bay Company bound themselves by

a deed in chancery to supplement the annual interest of a bequest by Mr. Chief-Factor Leith, and Bishop Anderson went to the country in 1849 as the first Bishop. Through his efforts the number of clergy and other labourers was largely increased, both in Manitoba and throughout Rupert's Land. New settlements gradually sprang up along the Red River and its tributary, the Assiniboine, and they were all well supplied with the means of grace. Education also was not neglected. The native Mission-school that Mr. Jones founded came to an end; but the higher school fell into the able and conscientious management of the Rev. John Macallum, and furnished for a number of years an excellent school for both the young ladies and the young gentlemen of the country. Mr. Macallum died just as Bishop Anderson arrived. The school for young ladies had for a time to be dropped. The other school, which was very flourishing, the Bishop took into his own hands, and it became the nucleus of St. John's College. Common schools were also established in all the different parishes and Missions, but great difficulty was experienced in supporting them. Small fees were charged at some of them, at others not. All the stipends were paid either by the Church Missionary Society or from funds raised by Bishop Anderson and his friends. When the present Bishop of Rupert's Land went out in 1865, St. John's College had been closed for about seven years, and all the other schools were stopped, except those in the Missions of the Church Missionary Society, from the failure of English funds. The Church Missionary Society also intimated that the Society could not longer maintain the expenses of common schools at their old Missions in Manitoba. It became, therefore, one of the first duties of the present Bishop to call the clergy together to consider the position in which the Church stood. An important paper was drawn up at this meeting, reviewing the circumstances of the country and the Church, and making various suggestions. Important measures immediately followed. The weekly offertory was established. Arrangements were made for re-opening the schools and for supporting them. The Church Missionary Society largely contributed to the success of this effort by granting the same terms as had been given to the Missions in Sierra Leone, when the support of education was thrown on them. The help hitherto given was only to be gradually withdrawn, by one-fifth every year, thus allowing partial assistance for five years. For about five years, fourteen schools were maintained with more or less regularity. Last year, however, the Legislature of Manitoba, in its first session, passed a Common School Act, by which aid was given by Government, and the parishes were empowered to assist themselves. This power has been used very liberally. There will now be an excellent provision for the schools, and the Church will be freed from the effort of finding the means of supporting them. St. John's College was also re-opened in 1866, but on a different footing. An able clergyman—an old friend of the Bishop,

and a distinguished student of the University of Aberdeen—who had done good service in the Diocese of Huron, where he enjoyed the fullest confidence of both the late and the present Bishop, was invited to be head of the College, under the name of Warden. He accepted the charge, and was also appointed Archdeacon of Assiniboia, in the place of the late Archdeacon Cochran, and Rector of the Cathedral parish. Statutes were drawn up for the new College. Up to the present time, two departments have been carried on—a theological school, in which the Bishop and the Warden acted as professors; and a grammar school, in which they have been assisted by another master, the Rev. S. Pritchard. The new institution started with the buildings belonging to old St. John's; but they are very inadequate, and place it at a great disadvantage in the rapidly changing character of the colony. One of the objects of the Bishop, in his present visit to England, is to obtain assistance for the erection of suitable buildings. St. John's College has succeeded well since it was opened. Several students have passed through the theological department, and been ordained. There are thirty attending the grammar school. A beginning has been made in endowing it. The Chair of Systematic Divinity, held by the Warden, has an endowment of about £150 a-year. There are also two scholarships in memory of Archdeacon Cochran and the Rev. John Macallum. There is, in all, about £4,000 invested for the College, independent of what the Bishop is now raising in England. Of this, about £1,600 was raised last year in Canada by the Warden.

In 1866 the Bishop called together the clergy of Manitoba, with lay representatives from the parishes and Missions, to a Conference at St. John's. There was a second Conference in 1866, which resolved itself into a Synod. In 1869 the Bishop delivered his Primary Charge, and held a meeting of the Synod, which drew up and unanimously adopted a Constitution. At these meetings various important measures were set on foot—as an Endowment Fund, a Native Pastorate Fund, a Diocesan Fund, and a Clergy Widow and Orphans' Fund. Since 1869 there has not been a meeting of Synod, partly from the disturbed condition of the country, and partly from the Bishop feeling it desirable, before taking further steps, to consult the Missionary Societies and others in England on the future organisation and position of the Church. Rupert's Land is now a part of the Dominion of Canada. Both on this account, and also from the altered state of the country from the entrance of emigrants, the Church is in a new position. Already, even, the emigration of last year has led to new settlements, at distances of from twelve to thirty miles from former Missions. They are being ministered to by the present clergy, and the work is now very arduous. From the peculiar circumstances of that prairie country, with its rich soil, it is difficult to visit them in wet weather in summer, and dangerous in winter. This year the first effort has been

made for raising money for the clergy. Three Missionaries have received £50 a-year each. The Board of Missions that has been established, has also determined to employ another Missionary. But the plans for the support of the clergy are still only under consideration. The results, however, of the systematic efforts that have been carried on since 1866, are full of promise and encouragement for the future. Not only were these calls made to a people unused to regular offerings, but they had to be kept up in circumstances that required some courage and determination to do so. One year there was an entire destruction of all the crops in Manitoba by a visitation of locusts. A considerable number of the people were partly dependent for their support on the charity of the outside world. Another year there was an entire prostration of business from an insurrection and the overthrow of legal authority. In addition to this there were partial failures of the crops in other years from locusts, and much that was disturbing from the irritating effects of political feeling and division. Notwithstanding these difficulties, the offertories and collections have been satisfactory on the whole. A new church has been built at Winnipeg, at a cost of over £500. Very considerable sums have been raised in St. Andrews, in connection with the old church and a new Mission-school chapel. The weekly offertory at the church in Winnipeg comes up to £3 a-Sunday. Once the Harvest Thanksgiving Offertory at St. Andrews amounted to £80. The Endowment Fund has about £1,200 invested, yielding £70 a-year. The Native Pastorate Fund, including what has been raised in the Moose district, is not under £800. The first Presbyterian minister went out in 1851, and was joined by most of the survivors and descendants of Lord Selkirk's settlers. A second minister went in 1862. The first Wesleyan minister in Manitoba appeared in 1868. Within the last year or two additional Presbyterian and Wesleyan ministers have entered, mainly in view of the expected population. The Presbyterians have also, within the last year, commenced a college, apparently similar in its objects to St. John's College. The Roman Catholic body has a large staff. The part of Rupert's Land lying between the Red River and the Rocky Mountains has been lately erected by the Pope into a province; and the Bishop of St. Boniface, who resides on the Red River, opposite Fort Garry, is now an Archbishop, and has three Bishops as suffragans. The staff of priests, brothers, and nuns, is very large. There is also the Roman Catholic College of St. Boniface.

The time is a critical one. The opening up of the country promises to be very rapid and the increase of population very great. The position of the church is good—will it be maintained? Much depends upon some substantial help being given at once. The Bishopric should not remain of its present unwieldy size. This one diocese is nearly as large as all the other colonial dioceses put together. This should cease. There is now one huge region through which the great McKenzie River flows, in

which are three clergymen and an unordained student of St. John's College, which the Bishop never can hope to visit. There is another very large district, known as the Moose or Southern Department of the Hudson's Bay Company, with large bodies of Christian Indians, which has two or three clergymen in it, which has hitherto been visited with difficulty at rare intervals, but which, from the increasing calls in Manitoba and the neighbourhood, will be visited in future with much greater difficulty. Then there is the great Saskatchewan district, through which that other mighty river flows, whose fertile plains will be immediately inviting a population, even if the reports of gold discoveries prove incorrect. It will soon be very important for the Church to have an active bishop to push and superintend Missions there. There is a Roman Catholic bishop and staff, four Wesleyan ministers, and one Presbyterian in the Saskatchewan district. We have a clergyman on the Saskatchewan, at the Nepowewin, just at the entrance of the district, and another further down the river at Devon, but out of the district. The other great need of the diocese, beyond that of its subdivision, is the supply of means for the obtaining of clergy. Now, while funds will be needed from England, there can be no doubt that the most effective and economical way of assisting would be the placing of St. John's College in a stable position, so that clergymen could be trained in the country both for the colonial and Indian Missions, looking forward to the future of the country, and not requiring those guarantees without which clergymen cannot be expected to go out from England, but which necessarily limit the number that can be sent. The Bishop requires at least £6,000 to place St. John's College on a proper footing for the present state of the country. He has received about £2,500 towards this.

This diocese, hitherto kept out of the world by its isolation, has everything to begin and do. All the church buildings, with one or two exceptions, are simply temporary wood buildings. Even the Cathedral, a stone building erected by Bishop Anderson, has been so badly built, from the want of competent workmen, that it will have to be rebuilt. Then, not only have the adequate buildings to be erected for the College, but every kind of expense will have to be incurred to arrange the grounds and make the place look attractive. There is a library of about 2,000 volumes, of which a good beginning was made by Bishop Anderson, and to which a kind gift was lately given; but it is deficient in every department, and it is impossible, amid the other urgent calls, to lay out money in supplying the defects. And yet so rapid promises to be the development of this country, that the work which ordinarily has progressed sufficiently in other colonies in the course of many years, will probably be needed in nearly as many months, otherwise the interests of the Church may suffer. Some words that appeared lately in an article of an American paper, *The Churchman*, might be applied to this diocese: "We hold that if ever country or Church

needed open hands, then that country and that Church, in all her educational and benevolent institutions, is ours to-day. If men built cathedrals and endowed colleges and bishoprics in the Middle Ages, then to-day let them build up and endow a Church for a continent, and dioceses and schools for United States, each of which is a nation in itself." Instead of United States we look forward to United Provinces, forming part of the Dominion of Canada, under the Crown of England. We cannot look forward to such great things being done for us as that paragraph speaks of; but even a very moderate assistance from Churchmen, which thousands in the great wealthy Church of England would never feel, would enable us to do a good work in that Great West now opening to the world, and hand down to the sons of England, and others in that land, the priceless privileges so richly enjoyed at home.

IN THE BAHAMAS.

BY THE REV. F. KING.

HE ordinarily peaceful condition of the Bahama Islands has been rudely interrupted by the visitation of another disastrous hurricane; and we break through the strict order of our Missionary notices, in connection with this diocese, to advert for a moment to this the latest calamity which has overtaken the little colony. Some of our readers, also, may be curious to know what the fury of a tropical hurricane can resemble.

It was, then, towards the end of the month of August last that the weather, which for some little time had been threatening and unsettled, broke over the Bahama group in a hurricane from the north-east. For two days previously the heat had been oppressive—not the blaze of a cloudless sky, but that heavy, distressing heat, "with the shadow of a cloud," that glares down from sunless heavens and betokens the approach of tempest.

Meanwhile, the wind backed to the north-east and was blowing a gale; when, about two o'clock in the afternoon of Wednesday, August 23rd, a tremendous squall came on, the heavens grew darker, the weather still more stormy, until about dusk the rain suddenly ceased.

"I wondered," writes Miss Fletcher, a Mission lady at Nassau, "whether I could get down to St. Agnes' church. But it looked so threatening, and it was blowing so hard, that I was afraid of being blown down. There was no service any where that evening; and as the wind grew worse and rain returned, we shut up the house carefully and pre-
" "or a gale."

In the midst of all this it was remembered that the Bishop himself was on his way to New York, and the thought of his peril on the sea at this moment did not tend to allay the anxieties of his friends at Nassau. The Rev. C. Wakefield, who spent this fearful night in the Bishop's vacant house, thus describes his experiences :—

" By ten o'clock at night it was blowing furiously, but, thinking it possible that we were needlessly alarmed, I lay down to rest ; but before midnight the gale had increased so considerably that we soon had to be up again : all night long we were busy fastening doors and windows and securing the Bishop's books and papers ; and while we were so engaged the windows in another part of the house burst their fastenings, and, it being almost impossible to stand outside for the violence of the wind, it



BISHOP'S HOUSE, NASSAU.

was some time before they could be secured again. All the night through I had the aneroid barometer before me, noting the change every hour ; although at each moment it seemed as if the house must crash in, so terrible were the gusts, the rain coming in such deluges and blowing almost horizontally against the face of the building.

" Night never seemed so long as that one, and we longed intensely for the dawn, which in the then darkness of the sky did not break till about half-past five o'clock. And when at last we were able to open the northern shutters and look out, the sight was indeed a sad one. Around the house lay a *débris* of leaves, branches, palings, and pieces of timber. In the harbour below, every vessel, except the 'Message of Peace' (the Bishop's yacht) had dragged its anchor, and most of the schooners had gone ashore. At the entrance of the harbour was a *hopeless entangle-*

ment, consisting of a Haitian man-of-war aground near the barracks, the 'Richmond' right into her, and the 'Tryphena' bottom upwards over her cables; the French gun-boat 'Estafette' and the brig 'Dauntless' completing the muddle."

So far we have traced the course of the hurricane from Nassau itself, where, it must be remembered, the edge only, and not the whole force of the tempest, was felt. In some parts of the Bahama group the storm seems to have far exceeded in violence the great hurricane of 1866; notably in the northern and north-westerly islands, Grand Bahama, Bimimis, and Andros. The distress caused in these parts is most grievous. At one settlement we hear of the church and all the houses but *two* having been destroyed;* at another settlement *only one* house remains standing. The hurricane wave, sixteen feet high, had come in upon the poor people in the dead of night, sweeping over their dwellings, and, whilst trying to escape the flood by flying inland, many children were obliged to be abandoned and so perished.†

But the general loss was even more severe; for the wave, in passing over the land, had laid the provision fields bare to the very rock, while, with their boats carried out to sea, and their wells filled with salt water, the poor destitute islanders had to live for weeks upon land-crabs, depending for their water upon wells four miles distant in the interior. Add to this the terrible loss of life at sea, vessel after vessel having gone down in the squall with all hands on board, and this besides such distress as the destruction of the salt-pans in the more southerly islands, and the total loss of the orange crop throughout the colony, would produce; taking all these into consideration, we may form a slight idea of the lamentable destitution and affliction that this calamity was able to effect in the space of a few hours.

Such then was, in its more general features, the story of the terrible hurricane of August last. Five years had elapsed since the great storm of 1866; and the assiduous exertions of man and the kindly hand of Nature had almost concealed the ravages of that memorable disaster, when suddenly the colony is overtaken by another visitation, which in its direct line of march seems to have exceeded the tempest of '66.

Happily and mercifully, for the Church's sake, the churches destroyed by the former hurricane, and since rebuilt, have escaped the violence of the August tornado, so that we have not to chronicle such a catalogue of devastated buildings as that of five years ago. At Nassau itself, where the churches of St. Anne, St. Mary, and St. Agnes were demolished in

* In three places the churches are reported to have been destroyed by the hurricane; but this is probably below the number.

† In some of the islands, not only vessels, but houses, were lifted up by the wave, and carried bodily into the bush inland.

the former gale, and the two latter since rebuilt, the edge only of the hurricane was felt, and consequently the returns of damage are comparatively small. At Harbour Island also, where the pretty little church of St. John replaces its shattered predecessor, and at Long Island, where a new church has been erected since 1866, the storm was not severely felt; but in many of the northern stations the wreck of church buildings has been complete, and the difficulties thrown in the way of maintaining the religion of Christ amongst these scattered islanders are for the present considerably increased. Loud and deep is the cry which these destitute creatures send across to us in happy, prosperous England; an appeal which it is believed will not be made in vain.

But the account of the hurricane has been running away with our paper, and the space that should have been devoted to more distinctly Missionary topics has been occupied with other subjects. In the last notice of Church work in these islands it was proposed to carry on our investigation from the out-island stations to a review of Missionary life in the home or central island of New Providence itself. But that, to be done properly, must be again deferred to a future number. Still, in view of fulfilling the promise, a few words in description of New Providence and the capital may not be out of place.

The island of New Providence resembles, as much as possible, in size, shape, and position, the Isle of Wight, being about twenty-four miles in length between its eastern and western extremities, and about ten miles in breadth. The capital, Nassau, occupies about the position of Ryde, in the Isle of Wight; while, for the Hampshire coast opposite, must be imagined instead a long low islet lying about half-a-mile distant from the mainland, and which, facing the town, forms the harbour of Nassau. Along the edge of the harbour lie the wharves and the principal streets of the town, the stores of the merchants, the government offices, &c. Here also is to be found the old parish church of Christ-church, now erected into a cathedral, while on either side stretch away the parishes of St. Matthew and St. Mary, the eastern and western suburbs of the city. Above the town the ground slopes up to a gentle rise of some 200 feet above the sea, and upon which most of the private houses of the residents are situated. Along this hill, and to the eastward of the town, is situated also the Bishop's house, referred to in the earlier part of this article. Well removed from the noise and bustle of the city proper, it stands upon a pleasant eminence commanding an extensive view of the town, the harbour, and, beyond, the deep deep blue waters of the northern horizon.

A SKETCH OF THE S. P. G. MISSION AT DELHI.

BY THE REV. J. H. CROWFOOT.

 O Englishmen who have not been to India, Delhi is probably known only in connection with the mutiny of 1857. The name unpleasantly recalls the shudder which they remember to have passed through them when first they heard the tales of horror, the deeds of massacre and bloodshed, which happened in that terrible outbreak; or else it awakens a feeling of pride as they remember the gallant siege, by which a mere handful of Englishmen won back the city at fearful odds, and re-established the fallen prestige of the English name, making it more dreaded and more powerful than ever.

Very different are the thoughts which the name of Dilli (for so natives always pronounce it) calls up in the minds of a Hindoo, or a Mussulman. There is no place more rich in historic association than the city and neighbourhood of Delhi. "The pilgrim who wends his way from the modern city of Delhi to pay a visit to the strange relics of the ancient world, will find on either side of his road a number of desolate heaps, the débris of thousands of years, the remains of successive capitals, which date back to the very dawn of history; and local tradition still points to these sepulchres of departed ages as the sole remains of the raj of the sons of Pándu, and their once famous city of Indra prasthra."* To the Hindoo the soil of Delhi is sacred, because it recalls to him the glorious era of Hindoo independence, the heroic age of Hindoo chivalry, which loses none of its glory from the distance and dimness of the centuries which passed between the mythical age of the Pandavas, and the historic times of Prithvi Raja, the last Hindoo king of Delhi, the gallant prince who won the battle of Tirouri, and still lives in the memory of Hindoos as the hero of a hundred tales.

To the Mussulman, Dilli is yet dearer than to the Hindoo. It awakens the memory of a greatness and splendour, the shadow of which has passed away only in the recollection of men still living, and is therefore all the dearer, because it has so recently ceased to be. To the Mussulman, Delhi is still the capital of the Great Mogul, the proudest city of the proudest monarch of the world. And as a city, modern Delhi, built by the Emperor Shah Khán, is not unworthy of the place which it has filled in history. Its massive walls extending over a circuit of five miles, its stately mosques, its broad, long streets, and its strong fort with its marble palace, give to Delhi a grandeur worthy of its imperial character. In the eyes of the Mussulman its chief glories are the central mosque, called the Jáma Musjid, and the marble palace of the Emperor. The Jáma Musjid stands in a commanding position in the middle of the city; it is built in

the form of a square, the western end being occupied by the mosque, with its lofty minarets and three massive domes of solid white marble; in the centre is an open quadrangle, surrounded on three sides by a cloister. Facing north, south, and east are three turreted gateways, to which lofty flights of steps lead up. The whole is built of red sandstone, and presents a very grand and solid appearance. A Mahomedan may well be proud of the ceremony which takes place in it once a-year. On the last Friday in the month of Ramzán all the Mahomedans from all the mosques in Delhi assemble for prayer in the quadrangle of the Jáma Musjid. They take up their places, in regular lines, like the files of an army. I have seen as many as 12,000 men present. In the palmy days of Delhi the numbers were much greater. During a perfect silence you hear suddenly the words, "God is great!" shouted out by the Imám—there is a whirring sound as if a large flock of birds were passing overhead, and you see the army of heads bow themselves, as with one motion, to the ground. Probably no more striking act of outward reverence for the name of God takes place in all the world.

The Emperor's palace is no longer what it once was, yet enough remains to give one some idea of its extreme beauty. It is built throughout of white marble; the doors and windows are beautifully perforated and fretted into various designs; the whiteness of the marble is relieved by gilding and bright colours; the walls are covered with patterns of flowers, made of inlaid precious stones, the stalk, the leaf, and each petal of the flowers being a precious stone. The ceiling was of silver filigree work; the throne on which the Emperor sat was the far-famed peacock throne, the back being formed in the shape of a peacock's tail outspread, and the tail made of jewels. These ornaments have been carried off by the many plundering bands who have looted Delhi. When the bright sun of India shone upon the palace, and the river Jumna flowed at its feet, it must have seemed a very wonder of delight and joy—so, at all events they thought it; for round the ceiling of the private hall of audience these words, in Persian letters, still remain: "If there is a paradise upon earth, it is here! it is here! it is here!" The words read like a strange parody, for, deluged in blood as the city of Delhi has been again and again, there is not probably one spot which has been so stained with sin, so polluted with every sort of abomination which it can enter into man's heart to conceive, as those same marble halls on which the words are written: "If there is a paradise upon earth, it is here! it is here! it is here!"

How can Paradise lost become Paradise regained? What efforts has the Church of Christ made to preach the Gospel in this stronghold of heathendom? The heading of this paper will in part answer this question.

The Delhi Mission is not yet twenty years old; it owes its origin to a

little knot of pious men and women who happened to be stationed at Delhi just about twenty years ago. Two or three civilians, two or three officers, and a few ladies, were in the habit of meeting at the house of Mr. Jennings, the Chaplain of the station, for prayer, and for reading the Bible. Living in this great city, seeing the people on all sides wholly given up, either to idolatry, or to the corrupting influences of Islam, with one or two nobler spirits here and there trying to grope their way in the dark towards the light, they felt their spirits stirred within them, and they resolved by the grace of God to do what they could. In the way of direct Mission work they could do little; but they could pray, they could collect money, they could assist any native who might come to them for instruction, and all that they could do they did. In order to lay a good foundation, they wisely determined not to start the Mission until they had collected money enough to support two Missionaries from England.

They began their work in 1850, and its gradual progress may be traced from the pages of *The Missionary*. In a paper, dated October 22nd, 1850, the proposed Mission is introduced in these words: "Amid the many (and in human estimation) great historical associations which gather round the name of Delhi are none connected with the Gospel. On its plains 'the battles of the warrior, with confused noise and garments rolled in blood' have been many, and empire has passed as a toy from hand to hand; but that which is with burning and fuel of fire from above has not yet commenced. No Missionary is yet known to have accomplished his silent, lifelong martyrdom, there preaching the kingdom that cometh not with observation." This last sentence was a mistake, and is corrected in the next number. Mr. Thompson, a Baptist Missionary, had spent a "silent lifelong martyrdom" there, but he had died, and no trace of converts won by him remained. His memory still survives. I have heard the name of "Padri Thompson" mentioned with respect by old men in the villages near Delhi.

By the end of 1853 Mr. Jennings and his fellow-workers had collected a sufficient fund to start the Mission. Meanwhile God had heard their prayers, and had blessed their efforts. Before the foundation had been laid the Mission began.

On the 11th of July, 1852, two native Hindoos, well-educated men, holding high positions in the city, were publicly baptized in the station church. The name of one was Ram Chandra, at that time Professor of Mathematics in the Government College; the name of the other was Chimmum Lall, the Sub-Assistant Surgeon of Delhi. Both had received an English education, and partly through books which they had read, partly from instruction given by Mr. Jennings and others, partly through the workings of their own mind, they had been led to embrace the Faith of Christ. Mr. Jennings sent an account of their baptism to *The Missionary*, from which the following is an extract:—

" After their minds were fully made up, there appeared no necessity for much delay before their baptism ; and so Sunday, July 11th, was selected as the day on which to administer the sacrament to them. Many of the congregation have felt it to be a very solemn event, and especially as connected in their thoughts with the Mission to the heathen, which it has been so long in contemplation to plant in this city, and for which funds are being gathered. It was like God giving these men to their faith and prayers as the first-fruits of a future abundant harvest. On the Friday and Saturday preceding the Sunday, prayers were offered by many, by mutual understanding, both at Church and at home, in their behalf ; and on Sunday morning many received the Holy Communion with their thoughts full of what was to be done in the evening.

" In the evening, after the Second Lesson, the converts were baptized and received into the Church, and were thus separated from their former temptations, through Hindooism, for ever. The announcement of their intention to become Christians caused an excitement throughout the city of Delhi greater than it is possible to imagine ; and at the time of the baptism the Church of St. James was literally surrounded by natives, and the vacant spaces inside which were not used by the congregation were allowed to be filled by them. More than 150 were thus inside the church. All behaved with the greatest decency and order ; and there being also a full congregation, the sight was a very moving one, as may be imagined. After the Second Lesson, and during the time occupied in moving up to the font, there was sung, as an introit, Rev. iv., latter part of the 8th and 11th verses, and, after the baptism, the Doxology. The chosen witnesses were some of the principal members of the congregation. The behaviour of the converts was such as we should have anticipated from men who had embraced Christianity on full conviction, and had deeply considered the importance of the step which they had taken. Altogether, Sunday was a joyous day, having a happy prestige of the future."

Lala Ram Chandra is still alive, and is now Director of Public Instruction in the State of Putteala. Dr. Chimmum Lall died a martyr's death five years afterwards. We look back to the day of their baptism as the birthday of our Mission.

It was not, however, founded as a Mission until February, 1854. In that year Mr. Jackson, a Fellow of Caius College, Cambridge, and Mr. Hubbard, of the same college, came out to start the Mission. They at once set to work to establish schools, and in less than three years they succeeded in gathering together a flourishing school. The influence of Ram Chandra brought to them very promising inquirers from amongst the students at Government College. A few baptisms had taken place, a little Christian congregation was growing up, and all seemed full of hope and promise, when suddenly a terrible storm burst upon them—in a

moment the Mission was destroyed, the Missionaries killed, and their work, as it seemed, wholly blotted out.

In 1857 the mutiny broke out at Delhi. The mutiny was distinctly a religious rising ; and so Christians, both English and native, as representatives of the hated creed, were especially sought out, and fell as their first victims. Mr. Jennings, the Chaplain, the real founder of the Mission, with his daughter, Miss Jennings, and Captain Douglas, warm supporters of it, were almost the first persons killed. All the Missionaries—Mr. Hubbard, Corrie Sandys, and Lewis Koch—were massacred. Mr. Jackson was in England at the time, and so escaped. But not only were Englishmen, with their families, murdered ; native Christians, too, were sought out. Ram Chandra, after many hairbreadth risks, managed to escape out of the city alive ; but Dr. Chimmum Láll and a converted Mahomedan, a Baptist Christian, who had come from Agra to Delhi, were seized by the mutineers. They were offered their choice—to deny Christ and live, or to confess Him and die. In that hour their faith did not fail, and they died a martyr's death.

Thus in 1857 the Delhi Mission, after but three years of life, was quenched in blood. It seemed wholly effaced ; but in reality, as has been the case again and again in the history of the Christian Church, the blood of martyrs was found to be the seed of the Church.

One of the resolutions passed by the Committee of S.P.G., when the news of the mutiny reached them, is in these words : “ That although the Delhi Mission, so blessed of God in its commencement, seems to be annihilated for the present by the death or dispersion of its Missionaries and lay teachers, the Society is resolved—God being its helper—to plant again the cross of Christ in that city, and to look in faith for more abundant fruits of the Gospel from the ground which has been watered by the blood of those devoted soldiers of Christ.”

From that baptism of blood the little Mission rose as out of its grave into a new life. Those who died in the mutiny left behind them the legacy of their example—they left a martyr's name. The Mission was re-founded in 1859 by Mr. Skelton, a Fellow of Queen's College, Cambridge ; and after its baptism it was re-christened, and received a new name. Mr. Skelton, when he re-established his school, called it St. Stephen's College. In a few years a church, built to the memory of those who fell in the mutiny, was dedicated to St. Stephen, and the Missionaries formed a body, which went by the name of St. Stephen's Mission.

I have before me the annual reports of the Mission from 1859 to 1870, but I will not trace its history in detail. “ One by one ” is the motto by which all Missions in North India must be content to mark their progress, probably for some years to come. Conversions have been few and far between, yet the Church has grown steadily, if slowly. In his report

for 1859 Mr. Skelton says : " On my first Sunday there were five people present." Before the end of the year the five had increased to thirty-three. In the report for 1870 we read of a breakfast given by Lala Ram Chandra on St. Stephen's Day, when all the Christians, containing in their body converts from every caste—Brahmans, Kshatryas, Banyas, Mehtars, Chamars, and Mlechas, to the number of 120, sat down to a common meal. And on Christmas Day that year, as many as fifty-five, of whom no less than fifty were native Christians, received together the Holy Communion of our Lord.

The character of the work which has been done between 1859 and 1870 can, perhaps, better be brought before you by separate papers, which, with your permission, I will send you on the following subjects :—(1) work amongst the educated classes ; (2) work in the district round Delhi ; (3) work amongst women ; (4) work amongst the adult population.

TWELVE YEARS' WORK IN ZULULAND.

SPRINGVALE Mission-station was commenced about twelve years ago by Dr. Callaway, who had before that been a physician in London, though always intending to give himself to Mission-work. For a few years he worked in Maritzburg, amongst both English and natives. A few of the latter he brought with him when he commenced his work at Springvale amongst a thoroughly uncivilised heathen population. By means of steady, persevering work, in spite of many difficulties, and almost single-handed, he has gathered around him a large Christian village, which is, we hope, like the little lump of good leaven, working secretly, and influencing many of the surrounding natives.

No one could fail to observe the vast difference between the people at Springvale and those beyond the influence of the station. There, instead of the ordinary beehive-shaped huts, they have decent upright houses, with doors and windows, and are clothed instead of naked. The men, instead of lying all day asleep while their wives hoe their mealie-fields, all work ; indeed, it is one of the most pleasing sights of the station to see how regularly and well they do their work. Instead of the system of polygamy, with all its evils, here the men are all " husbands of one wife," joined together in Christian marriage ; and every child that is born is brought to be baptized, the mother returning thanks much more as a matter of course than amongst many English people.

There is a good attendance at the daily service, and the Sunday services are crowded ; and it is no uncommon thing to see forty or fifty of these people kneeling humbly and reverently to receive the " bread of life." There are also day and night as well as Sunday-schools, all well attended, and with very satisfactory results. It is hoped that two of

the native teachers will shortly be admitted to the holy order of deacons. Dr. Callaway is known far and wide on account of his medical skill, and is looked on by all as a faithful friend, to whom they can trust for help and guidance. At the present time three chiefs are begging him to establish Missions among their people.

At present there is only a school-church here; this is very inconvenient, besides being very much too small. A week or two since there was a funeral here of one of our little school-boys; there was not nearly room for all to get in. It was a most touching service—beautiful, yet sad, to see their Christian mourning: sorrowing, yet not as those without hope. At the grave, the beautiful hymn, "Jesus lives," was sung in Zulu. At the termination of the service, they have a custom of each one present throwing a handful of earth on the coffin.

Every Sunday there are many people who cannot find room, and I believe that many more would come if there was more accommodation. It is painfully interesting to see a cluster of old heathen men who listen intently to the services, but cannot quite make up their mind to become Christians. Dr. Callaway is very anxious to build a church: it would cost about £800. The people will help in labour, and give what they can. They do contribute to the support of the church in the weekly offertory. But, of course, the chief part must be raised elsewhere. Dr. Callaway has already drawn largely on his own resources and his own friends. Surely it is not too much to expect that some of those who are privileged to worship in beautiful churches will be ready to aid such a work as is going on here.

Fifteen miles from Springvale is High Flats, an offset station from this, where an English schoolmaster has been teaching about thirty children, Dr. Callaway holding a monthly Sunday service, and the service on the other Sundays being undertaken by native catechists. As this station has not long been established, and has not, till recently, had a resident Missionary, there has not as yet been very much done; but the prospects here are very hopeful.

Early in this year Mr. Thurston Button returned from St. Augustine's, Canterbury, and, after being ordained, commenced work here. Having been brought up amongst the people, who are all very fond of him, and he of them, he begins his work with a thorough knowledge of the language, and of the native mind and customs. He has an average congregation of a hundred, and a fair attendance at daily service. Every Sunday afternoon he has a service at some heathen village. This is also done in the neighbourhood of Springvale.

And now let me say something of my own station, which we hope to commence in about a month. It is about twenty miles from High Flats, and thirty from Springvale, just across the River Umzimkulu, the southern boundary of the colony in Griqua Land. The call for a Mis-

sionary there has arisen in consequence of Dr. Callaway's visits to and intercourse with the people. We are warmly welcomed by the Griqua Government, and by all the people. Dr. Callaway, Mr. Button, and I, went over a few weeks since, and stayed over one Sunday. There is a population of about thirty English people, seventy Griquas, and Kaffirs innumerable in the immediate neighbourhood. We had full congregations at our services. We have since heard that the service has been much talked of by the Griquas, and many intend to come to live near us for the sake of the services and school.

The Griquas are a half-caste race, semi-civilised, and nominally Christians. The better class of them keep up daily morning and evening family worship. But they are as sheep having no shepherd. They are very anxious to have their children taught English, their own language being a broken Dutch. We have lately purchased a farm of 4,500 acres, with a well-built store-house and good garden, and other buildings on it, for £250. Neither the S. P. G. nor the Bishop being able to help us, we are obliged to raise this sum, besides what we require for further necessary expenses, where we can. I hear, with deep thankfulness, that a reader of *The Net* has offered £100 towards the purchase, if the remainder can be raised.

On the place we found an unfinished building ; this we are having completed for a school-church, 60 feet by 20 feet, at a cost of £60. We shall have services in English, Dutch, and Kaffir ; and a school of about seventy at once. I have a fellow-labourer ready to go with me—a catechist at present, but he will probably be ordained early next year. We hope soon to build a church. A school-church is not only very inconvenient, but it is also hard to teach the young a proper reverence for the House of God if they are in it for school during the week. Building will be very cheap there, for there is beautiful stone on the spot, and a large timber forest a few miles off. We shall get a good deal of assistance from the people in labour and material.

We hope from this station to have regular services, more or less frequent, at the Ibis, seven miles, Riet Vley, twenty-five miles, and the Umzimkulwane, twenty-five miles. The last of these is a large half-caste settlement, whose requests to Dr. Callaway for a Missionary have been earnest and very frequent. A great work lies before us ; too great far for two young men, did we not feel that it is not ours but our Master's, and that we shall be (God grant it may be for many years !) under the guidance of Dr. Callaway.

GEORGE PARKINSON.

P.S.—I ought to add that, amongst all his other labours, Dr. Callaway has translated and published our Prayer-book and several parts of Holy Scripture, assisted by two able natives. He is now hard at work translating the Bible. The printing is done here very well indeed, the cost being chiefly defrayed by a grant from the S. P. C. K.

A MUNIFICENT GIFT;
OR,
THE NEW CHURCH-SHIP FOR NEWFOUNDLAND.

BY THE REV. H. MATHER, *of St. John's, Newfoundland.*

HE church-ship is one of our peculiar, but most necessary institutions in Newfoundland. In that large and inclement colony there are but few roads, and these merely in the neighbourhood of the capital, St. John's; and the only means of communication, therefore, between the different settlements is by sea.

When our present venerable Bishop was appointed to the see, he determined, before he came out to his diocese, that it would be absolutely necessary for him to have a ship of his own, for the purpose of visiting the various Missions under his charge. His want was most nobly supplied by the present Primus of Scotland, then an Essex clergyman, who gave him a vessel, which proved most suitable for the purpose. This was the "Hawk," a square-topsail schooner, of about seventy tons. She was fitted up for her special purpose—that of a church as well as a ship—and could accommodate a very fair congregation in the cabin, when she went to those many creeks and coves and harbours where there are no churches but many people.

Every other year the good Bishop used to put his ship in commission, and, attended by his chaplain and one of the students of the Theological College in St. John's, and with a crew of seven men all told, visited alternately the different sides of the Island of Newfoundland and the southern part of his diocese on the Labrador: so managing his voyages that every Mission should be visited once in four years.

Fitting out a ship is as expensive and troublesome as furnishing a house. Special furniture, linen, crockery, and kitchen utensils, are all required for use at sea; and, notwithstanding every care, the amount of destruction done to all these is most lamentable. The expenses of the necessary repairs to the hull, the standing and running rigging and the sails; of the fitting-out and provisions for a four-months' voyage, together with the wages of the crew and the insurance of the ship, amount to £400. But at last the "Hawk" was pronounced unfit for any further employment in her perilous work of coasting on a rock-bound shore, and beating in and out of dangerous harbours. Accordingly, when Archdeacon Kelly came home to be consecrated Coadjutor-Bishop, a strong effort was made, in the first instance, at a large S. P. G. meeting at Derby, to raise funds for the purchase of a new church-ship. These efforts were most successful, and resulted in a fine

fore-and-aft schooner being built for the purpose in Nova Scotia. The "Star," as she was named, though inferior to the "Hawk" in point of accommodation, was a very superior sailer, and accomplished in three months the same amount of work which before had required four months. In addition to this material saving of expense, the difference of the rig of the "Star" enabled the Coadjutor-Bishop, to whose charge the work of visitation had now fallen, to dispense with one man out of the crew, thereby permitting him to make a voyage every year, instead of every other year. The intermediate voyage was more of a purely Missionary than of an episcopal character, being directed, for the most part, to supplying the ministration of the Church to the more neglected districts, where there are either no Missionaries at all, or to which they are able to go but very seldom.

Very pleasant these voyages were. The work of the day, whether at sea or in harbour, always was regularly planned and punctually executed. In order to avoid the too frequent waste of time at sea, some devotional work was read aloud in the morning, and another theological work, such as Archbishop Trench's "Studies in the Gospels," or Liddon's "Bampton Lectures," in the afternoon; and the Bishop and the chaplain each devoted some time to assisting the student in his reading. Besides these useful occupations, and the recitation of the daily offices, and the writing of journals, prevented the time at sea from being wasted, or from hanging heavily.

In harbour the daily routine had to be slightly varied, according to circumstances; but it always included the assembling the people for prayer in the church, if there was one in the place, or, if not, on board twice every day, with a sermon in the evening, and as much pastoral visitation as could be accomplished. A celebration of the Holy Communion of course formed part of the visitation at each settlement, wherever it was practicable. Occasionally a new church was consecrated, erected after many months, or even years, of anxious, self-denying toil. Sometimes there was a little cemetery to be consecrated in some quiet, sequestered nook. Sometimes young people were confirmed. Often there were children to be received into the Church, who had been baptized by laymen: and, in some instances, persons came to be married, who had previously been united by laymen, under a solemn written engagement that they would embrace the first opportunity of any clergyman visiting the place in order to have their union sanctioned by the blessing of the Church. These services, together with the sale and distribution of Bibles and Prayer-Books, of which a small supply was carried, and the dispensing a few simple medicines, made the visit of the church-ship a memorable and a happy event in every harbour.

But last year the visitation voyage of the "Star" came to a most melancholy and untimely end, in the wreck of the vessel on Friday,

August 18th. This sad event was thus described by Bishop Kelly: "We were in charge of a very experienced pilot, and had a boat, with four hands, to help us in case of difficulty (coming out of a place called Little River). But when we reached the mouth of the river, which is very narrow, the wind suddenly dropped, and as a heavy sea was coming in upon the shore, it and the under-tow carried the poor church-ship upon the rocks, where she struck very heavily three or four times, and



ST. JOHN'S CATHEDRAL, NEWFOUNDLAND.

the sea broke over us. She split her rudder, knocked a hole in her bottom, and the water began to pour in very rapidly. As no boat could live alongside, the captain laid out a cable and warped her off; but she filled so quickly, that we feared she would go down in deep water, and so we were obliged to run her ashore again on the sheltered side of the harbour; here the boats came and took us off. We are all so thankful

for our preservation, that the loss of the ship, grievous though it be, is only a slight trouble."

The Bishop concluded his sorrowful narrative with words of noble courage and unshaken faith : " If a church-ship be necessary for the Church's work in this diocese, and the Bishop is content to carry his life in his hand in the prosecution of that work, I am sure that some way will appear by which a successor to the poor 'Star' may be obtained."

It is very pleasant to be able to record the fact that this strong faith has not been in vain. One who has already shown himself a most munificent helper of the Church in the other part of our diocese, at Bermuda—Mr. Curling, a Lieutenant in the Royal Engineers, and for some time Aide-de-Camp to the Governor of Bermuda—has most nobly and generously placed his yacht at the disposal of the Bishop of Newfoundland, for the purposes of the church-ship. Mr. Curling's offer is as considerate as it is noble.

In order to prevent, as far as possible, a recurrence of the sad disaster with the "Star," he intends to provide a steam launch for his ship, which will be able to tow her in and out of harbours, and in dangerous places : and further, in order that she may be well tested for her work, he suggests that the Bishop should take her for trial for a voyage, and if at the end of it he should think her not suited for her work, he is to be at perfect liberty to sell her, or exchange her for one better prepared for the peculiar nature of her occupation.

Mr. Curling is particularly anxious that the fact of his gift should not divert any offerings which have been made, or might yet be made, towards the church-ship, as he wishes to see a fund raised for the necessary repairs and working expenses of the ship. The insurance of the "Star" will form a nucleus for this fund ; and it is hoped that those kind friends who have already contributed towards the attempt to purchase a new ship, will allow their donations to swell this very moderate sum.

Mr. Curling intends taking the "Laverock" out himself to Halifax in the middle of April, to meet the Bishop of Newfoundland at Halifax, on his way from Bermuda, where he has been spending the winter. The Bishop intends to go himself on a visitation voyage, and hopes to pay a long-intended visit to the Moravian settlements on the extreme northern part of the Labrador. We heartily wish him God speed in his untiring energy in his Master's work, which not even old age has been able to slacken ; and we pray that his munificent helper may have recompense for his thoughtful liberality in that day when not even a cup of cold water, given to the poorest of Christ's disciples, shall go without its reward.*

* The Bishop of Newfoundland is in want of a clergyman to act as Curate to the Rector of the parish in Bermuda in which he resides. The Rector is in infirm health. Salary £150 a-year, and passage out paid. Apply to the Bishop's Commissary, Rev. E. J. Beck, Rectory, Rotherhithe, S.E.

IN MEMORIAM.*

BISHOP SPENCER.

UBREY GEORGE SPENCER, born in 1795, was the eldest son of the Honourable William Spencer and his German wife Susan, Countess Jenison Walworth. He was educated by Dr. Burney, of Greenwich, who educated many eminent naval and military officers at the beginning of the present century, and who became greatly attached to his young pupil. His classical attainments were so good (his Latinity especially, which never lost its force and grace), that the doctor would never receive any payment for his education. From school, in very stirring times, he entered the Royal Navy, and accompanied Mr. Clive, as midshipman, in his embassy to Morocco. He was present at several engagements, and carried his first prize-money as an offering to his mother.

Leaving the navy (on account of delicate health), he was mainly dependent on his own exertions in literature for the future; but in the midst of the brilliant society in which he moved there grew up the desire for another career, and (after reading with Archdeacon Paley for some time) he went to Magdalene Hall, Oxford, somewhat late in life, and expressly to prepare for Holy Orders. He did not aim at academical distinction, and his peculiar temperament and tastes were so buoyant and free as to be against the millwheel work of steady acquisition in any subject not voluntarily chosen. Fond of society, a frequent guest at Blenheim, full of poetic instinct, and of great facility in melodious verse, he, at College, apart from his devout attention to his chief subject, theology, "*lusit amabiliter*," and took only an ordinary degree.

Whilst an undergraduate, he wrote two prize poems of great merit, one of which, on the Coliseum, the judges specially approved, but he declined to cut it down to the limited number of lines necessary to success. Mr. Murray afterwards purchased it for £50. The other, thought by his friends to be the finer, he withdrew from competition on account of his anxiety for the success of a poet friend (the late Rev. J. S. Boone), who, much younger than himself, was also a competitor.

His first curacy was at Prittlewell, in Essex. He then passed to another parish in Norfolk, in both of which he was much beloved; but life was a hard struggle to the young clergyman, brought up in the midst of brilliant society, yet entirely dependent, from the time of his leaving the navy, on his own exertions. His heart was set on Missionary work, and he went out to Newfoundland in 1819. There,

* Prepared partly from private sources, and partly from a notice in the *John Bull* of March 9th, 1872.

after a time, his health failed him, and he was ordered to try the soft climate of Bermuda, where the governor, Sir William Lumley, warmly received him, appointed him to a living, and he was afterwards made Archdeacon of the island. His services were great to the Church and to the cause of education and freedom in that island. He married into a well-known island family (the Mussons). He was then successively Bishop of Newfoundland (1839) and of Jamaica (1848). Altogether he served thirty-five years (twenty as a Missionary) in the Colonial Church, until his health, never robust, was broken down by hard work and various climates. He retired in his sixty-second year to England, and finally settled at Torquay, a place chosen for its exquisite scenery and soft climate, where he died. There he, with never-resting activity, generously and self-denyingly for several years took the place of the still more aged Bishop of Exeter in ordaining, confirming, and other episcopal functions, and was ever at call for sermons, clerical help, and wise counsels to the clergy. With no direct duty (after the appointment of his Coadjutor-Bishop of Kingston) he yet was always alert and ministering to some sick and weary ones, and in a place like Torquay this was real work, in which he continued to the last. As a preacher, in his latter days, his physical power was feeble, but not so his mental vigour and eloquent sweep of language.

The Bishop was devout, of a genial and affectionate disposition, a warm and unchanging friend; unaffectedly kind and generous, and largely charitable; in manner and feeling a true gentleman; elegant in his taste and habits, yet simple in his daily intercourse; accessible and courteous to every one. He had a remarkable memory, and with his large experience and varied reading was a charming literary companion; full of quotations and anecdote, playful and wise. As a poet, he was perpetually pouring forth bird-like snatches of song—some gems of lyrical sweetness—on every occasion and subject befitting his sacred office, but withal he never aimed at any great literary work. His prose, in a charge, sermon, or other form, was vigorous, clear, and accurate, with the charm of an antique classical ring throughout. He was a frequent contributor to *Blackwood* and *The Guardian*. The verses below were copied from the latter by Canon Trevor, in the reprint of *Anglo-Catholic Theology*.

ON THE HOLY COMMUNION.

“ Well we know our heavenly Father
 Will the bread of heaven supply,
 From whose grace alone we gather
 Strength to live and calm to die.

“ Kneeling at the sacred altar,
 Prone in penitence and prayer,
 With a love that cannot falter,
 We shall find our Saviour there.

" Of His Body—for us broken,
 Of His Blood—for us outpoured,
 Take we then the blessed token,
 And confess a present Lord.

" Mortal eyes may not discern Him,
 Mortal sense may not receive,
 But within the faithful bosom
 Dwells the Presence we believe."

His private charities were very large in proportion to his means. " I have never forgotten," writes one of his friends, " how he took in some poor, deplorably starved, neglected, ignorant children of a drunken, reprobate clergyman, and treated them quite as loving guests—as if they had been the children of some dear friend—and his kindness ceased not until he had entirely provided for their every need."

The Bishop held no preferment in England after leaving Jamaica, but, within six months of his death, he had offered to him, under very gratifying circumstances, as a testimony of esteem for his ministry at Torquay, a living of large value, which his broken health prevented him from accepting.

His last illness had been borne with the sweetest calm and resignation ; but the past year has been a year of much physical suffering. He was attacked by severe illness while staying last summer with his beloved old friend and fellow-curate at Prittlewell, the Rev. Almaric Belli (now in his eighty-first year), the Rector of South Weald, in Essex. This was succeeded by frequent attacks and recoveries ; but though his health had been feeble and failing, the last few weeks brought no additional cause for alarm, beyond the increasing weakness of old age, until a few days ago, when congestion of the lungs set in and rapidly spread, until the life so dear and precious to us passed away from this earth, on Saturday, St. Mathias' Day, at one o'clock.

The Bishop and his wife have been companions for nearly fifty years. Their golden wedding-day would have been this year, and a few days before his death he told her he would try to live for it.

During his illness he repeatedly spoke of his grateful affection for those who loved him, and they were very many in Torquay. He lamented the feebleness which prevented his expressing to them by word or letter all that he felt ; and the kindly attentions with which he was greeted, day by day, were to the last welcome to him. The evening of his life, a long and eventful one, has been very happy in this place. And Lord Derby wrote very lately : " He must—though active men rarely reconcile themselves to repose—feel that he has done more than one life's work already, and is well entitled to his rest." Those words pleased and touched him ; but his rest is now beyond all that earthly joys could give. His has been the perfect faith, the unshaken hope, the love that never failed, and his Lord and Master has taken him to His arms in peace.

STEPHEN TARONIARO,

NATIVE CATECHIST OF THE MELANESIAN MISSION.

HE name of Stephen Taroniaro has appeared in every list of the Island scholars for many years past. He was a native of San Cristoval, and first came away with the Bishop in 1864. He was then about eighteen years of age, and already married. On his return home after his first visit to New Zealand, his friends did their utmost to prevent him going away a second time, and for a time he was induced to keep out of the Bishop's way when he landed. Alluding to his thus missing Taroniaro and another promising scholar from the same island, the Bishop writes, in 1866 :—

“ Poor fellows ! it is hard for them, no doubt, when they know so little, to make others know at all the good reasons that exist for their going again to stay with the only persons who can teach them what is good for them to know ; yet it is a great disappointment to us, who perhaps expected too much when we looked forward to their returning with us again, after only six weeks' holiday on their own island.”

The following year Taroniaro again went with the Bishop. Writing of him during the visit, the Bishop says :—

“ He had always been a steady and well-conducted lad—or rather young man, for he was already married when he first came to us—but the typhoid sickness of the early part of 1868 produced a very marked change in him. He was not very ill, but recovered slowly. It was at this time that he spoke to me about himself, his thoughts and feelings, as he had never done before. I well recollect one conversation. ‘ Everything seems new. You say what you have said before, but the words seem to have a new meaning. I heard that before, but it seems now to have a new power. I don't think I could even wish to think the old thoughts and to lead the old life. What is it ? ’ ‘ I think you know what it is, what power alone can change the thoughts and wishes of the heart.’ ‘ I think,’ he said, slowly, with great earnestness, ‘ it must be the work of the Holy Spirit. And I feel sure that it is, and I thank God for it.’ ”

Shortly after this, in July, 1868, Taroniaro was baptized by the name of Stephen, and in the following January he was confirmed, and admitted to Holy Communion in the following March.

“ He was confirmed,” writes the Bishop, “ and admitted to Holy Communion rather sooner than is usually our practice, because we all felt that there was an unusual amount of earnestness and steadfastness in him.”

On this occasion Taroniaro was absent from his home for a much longer time than usual, nearly two years—the removal of the Mission to Norfolk Island, and the typhoid sickness which broke out subsequently, having prevented the usual visits to the islands being paid. When he returned, he found that his people had supposed him to be dead, and the father of his wife had given her to a man in a neighbouring village. His little daughter, however, was still living with his own friends.

After a time, as there was no hope of his recovering his former wife, Stephen provided himself with a young *fiancée*, who, with the approval of the Bishop, was taken to Norfolk Island to be instructed previous to her marriage, which took place early in 1871.

On May 30, 1871, soon after his marriage, Stephen started again for Ysabel with Mr. Atkin and about thirty boys. Landing on the 19th of June, they remained, keeping school and teaching the natives, until the 28th of August, when the Bishop called for them in the "Southern Cross."

When the boat was attacked at Nukapu, Stephen was one of three natives who, with Mr. Atkin, formed the crew. From the fact of his being pierced by no fewer than six arrows, it would seem as if he, possibly as being the most conspicuous of the natives in the boat, was the special object of attack. From the first there was little hope of his recovery. On the Sunday following he partook of the Holy Communion, receiving it from the hands of his fellow-sufferer, Mr. Atkin. In the next few days he suffered great pain, and finally sank on the 27th of September, just a week after the Bishop, and only a few hours after Mr. Atkin.

Next to George Sarawia there was perhaps no one of his native scholars of whom the Bishop had better hope for the future. He had for some time been looking forward to the time when he should admit him to Holy Orders, and wrote of him, only a short time before his death: "He is indeed a thoroughly staunch, good young man, a great comfort to us all."

At Norfolk Island his loss would be especially felt. He had always been the leader of a large party of boys from his own island, and had exercised a very great influence for good amongst them.

Stephen's widow and child are still at the Mission-station, where, it is needless to say, they will always have a welcome home.

Long will the memory of Stephen Taroniaro—"Taro" as we ever familiarly called him—be held in honour amongst all connected with the Melanesian Mission, and through many an island will the story be told of how, in death as in life, he was associated with the Apostle and Evangelist of Melanesia.

THE MELANESIAN MISSION.

BY THE REV. C. H. BROOKE.

VE have never missed the Bishop since he has been taken from us so much as we did yesterday, when thirteen of his dear children (we cannot help regarding them as orphans) were received into the Church. It was Advent Sunday, a fit day for them to enter upon their new life, the rest of which, if it be indeed led according to this beginning, will be happy and profitable; for we have solid reasons for believing every one of them to be in earnest, and to understand what he or she is doing. The holy rite was not forced upon them; but they came forward and asked for it, following up their request by being industrious, obedient, and given to prayer.

But the reader, and I trust I may add, subscriber, would like to hear one or two of the solid reasons referred to above. In the case then of four of the party we have this solid reason: having spent two uninterrupted years here at our central school, they were taken back last winter to their own island, where they stayed for three months exposed to the full tide of heathenism, the only restraint upon them being my presence on the island at the same time. They all lived at a considerable distance from me, but with the exception of one, whose coming was out of the question, they were regular in coming to me on Sundays. They showed themselves zealous in teaching the children of their several villages (their letters only), and in finding out promising boys to be taken to Norfolk Island.

The following trifling incident shows an earnestness of purpose and a thoughtfulness for the future in one of the party which gratified me very much, while it amused me not a little. Takisi, now John, came to me one day and said he had got a boy outside waiting for inspection. I went to inspect. The boy was about head and shoulders taller than his proprietor.

"Now," said Takisi, "this is the boy, and these are his people, who are going back to their village, and they want to take him back with them; but if you will decide that he shall go to Novo Kailana" (*Anglicé*, Norfolk Island), "then I'll keep him here and teach him, because I alone am not enough to instruct my people; but if I have him to help me, we shall be sufficient."

The boy was at once approved, and learned his letters at the feet of Takisi in about three weeks' time. The name of the boy is Garintu, but he is more commonly known as Taki's man. In school, the short fat teacher is dreadfully severe upon the long thin pupil, insomuch that I have to remind the former that there were days, not so very long ago,

when master and man were—intellectually, at all events—on the same level. When the “Southern Cross” came to call for us, Takisi and party were quite ready to return to Norfolk Island; and when, after our sad arrival here, it was announced in chapel that if any desired to embrace Christ’s religion, to the truth and power of which they had lately had such magnificent testimony, one of their own race having sealed his faith with his blood, it was their part to come forward and declare their wish; these four among others did so, and their wish was gratified yesterday.

The following is a list of their names and their islands:—

| NAME. | ISLAND. | GROUP. |
|---------------------------|-------------------------|------------------|
| David Vargabran | Saddle Island | Banks. |
| William Turtakataka | Sugar Loaf (Mota) | Banks. |
| Nelson Messesgal | ARAX | Solomon Islands. |
| Percy Wesom* | Santa Maria | |
| Harper Mara | San Cristoval | |
| John Takisi | Florida | |
| Reuben Bula* | | |
| Montague Maru | | |
| Hugo Gorava* | Savo | Solomon Islands. |
| Selina Gavirua | Sugar Loaf..... | Banks. |
| Lousia Rogan | | |
| Matilda Tarrowar | | |
| Anna Lilika | Ysabel | Solomon Islands. |

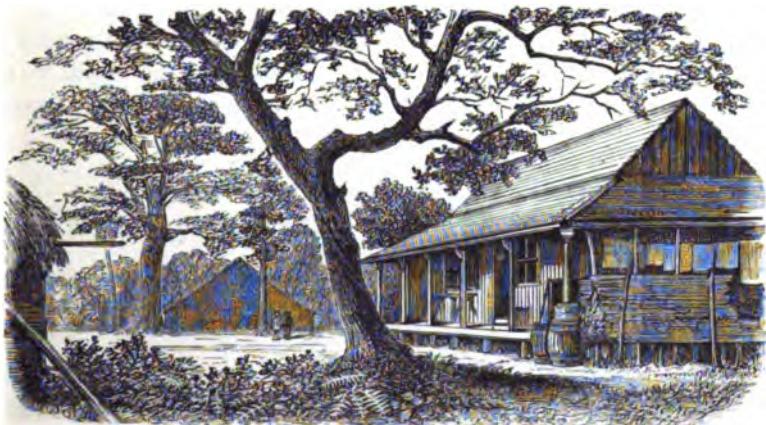
The three marked * are now supported by three of our Pitcairn friends, all of whom have shown us the most lively sympathy in our sorrow.

The ceremony took place in the evening. The font was beautifully decorated with flowers. The lip of the brazen bowl was wreathed round with a full border of red sweet pea, while the bowl itself lay in a nest of large white trumpet lilies. The stem was clothed in green, relieved with bosses of scarlet salvia and the deep blue corn-flower, and the pedestal was covered with red cloth, the iron feet of the stem being marked out with white lilies, which showed to advantage upon the dark ground. Our now inconveniently small chapel was crowded, the friends and supporters of the boys among the Pitcairners being present. We chanted the 87th, 113th, and 114th Psalms in the language of Sugar Loaf Island, that being the general language with us, saving us from the curse of a second Babel. The musical portion of the service comprised also the *Cantate* and *Deus Misereatur*, and two hymns written by the Bishop. After the Second Lesson the candidates were grouped round the font, their sponsors (Melanesians, with one exception) forming an outer ring, and the service was proceeded with, the answers being given clearly and with much earnestness.

On Sunday evenings, after the Prayer of St. Chrysostom, the Rev. H. Codrington, now the senior member of the Mission, talks to our Melanesian congregation about the Gospel for the day, or any portion of

the day's services which may be made applicable to the hearers. On this occasion he naturally spoke about baptism. He also reminded them of him who had last administered baptism at that font to many who were now present; of his devotedness to their welfare; and of the great responsibility now laid upon us all, especially upon them, now that we Europeans are so few, of carrying on his work, and of helping their brethren to the utmost of their power.

It will be seen from what has been said, that, so far as we are concerned, both black and white, the work of our martyred bishop will not be allowed to flag; and we hope that our friends and supporters will contradict any reports to the contrary, and will continue to assist us with their means, both earthly and spiritual. Owing to the large number of natives taken from our Mission-field to work in the Queensland and Fiji



PARSONAGE, KOHIMARAMA, ISLE OF NOTA.

plantations, Bishop Patteson, in compliance with requests from influential persons in both places, contemplated the expediency of sending one or more native teachers, in the hope (a small one, he feared) of doing something towards the evangelisation of their people led captive thither. This will necessitate longer voyages or more frequent trips of the "Southern Cross" (which is, unfortunately, rapidly becoming unseaworthy), and must occasion an increased outlay in many ways at present unforeseen.

Mr. Codrington intends to visit both Fiji and Queensland before our next cruise, with a view to ascertaining both the advantages and difficulties attending the location of native teachers among the heterogeneous congregations of our people scattered throughout these lands; so that, if the plan be finally adopted, a teacher may be sent to each place with as little delay as possible.

We hope also on our next voyage to occupy as many of the old stations as possible. A succession of visits will be paid to Mota by the Revs. R. H. Codrington, John Palmer, and Charles Bice, the latter of whom will (D.V.) also spend a short time on Leper's Island. The Rev. R. Jackson proposes to remain for a trial visit at San Cristoval, which island suffers heavily in the loss both of the Rev. Joseph Atkin and his faithful, earnest fellow-worker, Stephen Taroniaro, whom the Bishop hoped to have ordained shortly.

The usual yearly stay at the island of Florida, ninety miles to the north of San Cristoval, will also be made, if God pleases. Our dear orphaned Melanesian friends in the islands, both heathen and Christian, will thus see that they are in no wise neglected through any faint-heartedness or relaxation of energy on our part.

The field is wide indeed, and the labourers very few; but it is God's glory to work wonders with inadequate means. Pray for us always, that, in the words of to-day's collect, we may so prepare and make ready the way of the Lord, that, at His second coming to judge the world, we and our Melanesian children in the faith may be found an acceptable people in His sight.

**LIST OF THE ISLANDS VISITED, AND OF THE NUMBER OF SCHOLARS FROM EACH, IN THE
CENTRAL SCHOOL OF THE MELANESIAN MISSION AT NORFOLK ISLAND, 1871.**

| Name of Group. | Island. | Number of Scholars. | Baptized. | Ordained. |
|-----------------|---------------------------|--------------------------------------|-----------|-----------|
| New Hebrides .. | Ambrym | 9 | | |
| | Whitsuntide | 2 | | |
| | Three Hills | 2 | | |
| | Aurora | 4 | | |
| | Leper's | 14 | | |
| Banks Islands | Sugar Loaf (Mota) | { 18 males, 8 females } 2 infants | 38 | 1 |
| | Saddle (Motlav) | 10 males, 8 females | 18 | |
| | Araa | 11 " 2 " | 18 | |
| | Star (Merlav) | 2 | 1 | |
| | Great Banks (Vanua Lava) | 2 | 2 | |
| | Santa Maria (Gana) | 9 | 1 | |
| Santa Cruz ... | NUKAPU | 0 | 0 | |
| Solomon Islands | San Cristoval | 8 males, 1 female | 2 | |
| | Contrariété (Ulawa) | 1 | 0 | |
| | Tugi | 0 | 0 | |
| | Malanta (Mala) | 7 males, 1 female | 1 | |
| | Floripa (Ngela) | 24 males, 2 females | 7 | |
| | Savo | 1 | 1 | |
| | Yaabel (Mahaga) | 4 males, 2 females | 0 | |
| Total | | 156 | | |

{ European staff,
5 clergy.

THOMPSON RIVER INDIANS:

BY THE REV. R. C. LUNDIN BROWN, M.A., *Vicar of Lyneal, Salop.*

(Continued from p. 107.)

CHAPTER III.

 T will enable our readers to understand the value of the Missionary work now being carried on among the Thompson River Indians if we notice one or two living illustrations of the power of religion among them. We will take first the chief, Sashiatan, mentioned in the January number as travelling in the dead of winter from Lytton to Yale to see the Missionary and receive the truth at his mouth. He appears to have continued firm in his attachment to the Faith, and to him who taught it him. Through his influence with his tribe, he has been able to carry on the work of evangelisation among them, and has proved a valuable ally of the Missionary, Mr. Good. The latter speaks in one of his letters of "the noble-minded chief Sashiatan, within whom there seems commenced a gracious work, even the setting up of the Kingdom of Christ with power."

The Bishop thus writes of Sashiatan :—"He is a man of quiet bearing, but of great bravery." He gives an instance of his charity and self-denial ; (and when we hear of these things, do we not begin to think that the Gospel of Christ must indeed be present in power ?)

"Another trait of this chief's character was exhibited last winter. He became extremely ill, and Mr. Good went to see him. There was great scarcity of food, and much privation. Mr. Good found him very weak, and in answer to inquiry was told he had tasted nothing for four days. He asked Sashiatan why he had taken no food, and he said he really had none. 'Is there none in the house?'—'Yes, a little; but the children cry so much that it is reserved for them.' 'But why did you not send to me for something?'—'Oh, I knew that you had not more than enough for yourself and family.' It proved that the poor man was starving himself, rather than deprive his children, or let his poverty be known."

Let us hope the last is *not* the true explanation, for then his conduct in starving himself would be the fruit of pride, not heroism. We incline to believe in the nobler motive, judging from the tenor of his words.

Once more, in a later Report, Mr. Good speaks of the chief as an earnest, uncompromising, and sincere Christian :—

"His resolute efforts to put down gambling have well-nigh extinguished it. Having recovered his strength after months of weakness, like a giant refreshed with the new wine of the Gospel, he ceases not night and day

to lead his people to the Fountain of Living Waters, and to rescue them from the thraldom of evil."

In one of the Reports we have a scene between this Sashiatan and one Poscah, a notorious sorcerer and "medicine-man." But first a word about him.

Poscah had long exercised great influence over the people of his tribe. He was indeed an object of profound terror to them, not only on account of his traffic with unseen powers, chiefly of the darker sort, but also because he was believed to be addicted to destroying the patients who had recourse to his medical assistance.

Once on his travels Mr. Good fell foul of this ruffian, of whom he gives an amusing description. After mentioning that "this dreadful old man once attempted to assassinate the Bishop of this diocese when bathing"—wherein we recognise our black-faced friend (*vide* January number) who gave the Bishop that signal opportunity of displaying his English pluck—Mr. Good continues:—

"And certainly a more ill-favoured, repulsive, and suspicious-looking Indian I have seldom seen. He has only one eye, and that a strange, glittering, serpent-like orb, which he turns upon you in such a way as to make your flesh creep, at times the expression is so cunning and deadly. He rode, too, an old used-up nag, with cropped ears and no tail, so that the two together made up a picture which would have suited Hogarth's mirthful genius to transfer to canvas. He is now, however, an inquirer after truth (whether sincere or not, I will not venture to say), and professes great admiration of myself personally. He told me many strange things respecting his past history; and altogether the ride was singularly interesting, though I felt myself to be in questionable society."

Now for the rencontre between this queer old wizard and our chief. One day Mr. Good was preaching in the Indian camp, both Sashiatan and Poscah being present. At the close Sashiatan rose, and "in strong and energetic language," called upon this Poscah to give up his vicious practices, and wipe away the disgrace which his evil deeds brought upon himself and the whole tribe.

A striking scene it must have been! The old chief in the midst of the assemblage of swarthy worshippers, pouring forth amid breathless silence an impetuous volley of indignation upon the unhappy, one-eyed medicine-man, who sits crouching in the corner, his heart waxing smaller and smaller as each pitiless sentence falls from the lips of nature's orator. It is a fierce outburst of virtuous wrath, and vice and cunning have no chance to live in such a storm. The scoundrel sneaks away as soon as he can, doubtless with black vengeance brooding in his heart. But no revenge will he take! For the mighty hand of God is upon him, and his heart must ere long soften under its touch.

For here is an event which took place in the following May (1868). Four catechumens (it is now the Bishop who writes) were accepted after a public examination :—

" Of the two men, one had been a notorious sorcerer, steeped in crimes. He had but one eye, and was slightly grey-headed. On his knees, in the presence of the people, he renounced his evil habits and expressed penitence for his sins. A number of questions were asked him, and the people were desired to say if they approved his admission into the number of catechumens. Great interest was evidently taken by all present in the proceedings, which lasted two hours and a quarter. One touching part of the ceremony of initiation was the rising up of the whole congregation as soon as each catechumen was received, and singing in their own tongue with one voice the 'Gloria Patri.' "

On another occasion the Bishop writes :—

" There also was old Poscah, the sorcerer, whose face seemed to have become hardened into lines of pride and wickedness long continued, but whose eye and humble attitude declared a wholesome change to have been inwardly wrought."

PROPOSED NEW BISHOPRIC AT ROCKHAMPTON, QUEENSLAND.

By SIR CHARLES NICHOLSON, BART.

HE colony of Queensland comprises an area extending through some 16 degrees of latitude and some 12 degrees of longitude, the greater portion of which is included within the Southern Tropics. The European population scattered over this immense area does not exceed 120,000 souls, and these are chiefly confined to the east and south-eastern part of the coast. It is difficult to estimate the number of the aborigines. They are, however, very few, and are rapidly receding before the footsteps of the white men. They are most numerous along the north and north-east coast and the islands of Torres Straits. The Chinese, who are attracted by the gold diggings, are very numerous, and are increasing daily. As they are, for the most part, very industrious and saving in their habits, they all get on, and really form a very important social and political element in the colony. I think it more than probable that, ere long, the Chinese will form a majority of the population of Queensland along the northern and eastern seaboard.

With respect to the religious appliances of this scattered and heterogeneous community, they are most unsatisfactory. The Church of England probably comprises, nominally, one-half of the whole of the white inhabitants. The Bishop of Brisbane resides in the south-eastern corner of his diocese, and the few clergymen acknowledging his jurisdiction are, for the most part, in the neighbourhood of the capital. The large towns and settlements on the north and east are, I believe, practically left almost wholly unprovided for by any Church of England ministry; and the recognition of Christianity in any shape is mainly due to the voluntary efforts of ministers of other denominations. At the present moment I doubt whether there is any qualified minister of the Church of England at Rockhampton, or within a radius of some 200 miles of that town, which in itself contains some 7,000 inhabitants.

How this state of things is to be remedied I am hardly prepared to say. It has been proposed to establish a Bishopric at Rockhampton; but the difficulty is to find funds for the endowment. A sum of £10,000 is considered indispensable for this purpose; and at the present moment all that seems likely to be available for such a purpose is £3,000, or thereabouts. As a general rule, I have deplored the multiplication of Bishops in the Australian colonies, inasmuch as in many cases where they have been appointed, there was really no work requiring episcopal supervision, that could not be adequately performed by the episcopate already in existence. In the case of Rockhampton I am not prepared to see the same objection. The duty of an *appointee* to such a see would, however, rather be to *create* than to *oversee*; for at present there are neither churches nor clergy. For an earnest man, with a strong *physique* and some private means of his own, there is, no doubt, a wide and most important field for Missionary enterprise in Central and Northern Queensland. The flock, so long left without a shepherd, might be gathered together, and eventually, I doubt not, sufficient means of support to a staff of clergy would be found on the spot. Much also might be done in the way of christianising the Chinese. They have, for the most part, few prejudices connected with their former religious practices to overcome, and are generally willing to embrace Christianity, on the mere ground of expediency, in the first instance, although the habit would, it is to be hoped, be succeeded by a conviction of the real claims of Christianity on their acceptance.

The Bishop of Sydney, who has just returned to Australia, has undertaken to see what can be done in the way of dividing the present Diocese of Brisbane into two separate sees, of which the northern one should be at Rockhampton. In addition to the want of means, local jealousies are likely to be active in dealing with this proposition; and I fear it will be some time before anything definite is done in giving proper organisation to the Church in the regions here mentioned.

THE MARTYR OF YSABEL.

BY THE REV. G. F. SAXBY, M.A., *Fellow of St. Augustine's College, Canterbury.*

AVERY few, probably, of the many thousands of our countrymen who have followed the heroic career of John Coleridge Patteson are aware that another brave man, a bishop too, won his crown not far (as South Sea distances are reckoned) from the now famous island of Santa Cruz, at a time when the "Southern Cross" could only have existed as a vision in the mind of Bishop Selwyn. Presenting, as the story does, some striking points of similarity to that which is still so fresh in our minds, it seems a pity that the subject of it should be left to oblivion because his lot was cast in another portion of the comprehensive Church of Christ.

We need hardly remind the reader of the vigorous operations of the London Missionary Society among the islands of the Pacific, which commenced early in the present century, and were consecrated by the sacrifice of John Williams at Erromango. The Church of Rome was second in the field. As her work extended, it was found necessary in the year 1844 to constitute Melanesia and Micronesia a separate vicariate; and Jean Baptiste Epalle, a man in the prime of life, and who had previously been a Missionary in New Zealand, was consecrated first Bishop. Towards the close of the following year, in company with seven priests and six lay brothers, he arrived off the south-eastern end of the Solomon Islands (which group adjoins the Santa Cruz cluster on the west, and whose population is now largely represented in the college at Norfolk Island), and, merely touching at San Cristoval, which was not considered sufficiently central for a basis of operations, passed on to Ysabel, the largest island of the group. The narrative shall be continued as much as possible in the words of an eye-witness.

"We were now," says Father Chaurain,* "at the entrance to the Bay of the Thousand Ships. The natives of the tribes nearest to us came in a crowd, numbering some 130, in sixty canoes. Their sharp and piercing cries, and the quickness of their gestures, showed them plainly enough to be a people full of energy and vivacity; while the cleverness they displayed in the first attempts at barter which the crew made with them, proved to us that they were accustomed to be visited by ships. Observing that our course was directed towards a point at some distance from their settlement, they eagerly invited us, both by word and gesture,

* What follows is a translation of a letter in the *Annales de la Propagation de la Foi*, Tome xviii., p. 546, &c. It may also be found, in a slightly condensed form (in English), in a little book entitled *Pictures of Modern Missionary Life in the 19th Century.*" Burns and Lambert, 1858.

to land among them. We pointed to Astrolabe Harbour as the place where we wished to stop. They at once employed the same means of indication which we had just seen, and, directing our attention to the neighbourhood of the place we had pointed to, they all cried out, beating their heads as they did so, ‘*Mat, mat! mat, mat!*’ an expression which, according to his lordship, has the same meaning in most of the islands of Oceania, and always conveys the idea of something bad, such as wounds, sickness, murder, or death. These warnings made little impression on us, his lordship simply supposing that we were making for some district that was unhealthy, or, at most, where there was a tribe at feud with the one we then saw. Arrived off the harbour, the Bishop went ashore to explore, with a view to making a settlement, attended by a few of his clergy, the sailors being armed; but the spot was not suitable, and they returned to the ship. Here, as at the former place, the savages who swarmed round the vessel for the purpose of barter professed themselves friendly, but eagerly warned the Missionaries against the natives a little further on. The Bishop, drawing the same inference as before, merely remarked, ‘If they are at war, we will try and make peace among them.’

“ On the 16th his lordship, tired with the expedition of the evening before, rose rather late, and, hearing that the boat was ready and was only waiting for him to start, said, ‘I would gladly rest to-day on board the ship, but I hope we shall return early.’ This day he took off the green band from his hat, so as not to rouse the cupidity of the natives. M. Blémy, the mate, asked him where he should steer for: ‘The hostile tribe,’ answered the Bishop.

“ A few paces from the water’s edge we saw before us a sort of battalion of natives drawn up on the sand. As we approached nearer and nearer some appeared frightened, and withdrew behind the trees which fringed the beach; the others, numbering from fifty to sixty, remained where they were. We made signs to them to induce them to meet us; whereupon an old man, with white hair and beard, advanced, as if trembling, towards our boat. He had spear and shield in his hand, and, casting all the while upon our company looks which conveyed an idea of distrust and fear, he offered us some fruits by way of present. Immediately a small piece of iron was given him in return. At the same time the Bishop, Brother Joseph, and myself, stepped on shore. M. Blémy and two sailors accompanied us, leaving two of their number to guard the boat. Contrary to their usual custom, neither the officer nor his two seamen took their arms, but left them in the boat, ashamed, so they said afterwards, to show less confidence than the Bishop and his priests.

“ Meanwhile the old man advanced into the midst of the crowd of natives, and hastened to hand the iron he had received to a young man of about twenty-five, of a tolerably fair complexion, tall and well made,

armed with a richly ornamented shield, a spear, and a tomahawk, and apparently exercising the functions of chief. He regarded the iron with haughtiness and contempt. M. Blémy, by way of propitiating him, made him a sign to come with him to the boat, and gave him a small axe, which he carried back proudly, holding it aloft in his hands like a tomahawk. The savages, on seeing this, repeated, several times, '*Keel, keel! keel, keel!*' an expression which, in these islands, is applied to all sorts of iron instruments, such as knives, hatchets, &c. In return M. Blémy received a rather poor specimen of a spear, which he hurled with all his might along the sand to show the natives that he too knew how to use the weapon. Immediately the crowd raised a cry, the meaning of which we could not determine. All this while the little band of Europeans had drawn a little closer to the group of savages; his lordship, Prosper, and myself, with a sailor, began, with the aid of certain words which we knew, and some signs, to enter on a kind of conversation with those who were nearest us, while Father Frémont, M. Blémy, and another sailor were endeavouring to do the same about ten paces off. Father Frémont inquired where the houses were. No answer. Which were the chiefs? Several were pointed out, all there before him. Prosper complimented a chief on his handsome tomahawk: he only received a haughty gesture by way of reply. A young man, observing the Bishop's ring, at once offered him in exchange a couple of wild lemons, one of them half-eaten; there was a laugh, and a sailor remarked, 'These folk have no bad idea of the price of things.'

"While this little episode was taking place, Prosper observed in the hand of a savage a European hatchet, mounted on the handle of a tomahawk, and at once came and drew my attention to the fact. I had myself already perceived another, and I pointed it out with the finger to the Bishop. It seemed as if the savages thought by this that they were being watched, for their attitude became more threatening. Prosper said, 'Why, these men are ready for a fight!' The Bishop answered, 'Yes, indeed; the sailors ought to have brought their arms with them,' and took a few steps in the direction of the boat; but he was already surrounded by some dozen natives. In one moment Prosper and I saw a heavy blow of an axe fall on the head of our Bishop: it was dealt from behind with both hands, by a savage of very low stature. At this all the natives set up a horrible war-whoop. His lordship, standing upright, let a cry of pain escape him, as he held both hands to his head. The attack had now become general. The assailants selected their victims: each of us saw several tomahawks raised over his head and ready to strike, and all bethought themselves of flight. But Prosper said he saw the Bishop receive another blow from an axe, which felled him to the ground. M. Blémy at the same time likewise got a blow from the very axe which he had just given as a present, and ran as hard as he could to the boat, where he fired off a pistol. Father Frémont was twice struck to the ground with

two blows from an axe. Prosper, being pursued in the same way, only saved himself by jumping into the sea and swimming. As for me, scarcely had I time to see the first blow aimed at the Bishop, when, immediately turning round, I perceived two tomahawks raised over my own head. It was high time to retreat. I could not, however, accomplish this, at first, otherwise than slowly, and with my face to my pursuers so as better to avoid the blows. But I was soon obliged, in view of the number of assailants that were rushing upon me, to use my hands and feet in more ways than one. At last God willed it that I should get clear out of their hands with only two slight bruises, the one on the head and the other on the leg.

"The boat itself was attacked by about fifteen savages, who tried to sink it, and only let go their hold when they heard the report of the pistols. I had scarcely reached it when I began to look for the Bishop, and, not finding him, I leapt upon the beach again. I saw him still in the hands of three natives, one of whom was occupied in striking him, while the other two were tearing off his clothes. I flew to his succour, another musket shot from the boat at the same time putting his murderers to flight. His lordship was now alone, and I threw myself upon him. There I was with the body of my Bishop in my arms, half-naked, bathed in blood, his skull laid open by several wounds which exposed his brain to view, all covered with gore: such was the condition in which I found him. I addressed him, but there was no answer, no sign. I made an attempt to bear him off; whereupon the savages, who were concealed among the trees a few paces from me, set up a yell of despair. I tried again to lift my precious treasure, but grief took my strength away. I could only drag it a few steps, and then I called for help. At first no one came: the sailors could not row because they were loading their arms. Once more I called, and Father Frémont, with Prosper, ran to me, and we carried among us the body of our first Bishop and our first martyr.

"The savages, furious, doubtless, at seeing themselves robbed of their victim, raised another yell; but his lordship was already laid in the boat on the knees of his three companions. The whole of this terrible scene lasted only a few minutes.

"We asked the Bishop whether he knew us; but there was no answer: whether he suffered much; then he uttered several times these words, 'My God! My God!' Once he said, 'Oh, how I suffer!' * * *

"Our boat approached the ship. The carpenter was the first on board to see it coming back in the distance. It was not yet eleven o'clock. Surprised at so speedy a return, he called the attention of our comrades, who did not know, any more than he did, how to account for it. Alas! they were soon relieved of their perplexity: the first words in which we hailed them were, 'Lint! lint! we have wounded!'

"It would be impossible to convey an idea of the impression produced

all through the ship. Some flew to fetch what was required for bandages ; a mattress and bedclothes were instantly brought on deck ; the surgeon came running up, razor in hand ; while the captain said, ‘ To-morrow, vengeance ! ’

“ His lordship, bathed in his blood, was placed on a chair and hoisted from the boat on to the deck. He was laid on a mattress ; the doctor examined the deepest of his wounds, and declared that there was nothing more to do. A crucifix was placed near to our Bishop, to receive his last sigh. Father Jacquet administered the sacrament of extreme unction to him, while all the rest, Fathers and Brothers, wept and prayed.

“ The doctor, after having dressed M. Blémy’s wounds, which he considered very serious, and those of Father Frémont, whom he did not think in danger, made an attempt, for our satisfaction, to dress the wounds of the Bishop. In shaving his head he discovered fresh wounds ; there were five in all, inflicted by a tomahawk or hatchet, three of which had penetrated to the brain and appeared to the doctor to be mortal. The two worst had been received on the right side of the head, a third, also very deep, on the top of the skull, while the remaining two united to form a Y a little below. In changing the linen we also discovered two slight spear wounds, the one on the right arm and the other on the left hip, and many contusions besides. His body was bruised all over, and he had also been dragged along the sand, which had disfigured his nose and eyes. The doctor then declared to us that he did not think his lordship had more than ten hours to live, and that it was time to administer the last sacraments to him, if he had not received them already. But his cruel agony was destined to last longer.

“ While the first dressing was being put on, the Bishop seemed to suffer more than ever : he vomited blood several times. He also said, repeatedly, ‘ My God ! my God ! deliver me ! ’; and once, ‘ Defend me ! ’

“ On the following day, the captain of the ship frankly announced his intention of taking a bloody vengeance on the murderers of the Bishop and the second in command, alleging that he was compelled to take this course by his crew. The Missionaries replied in the following terms :—‘ It is not for us to decide whether it be your duty or no to avenge the wounds of your second officer, and the insult offered to your crew. You ought to know best what are the obligations which your position as captain lays upon you. But as for ourselves, however great may be our grief at the sight of our dying Bishop, it is still sufficiently calm and Christian to make us detest every kind of vengeance.’ The captain replied, that in any case it was necessary to send ashore to buy provisions ; hoping thus to pursue his design without implicating the Missionaries. The latter, however, were agreed, that not to exert themselves to prevent what they disapproved was much the same thing as consenting to it. Accordingly, as the boat was on the point of putting off next

morning, with the crew armed to the teeth, the following document was placed in the captain's hands by one of the priests :—

“ ASTROLABE HARBOUR, I. OF YSABEL,

“ Dec. 18th, 1845, 5 A.M.

“ MR. CAPTAIN,—Not being aware of all the reasons which induce you to send your crew to the beach where our Bishop was mortally wounded, we consider it our duty to protest distinctly that we do not wish for any action by way of reprisals; such a course being opposed to the very nature of our Mission, which is entirely one of sacrifice and peace.

“ We request, and shall insist, if necessary, that you insert this protest in your regular journal.

“ We remain, Mr. Captain, with all respect,

“ Your very humble servants.”

[Here follow the signatures.]

On reading this letter, the captain, much to the disappointment of his men, countermanded his orders. We return to the words of the narrator :

“ On the 19th, it was observed that the Bishop's strength was sensibly diminishing. At eleven o'clock he several times half-opened his eyes. We placed the crucifix before him, and he repeatedly clasped it between his hands. At half-past three he seemed to be scarcely breathing, and Father Frémont begged me to say the prayers for those in agony. All the Bishop's companions formed a circle, kneeling round his bed ; the captain, the surgeon, and one of the officers were also present, and now and then displayed unmistakeable signs of grief. I began as well as I could to say the prayers, but the sobs kept on choking my utterance. The feeling of my unworthiness in pronouncing the sublime and touching words, ‘ Depart, Christian soul ! ’ in presence of my dying Bishop ; the solemnity of such circumstances as these in the eyes of the religious, and the faithful everywhere ; the impression which the news of this disaster would produce upon the whole Christian world, the members of the Society of Mary, and those of the Bishop's family, whom I seemed to see around the bed of death, mingling their tears with ours ;—such were the thoughts and reflections which rapidly succeeded one another in my soul.

“ At a few minutes to four the Bishop breathed a sigh which we took for the last ; some seconds after he breathed another, and went to receive his fair crown. Every one now gave free vent to his grief, and tears were copiously shed, which during the preceding days had been restrained by a few glimmerings of hope ; nevertheless, a looker-on might have remarked that our affliction was of a peculiar character, for with our sorrow was united a sort of pride at having a martyr for our first Bishop.”

After a warm acknowledgment of the attention and sympathy of the captain and all on board the ship, and especially the surgeon, who happened to belong to the Roman communion, Father Chaurain resumes:

"A few minutes having elapsed after closing the Bishop's eyes, Father Frémont assembled us to decide what measures should be taken with regard to his precious remains. We were all firmly of opinion that the proper thing would be to lay his body as near as possible to the spot where he had consummated his sacrifice. As for the hour of the funeral, it was fixed for daybreak next morning, with a view to escaping the observation of the natives. Father Verguet and myself now started, in a boat manned by five sailors, to go in search of a solitary place and dig a grave; the other members of the Mission remained on board, and employed themselves in investing the Bishop in his pontifical robes. Finally, the same evening, on my return to the ship, I was appointed to celebrate the funeral mass, and Father Jacquet to perform the burial service.

"On the 20th, at half-past three, everybody was up. We succeeded in erecting a modest altar on deck, some sailcloth being hung all round, in order that the light of the tapers might not be seen from the shore; and the Holy Sacrifice commenced at half-past four. It was the first time I ever celebrated the sacred mysteries in the vicariate of Melanesia, and two paces from me, under my very eyes, was the corpse of my Bishop! There he was, in the midst of his priests and companions in misfortune, who all had the consolation of receiving the Holy Communion for him. The whole crew, Protestant though they were, assisted at this mass, and we may say that they did so with a devout attention which would have called forth a remark even in the case of Catholics. There were present also two young savages, who had been taken on board at New Caledonia in the course of our voyage, and who seemed there for the purpose of representing the people that had just taken the Bishop's life.

"At five o'clock, the bier was placed, in the midst of the Fathers and Brothers, in a boat, which was steered by the first officer of the ship, and towed by another boat containing the captain and crew. A mournful silence reigned during the whole passage, which occupied almost forty minutes. At six we arrived at the head of Astrolabe Harbour, and landed on the little island of St. George, which we had chosen for the place of sepulture, because, being uninhabited and lying at a sufficient distance from the other islands, we had nothing to fear for the precious deposit which we were about to entrust to it. Here it was that we laid, with scarcely any ceremony, the first Apostle of the Solomon Islands; and each one, his eyes swimming with tears, sprinkled a few drops of holy water upon his body.

"Considering that we were in a country in which we had already

remarked traces of cannibalism, we were obliged to deprive ourselves of the consolation of erecting any sacred symbol over our Bishop. We merely recited in haste a few more prayers, before taking leave of the remains of our father, and then went back with hearts full of anxiety for the future. We could no longer conceal from ourselves the fact that we were orphans; and the responsibility of the Mission seemed to press upon us with all its crushing weight."

The reproduction of this simple narrative will not have been without its use, if it causes but a single prayer to be breathed to heaven that they may "be one," who so gallantly, as Williams, Epalle, and Patteson, peril their lives for God's lost children. *Then* the world will soon know who has sent them, and the sickle may be put in.

THE ABIDING COMFORTER.

'A SERMON PREACHED IN ST. MARY'S CHURCH, AUCKLAND, ON THE EVENING OF SUNDAY, 3RD OF MARCH, 1861 (BEING THE DAY OF HIS CONSECRATION.)

BY THE LATE RIGHT REV. JOHN CÖLERIDGE PATTESON, D.D.,
Missionary Bishop of Melanesia.

"If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever."—JOHN xiv. 15, 16.

 HERE are, my brethren, in the lives of us all, certain times, as I suppose, of special trial and anxiety, when the sense of our weakness presses heavily upon us. When some heavy affliction overwhelms us, or the difficulty of any work committed to us appears almost insurmountable, when "our hearts are troubled, and we are afraid."

At such times, when we are more than usually conscious of our own utter inability to contend with the temptations to despondency presented by troubles from without and the weight of care within, the mind seems by God's blessing to be furnished with a more than ordinary power of appropriating and realising the words of Christ.

We naturally turn to that last discourse of our Lord, in which He unfolded for the comfort and support of His sorrowing disciples the counsel of God determined of old, by which He would provide for the wants of His people, when Christ's visible presence was withdrawn from them. We read again and again those words of consolation and blessing and peace, and as we read we grow into a comprehension of the reality of His presence among and in us; and we know that we have Him with us still, in greater power than ever, in more intimate communion: and our hearts become calm, and patient, and collected; and we feel that we shall be enabled to bear any sorrows that He may commit to us, because we have the promise of the Comforter to abide with us for ever.

If it were not so, how could we live through the trials to which all are liable, and under which so many are suffering? Sickness and pain and poverty are the lot of some, and what but the consciousness of the "love of God shed abroad in the heart by the Holy Ghost" can "comfort them when they lie sick upon their bed," or when they "eat their bread with carefulness?" They know that they are in the hands of their Father in heaven, and that "all things are working together for good to them that love God." Loss of friends, bereavement, loneliness, and desolation fall with heavier sorrow upon others—the flowers of life early faded, hopes destroyed, fond imaginations gone for ever, no human arm to help them along the weary, toilsome road to that rest which seems so far away; but the word of mercy speaks to the dull, grief-stricken heart, "Thou art not alone; the God of the fatherless and the widow is with thee; Christ who has endured it all and who knows thy present sorrow, is in thy soul comforting and soothing thee by the blessed influences of His Holy Spirit." He is bringing peace, His own peace He is giving to the mourner and the heavy laden: they see Him not, but He is present by His Spirit; He is calling them unto Him, that they may in Him find rest unto their souls.

And upon us all, in our several callings, this trial must come, viz.: That we have to lead a life of holiness, and purity, and self-denial in the midst of many sore temptations, that we are commanded to regulate our thoughts and actions by a rule which it is very difficult to observe, that the attempt to do so involves a continual struggle against our natural desires, that we must wait (and perhaps wait long) upon the Lord for the accomplishment of our hopes and anticipations of Rest and Peace.

What but the knowledge of the presence of God with us can enable us to carry on this daily struggle? The sinful propensities, the love of indolence and ease, procrastination and inactivity in our Master's work—these are ever present to us—what should we be, if God's Spirit were not ever present also, to urge us to withstand these sinful inclinations, and to enable us to do so? Our hearts might well sink down and die within us, when we contemplate the duties assigned to us; unless we could cling to Christ's own promise "of the Comforter to abide with us for ever."

This is the great gift which God has given to us, the complement, if we may so speak, of the gift of His Son Jesus Christ. The Spirit had indeed of old communicated His gracious influences; for we know that John the Baptist and his parents were "filled with the Holy Ghost," that the holy men of God spake in old time "moved by the Holy Ghost;" David prayed expressly, "Take not Thy Holy Spirit from me;" and all the saints of the Old Testament who walked with God did so only by the grace and power of the Holy Ghost. The very order of the words in the text teaches us that the Spirit of God was already working in men's hearts before the Comforter was given in the sense in which Christ then spoke to His disciples; for how could they "love" Him and "keep His Commandments" except by the Holy Ghost? Can we love in order to receive Him, without whom we cannot love: for it is "by the Holy Ghost that the Love of God is shed abroad in our hearts?" Can we keep His Commandments except by the Holy Ghost, when it is written, "No man can say that Jesus is the Lord but by the Holy Ghost?"

But the full plentiful outpouring of the Spirit, which marks the special dispensation of the Spirit, was not, until Jesus was glorified; when He had cleansed His disciples by the sacrifice of Himself, then the Holy Ghost lighted upon them. The Spirit did not descend upon them while Jesus was yet visibly among them, because the sacrifice was not yet offered. But when they had been redeemed from their sins and were being sent forth to dangers, and were stripping themselves (as an old writer says) for the contest, then need was that the Anointer should come. For without the Holy Spirit we cannot love Christ and keep His commandments, and only by continual accessions of grace can we grow up into the measure of the stature of the *fulness* of Christ. And this grace He divideth to each one severally as He will. God gave not the Spirit by measure to His own Son, because in Him dwelleth all the fulness of the Godhead. It is not without the grace of the Holy Spirit that "He is the Mediator between God and man, the Man Christ Jesus," as He declares that in Himself the prophecy was fulfilled, "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor." It is indeed not of grace but of nature that He is the Only-begotten equal with the Father, but the taking of Man into Unity of Person with the Only-begotten is of grace, not of nature, as we read, "The Child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him."

But to all other than Jesus, the Spirit is given by measure, and *being* given is *more* given, until each one, according to the measure which God wills, has his proper gift completed. And so Saint Paul bids each one "not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith."

So, as the descent of the Holy Ghost upon the *whole company* of Christ's disciples gathered together all with one accord in one place on the Day of Pentecost marked the commencement of that work which Christ by His Church should carry onward to the end of time, we read continually in the Acts of the Apostles of the "gift of the Holy Ghost" as the necessary grace by which *each individual* also might be qualified to live according to his profession after the example of his Master and Saviour. He dwelt in the Apostles and Evangelists, men filled with the Holy Ghost. He both sent Philip to the man of Ethiopia and "caught him away" when he had fulfilled his mission. In His Comfort the Churches throughout all Judaea, and Galilee, and Samaria were multiplied. He fell on the first Gentile converts to the Faith of Christ so that they of the Circumcision were astonished as many as came with Peter to the house of Cornelius. He separated Barnabas and Saul for the work whereunto He had called them. He guided the Apostles assembled at Jerusalem to declare the liberty of the Gentiles. He forbade Saint Paul to preach the word in Asia, and suffered them not to go into Bithynia. He ordered and guided every action and prompted every good thought and word. He was with them in all places and at all times—the Spirit of their dearly loved Lord and Master: and He has been present with the Church of Christ ever since, animating, encouraging, strengthening every faithful servant of the Lord—the energy and life of the company of believers—convincing the world of its infidelity, the parent of all sins; working in men's hearts the knowledge of the righteousness of Christ;

proving that Christ is stronger than Satan, that truth shall prevail over error, and holiness over sin, that Christ has judged the prince of this world, that He will show that judgment unto the Gentiles, and that He will carry on His blessed work among all the nations of the earth "until He send forth judgment unto victory."

What this power is, what strength is derived into the soul from this indwelling Spirit of the Father and the Son, we learn most fully in seasons of peculiar trial—when the world fails us altogether, and no human friend can minister consolation; when no human wisdom can perfectly conceive, and no human energy can adequately execute, the plan by which the object of our desire may be obtained; when the issues of all our undertakings are clearly seen to depend wholly upon the will of God, because it is so evidently beyond our own power to control them—then it is that the confession of our weakness most brings with it strength from above, and that in the absence of all earthly help we have the most entire assurance of support from the Spirit of God.

Then we shall receive comfort when we most feel the want of it, then we shall be filled with spiritual gifts when in our destitution we hunger and thirst after them.

And so when new responsibilities are laid upon us, new gifts are also conveyed to us; when to human eyes great events seem to depend upon individual energy, and wisdom, and forethought, the soul is upborne by the thought that prayers and hopes from many hearts are ministering to the same end; the Spirit is working invisibly amongst us and in us all, and the outward manifestation of His secret presence is given to every man to profit withal.

Had Christ in His spiritual body still dwelt visibly on earth, it might have been a blessed thing to have journeyed into a far land, and there like the Magdalene to have fallen at His feet, or like Thomas to have seen Him with our eyes and adored Him as our Lord and our God; but how could He then have been present with each and every one of His servants throughout the world; how could the consciousness of His indwelling power quicken the zeal and devotion of His Evangelists now in the crowded city or the lonely wilderness, in India and Africa, and among the vast multitude of China; or how could we hope to "bring again the outcasts and to seek the lost" ones, scattered throughout an hundred isles, unless we knew that the power of Christ is present by His Spirit, "pouring down gifts abundantly upon men to the spreading abroad His Gospel and the edifying and making perfect His Church?"

It is indeed a great and extraordinary grace of God to have an unwavering faith in the constant presence of his Almighty Spirit; yet the Spirit is present, though our faith be weak; and His grace is given, though we are most unworthy of it; and the more feeble the instrument, the more evidently is the work, if work there be, seen to proceed from God, who will not suffer our unworthiness to hinder this operation of His Spirit in the hearts of His people.

Christ has said, "If ye love Me, keep My commandments," and this is His Commandment, that we love one another, and this love must be more than affection to our relations, and patriotism to our country; for He has said again, "Go ye into all the world and preach the Gospel to every creature." And since the whole map of destiny of the world was unrolled before His spiritual

eye when He gave commission to His disciples to evangelise all nations, and since He well knew the opposition that would be raised to this blessed work by the malice of the evil one and the sinfulness of men, since He foresaw that His servants must needs sink and grow faint-hearted in the loneliness of their solitary tasks, since He knew what it must be to dwell among nations wholly given to idolatry and heathenism, without God in the world; therefore He added His blessed promise to cheer and sustain them with the certainty of the final triumph of Light over Darkness, "Lo I am with you always, even unto the end of the world." He is with us by His Spirit, who is one with Him and the Father—"always"—for the Comforter abides with us for ever. His word must stand fast, His prayers must be effectual. He, God and Man, is Himself the Dispenser and Ruler of the economy of the world; for "all power is given unto Him in Heaven and in Earth."

And the Power seems to come to us, while we read and meditate on such words as these; but we lose our hold upon them amidst the details of every-day life; and so by continual Prayer and frequent Communion we need to renew our strength, to confirm our faith in the abiding presence of Christ's Spirit:—And not by prayer for ourselves only, but by intercessory prayer for each other, by United Prayer for the stability and increase of the Churches, for the extension of Christ's kingdom throughout the world. He is praying for us, and His Spirit is making intercession for us, and He spreads the power of His Prayer over our unworthy petitions, and presents them all efficacious in His Name before His Heavenly Father. Pray therefore, my brethren, daily and fervently for the conversion of these poor islanders lying in darkness and the shadow of death, that the Spirit of Christ will mightily sway their hearts to turn them from darkness into light and from the power of Satan unto God. They are specially committed to the prayers and the charity of the New Zealand Church. And pray for me, called too young, as in years so in all else, to an office of which I dare not say that I realise the responsibility; that the Holy Ghost may ever abide with me to comfort and guide me in all doubts and difficulties, and that I may daily increase in God's Holy Spirit more and more, and may come at length to His everlasting kingdom.

APPENDIX.

Extract from the "Daily Southern Cross," Nov. 1, 1871.—"The means that have been employed in collecting labourers for the Fijian plantations, and even for Queensland, are now no longer a matter of surmise. It is known that deception and violence have both been unscrupulously used in the work; and that the esteem and reverence entertained by the Islanders for the name and character of the now martyred Bishop have been made the means, by a cruel deception and personation, of enticing Islanders on board the slavers. There are those who have sailed from New Zealand ports, and have been engaged in the carrying of Polynesian labourers, who have publicly boasted of the success of the ruse, and who have stated that, clothing themselves in white surplices, they have

performed mock religious services to the Islanders, and so tempted them in large numbers on board, under the impression that the pretended officiating minister was Bishop Patteson himself; and in the cruise of the 'Rosario' a case in point is furnished by Captain Palmer in which the deception was successfully practised. Probably it will require nothing more than the death of this venerable Bishop to direct that attention to this monstrous traffic which will lead to its suppression."

Extract from the "Daily Southern Cross," Nov. 18, 1871.—"On a former occasion we alluded to the fact that the late lamented Bishop Patteson had been frequently personated by persons who, going through a mock religious service, were thus enabled to induce the Islanders to come out to the slave ship in the offing. But it now appears that not the Bishop alone, but the Mission vessels themselves, have been counterfeited, and at least one vessel has been at great trouble and expense wholly altered so as to bear the closest possible resemblance to the Mission schooner the 'Southern Cross'; and, in another case, well-attested similar pains had been taken to alter a vessel so as to resemble the 'Dayspring,' the Mission vessel of the Presbyterian Church. With such practices proceeding, we have no difficulty in realising the amount of danger not only to Missionaries, but to traders whose business or necessities may bring them among the countless islands that dot these Southern Seas. And though ordinary trading has afforded abundant opportunities to unprincipled men to commit wrong in their dealings with the Islanders, and so prejudice them against civilisation and commerce, a traffic which seems to have in it inherent elements of evil, and which affords so direct premiums to man-stealing, and which apparently cannot now be carried on without fraud or violence, is one that is to be regarded in a wholly different light, and as having become intolerable."

The following extract from the "Report of the Melanesian Mission for 1858," written by the late Bishop Patteson, will exhibit the state of mind of the inhabitants of the island of Nukapu on the occasion of the first visit paid them by the Mission vessel. Although neither Bishop Selwyn nor his successor were ever able to obtain scholars from Nukapu for the Mission school,—the Polynesian Islanders, as a rule, showing much more reluctance to trust themselves with strangers than Melanesians,—friendly relations were invariably maintained between the Islanders and the Missionaries until the late sad occasion. The cause of the change of feeling in the Nukapuans is not difficult to be assigned. Had scholars from the island once visited the Mission School, the possibility of the Bishop's party being confounded in the islanders' minds with the lawless, unscrupulous "labour-seekers" would have been prevented.

"Passing by a small island called Niboli, and another islet named Beleni, we sailed to the north of a sandbank, and so reached Nukapu, a small low island enclosed within a reef.

"Nukapu is a small flat island, situated in a large lagoon enclosed within a coral reef. The inhabitants differ widely in their language and in their behaviour from the natives of the neighbouring islands.

"We were met, as we waded to shore, by twenty or thirty people, who led us at once to the village, where we found the chief and a considerable party assembled. We sat for about a quarter of an hour in the house of the chief, a room of good size, made as usual of bamboo, and thatched with cocoa-nut leaves.

"The people speak a dialect of the New Zealand language, and it was easy to converse with them sufficiently for our present purpose.

"They possess large sailing canoes, one of which was about to cross over to Santa Cruz. This island may, by God's blessing, afford us an introduction to that large and populous country, and also to the small islands lying to the north of it. We were remarkably struck by the very gentle, orderly manners of the people of Nukapu; there was no confusion or noise among the many people who sat or stood around us, but a heartiness of manner and evident desire to do anything that was in their power to please their strange visitors, that was all the more gratifying from its contrast with the behaviour of the people at Bakarimo and Ieli.

CORRESPONDENCE.

THE CHURCH IN SOUTH AFRICA.

MY DEAR SIR,—Having just arrived from the Cape, I very gladly comply with your request to give you some information about the Church in South Africa. The Metropolitan had but lately returned from a very tedious journey to Namaqualand, the western portion of his diocese. I regret to add that he had been very ill indeed, but was fast recovering. The fatigue was altogether too much for him. Long overwork and anxiety is beginning to tell. A miserable voyage back to Table Bay in a small schooner did not add much to his comfort, knowing, as you must by this time, the fearful weather we often have round the Cape of Storms. When I left, it was his Grace's intention to leave by steamer for Graham's Town, the day being near for the consecration of Archdeacon Merriman as its third Bishop.

As to the Mission work within the diocese, I am thankful to be able to say that I believe it was steadily improving in spite of so very many drawbacks. At the Cape we are seldom able to depend upon anything or any one. Take, for instance, the sources of clerical income. The clergy are supported by the Colonial Government, the Bishop's funds, and the people's contributions. To take the last first, experience teaches that they are not to be depended upon. Each parish is rated by the Diocesan Synod, and the clergyman is supposed to have received the amount of the assessment, whether he does or not. Either drought, or famine, or floods, or (as in my own case) a dreadful fire, impoverishes the people,

and they have no means of fulfilling engagements. As to the Bishop's funds, I believe them to be quite insufficient to meet his responsibilities. The Government grants in aid of ministers' stipends we are likely to lose altogether before long.

This is our present position in monetary matters. If it was a more favourable one, there might be a larger supply of men, and many of the present clergy would not have cause to lament over their most dreary isolation. How tempted to become cold in his work is a man who never sees a brother clergyman's face from one year's end to another! Excepting when the Bishop or Archdeacon comes round, he is almost taught to believe that he is a Bishop himself, with a diocese of some 10,000 square miles. Perhaps there are outposts, 80 or 100 miles from head-quarters, which are to be visited for the purposes of Divine service; small schools near farmers' stations are to be examined, children are to be baptized, and happy couples to be joined together. A sick parishioner, fifty miles in another direction, is to be visited; so off you go across a dry country upon a starving horse, and lose yourself, perhaps, in the attempt to fathom the dreary flats of the Karoo. Weary and distressed, the poor animal lies down and pants for a drink of water, and there he is left to die in the blazing sun, while you yourself, with saddle upon your own back now, make the best of your way to the nearest Dutch farm, comforted by the thought that you will have to pay for the horse out of the next quarter's salary.

It is chiefly through the instrumentality of schools that we hope, as a Church, to obtain a firm hold upon the hearts of the native classes. My own parish of the Kurgona forms the south-eastern portion of the diocese of Cape Town. We have two goods chools in the chief village, at which attend almost all the children within reach, of whatever colour. They are brought up also to attend church, not only on Sundays, but on week-days. At Plettenburg Bay, one of my outposts, there is a large Mission-school for the blacks, which is in charge of the curate. There is a good work going on here. It would delight you to see the children marching up a high hill to daily prayers, and also to hear them heartily join in the musical portion of the service. There are a large number of communicants within the parish, the coloured members being for the most part those who have been educated in the schools.

Another station I have upon the Portland Flats, the children belonging chiefly to the poor African woodcutters. The teacher has been living upon £40 a-year, partly from the Bishop's funds. He, with the assistance of his good wife, has been daily giving religious instruction to a small drove of little blacks, almost as naked as the day they were born. There is no such thing as school fees to be obtained from people who can scarcely subsist themselves. It would be cruel to expect it. In fact, it was quite the other way, for the worthy man, anxious to keep b:

numbers up for his half-yearly report, was in the habit of treating his naked scholars to a pot of potatoes every day at noon ; and when I remonstrated with him for his extravagance, he quietly whispered to me that it was the only way he could succeed in keeping up his establishment.

This school came to grief in a very summary fashion, in spite of the generosity of the master. One warm bright day the "veldt," or grassy flats, took fire, and the old wooden school-house was laid in ashes. The children escaped through the windows, badly burnt ; nothing was saved, the master losing coat, hat, and whiskers.

Now, a school situated as this was could never have had an existence without the aid of the Bishop's funds. How many of a similar kind are depending for their support upon his grants ! It is by means of small institutions of this sort that the natives are taught not only the rudiments of knowledge, but also how to attend church and pray to God for themselves. The Hottentots and Kaffirs become much attached to our services when they once have a chance of understanding them.

If we, as a Church, can only hold our own for years to come, it will be as much perhaps as we can expect. The colonists are so poor, and the few English so divided into sects and parties, that the Church in each parish finds it quite a struggle to exist. The good Bishop's wish now is to strengthen present posts, and render them, if possible, permanently self-supporting. It seems quite out of his power, with his limited funds, to establish fresh centres of work. If people in England, with ample means of doing good, would only take the trouble to inquire, they would perceive the wants of a diocese half full of Hottentots and Mahometans, and begin to understand why the Cape Town Association has been formed. English people now in the colony have not been taught to give in England. They have been badly trained at home, where both churches and schools are already built and endowed for them. The English labourer, upon arriving at the Cape, is quite astonished at being asked to give money for his Church. He never heard of such a thing. Many confess they never before heard of such a thing as an offertory. All they know about is pew-rents, and those they never paid. Some people in the Colony make money, but they go to England to spend it. Have we not here more than one reason why we should ask for your aid ?

The Association for the support of the work undertaken by the Metropolitan of South Africa really deserves the assistance of all true Church people. Men of all denominations at the Cape acknowledge freely the immense amount of good already done by him, under the blessing of Almighty God ; and Africa owes a debt of gratitude to its great Bishop of modern times, which coming generations will always be proud to acknowledge.—Yours truly,

JOHN EADES,

Rector of the Kurguna, South Africa.

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CHURCH FINANCE.*

By G. K. RICKARDS, Esq., M.A., *Late Professor of Political Economy at Oxford.*

 N some recent articles upon Church Extension we endeavoured to impress upon our readers that, in order to enable the Church to cope with the rapid increase of the population, and thus to justify her title to nationality, our efforts should be mainly directed to strengthening her position and enlarging her resources in the great towns, towards which, as each decennial census shows, the tide is setting, with ever-increasing force, from the rural districts. As to the latter, indeed, so far as pecuniary means are concerned, there is, or assuredly there ought to be, but little cause for anxiety. In the agricultural parishes it cannot generally be said that the labourers in the spiritual vineyard are few, or that, considering the amount of work performed, they are, as a rule, ill remunerated. In the exceptional cases, where any such need exists, the duty of supplementing the deficiency clearly rests upon the lay residents and landowners; and it is a duty which is happily more and more recognised, and of which, if the signs of the times do not deceive us, we may hopefully anticipate an increased fulfilment in the future. But in those districts in which manufacturing industry or mineral wealth have suddenly developed a prodigious increase of human beings, the feebleness of the Church's efforts and the insufficiency of her means, in contrast with the vast amount of service required from her, are painfully apparent. In those huge aggregations of humanity the parochial system utterly breaks down. And no wonder, for it was never devised to meet such an unlooked-for exigency. Admirably adapted as it was to the sparse population and simple structure of society in the England of former times, its machinery has been completely outgrown by the rapid transformations which have made England what it now is. To regret such changes is useless. Our wisdom is to recognise existing facts, and to encounter as best we may the difficulties which they present.

To carry on effectually her spiritual warfare, the Church needs, as other armies do, two things—the material of war and the men. She requires the buildings, the apparatus, and implements for worship and instruction, and also a competent force of qualified ministers to teach her doctrines and to conduct her services. Of the former requirement we do not purpose to speak at present; but only observe, in passing, that the building and restoration of consecrated fabrics affords a field in which

* To save the repetition of numerical statements in this paper, the reader is referred to the article on "Church Statistics" in the February number of *Mission Life.* Google

the munificence and the architectural taste of the present day have found, and are likely to find, ample exercise. Yet, excellent and worthy of all encouragement as this work is, it is wholly subordinate in importance to that without which church-building is a fruitless expenditure—the enlistment and support of an adequate supply of efficient clergy. Provide, wherever spiritual destitution exists, the teacher of the Gospel whose heart is in his work; enable him to arouse the living spirit of Christianity in the centre in which he is placed, and surely, though it may be gradually, the needful appliances and apparatus of religion will spring up around him, and from him will radiate the influences which will reclaim and christianise the people. This we believe to be the true order and economy of Church extension. The men first of all. It matters little how slender and provisional the materials with which they begin; but only set the right men to work, and the accessories and embellishments of worship will develop themselves in due sequence.

But how to get the men, and to make adequate provision for their support? That is the pressing question, and it is surrounded by no ordinary difficulties. For it is not a small staff that is wanted, but a body large enough not only to cope with the existing numbers, but to keep pace, by its constant growth, with the increase of the people. And we want not men only, but well-trained and educated men, with minds open and enlarged to comprehend the prevalent ideas and tendencies of the times. Over and above this, if they are to secure the respect of the higher and to exercise a wholesome influence over the lower class of their hearers, it is of great, if not of primary, importance that the ministers of the Church should hold the station, and should be imbued with the spirit and the manners of gentlemen; for coarseness and vulgarity will not only repel the fastidious, but will even offend those who do not themselves possess that refinement of tone which they can well appreciate in others. It would be a misfortune for the Church of England should the name of clergyman cease to be synonymous in common acceptation with that of gentleman. The danger of such a result is not wholly chimerical at the present time, for the increased expensiveness of education, coupled with the diminished scale of clerical incomes, have a tendency, which is even now perceptible, to compel the Church to draw her ministers from a somewhat lower grade of society than heretofore.

Far, indeed, we admit, above the mere outward attributes of manners or station are the qualities of self-denying zeal and devotion to duty which the Church should exact as primary requisites for her ministry. Yet we are not less firmly persuaded that, looking at the question in the interest of the nation, and from a Christian statesman's point of view, it is folly to expect from any body of men, whether in orders or otherwise, a super-human elevation of disinterestedness and self-denial. We have to legislate for men, not for angels, nor even for monks, mendicant friars, or

professed ascetics. We shall not, therefore, affect to offer any apology for regarding the question of providing a competent body of ministers for the service of a national Church as one that comes within the province of political economy. It is one of the problems of Church finance—not a religious, but an economical problem—how, with given pecuniary resources and a certain legitimate vantage-ground for increasing those resources, to quarter over the surface of the country, but especially throughout its densely-peopled parts, a body of ministers, each with a competent stipend and a manageable district; from whom also—as a further condition of the problem—the hope of promotion, the prospect of an improved position as the meed of superior qualifications and more strenuous exertions, should not be excluded. For if the door be closed against all advancement, any profession, whether sacred or secular, will inevitably stagnate and decline.

The famous “lottery” theory of Sidney Smith, propounded in the early days of the Ecclesiastical Commission, and stated, as it was, with the utmost baldness, and in a spirit almost profanely secular, produced in religious minds a feeling of strong repugnance, we might even say of disgust. The notion that the candidate for Holy Orders deliberately calculated what were the odds against a deanery, a canonry, or a prebendal stall, or balanced the chance of “prizes” against the outlay necessary to qualify him for his sacred functions, was as derogatory to the character of the clergy as the results of the legislation to which it referred prove it to have been fallacious. We believe that such commercial calculations are, except in very rare instances, foreign to the minds of those who contemplate taking Holy Orders. But it would be equally far from the truth, on the other side, to suppose that the consideration of professional *status* and emolument does not affect in an important degree the supply of candidates for the ministry. It must be remembered that the choice of a young man’s calling depends much less on the volition of the individual than on that of the parent or guardian, who has to determine with reference to his means and to the other claims upon him, “what to do with his boys.” At present, the main door to the ministry—though an increasing number now get in at side-entrances—is through the two great Universities; and whether that expense can prudently be incurred is a question which must generally be solved by worldly considerations on the part of those parents who have no family livings to bestow, nor political or other influence to help them to preferment. It is idle to suppose that the views of heads of families as to the destination of their children will not take a tinge from the varying pecuniary aspects of the clerical profession. Yet it is not, except in rare instances, the vision of great prizes, the mitre or the House of Lords, that is uppermost in the parent’s mind; it is rather the practical consideration whether he may fairly anticipate that his boy, after a not too long probation as a subaltern

in the service, will attain to a fair position of pecuniary independence, carrying with it a traditional respect and a recognised social standing, which make much amends for what would be deemed in other callings a scanty income.

But if the circumstances of the Church shall become such as to render even this modest prospect unattainable—if parents, on looking at the examples around them, shall be forced to the conclusion that the profession offers nothing better than bare subsistence as the reward of long years of patient and obscure labour, there can be no doubt that such conclusions will tell most sensibly on the number of future candidates for orders. The need of our over-peopled yet neglected districts, indeed, cries aloud for help, and the readiest palliative that suggests itself to many minds is, to draft into them at once an army of subaltern clergy, whose services can be had for the smallest rate of stipend that beginners in the ministry are content to take. But even were it possible to do this, what would be the position, let us ask, of the Church of England when her largest field of operations presented to view but one dead level of underpaid curates, growing grey in their ill-requited service, uncheered by the prospect of preferment, and losing heart and hope amidst the struggles and privations of their obscure career?

The very significant fact that during the last twenty years, while the population of this kingdom has increased with prodigious strides, the yearly supply of newly ordained clergy, so far from keeping pace with the increase of the community, has been stationary or retrograde, deserves the gravest consideration.* It would seem to indicate either some radical error in the arrangements by which the clerical profession is governed, or else some disaffection to the Church of England in those classes which have hitherto furnished the annual contingents to the ministry. The latter supposition appears to us to rest on no foundation of probability. There is nothing to show that the educated laity of the country, from whose families the candidates for ordination mostly come, are becoming alienated from the Church or hostile to her creed; on the contrary, in that class, as in others, there are many encouraging signs of increased earnestness and respect both for religion and its ministers. There is, indeed, one special cause which is sometimes alleged at the present day as accounting for the disinclination of young men to take orders—namely, the unsettling effect of those theological controversies which the critical spirit of the age has evoked, the doubts and fears engendered by sceptical discussions affecting the foundations of the faith, or the reluctance to sacrifice mental freedom by a surrender to the restrictions of creeds and articles. We will not deny that such motives may have weight in indi-

* Average annual number of ordinations in periods of five years, viz. —

| | | | |
|--------------------|-----|--------------------|-----|
| 1851 to 1855 | 586 | 1861 to 1865 | 537 |
| 1856 , 1860 | 592 | 1866 , 1870 | 584 |

vidual cases, but we do not believe that they have operated widely, and we can only refer the broad fact of the stagnant state of the clerical profession to an inherent defect in the system by which the temporalities of the Church are distributed, and to the want of those inducements without which men, unless actuated by an enthusiasm which must be limited to the few, will not commit themselves to an irrevocable career.

In estimating the prospects which the Church, viewed as a profession, holds out, it must be borne in mind that a large proportion of the most attractive posts which she has to offer to her unambitious sons who are not qualified to rise by their own merits to her high places, are the benefices vested in private hands—*forbidden ground* to those who have neither wealth to purchase preferment nor interest with the patrons of livings. These benefices are part of the heritage of private families, and do not enter into the speculations of unprivileged aspirants. Another set of livings is annexed to the select corporations of college fellows and cathedral chapters, and this avenue to preferment also is closed to those outside the pale. The Crown has the disposal of a large number more, yet equally beyond the reach of those who are living out of the world's eye, who have no literary or scholastic reputation, nor the master-key of political influence. Another set is in the gift of the bishops, and certainly, if this trust is faithfully administered—and, though nepotism is not extinct, we have no ground for alleging that it is otherwise—it is to this quarter that the unfriended clergyman may fairly look for a recognition of his long services and patient self-denial. Yet of these loaves and fishes, it may truly be said : “What are they among so many?” Far too few to satisfy the many urgent claims which every diocese presents ; much too small an element to influence calculation in the choice of a profession. Exclusive of these closed or limited channels, what remains ? What has the average youth who enters upon the sacred profession without conspicuous gifts, and with no other ambition but to do his duty in the state to which he is called, expecting in return only the fair hire which the labourer deserves, to look forward to ? In one word, curacies—curacies, whether of that class which are described by the not attractive prefix of “perpetual,” or assistant curacies. The alternative before him is either to become the salaried helper, yet without fixity of tenure or reversion of preferment, of an incumbent, or to obtain a commission in that hard-worked and ill-paid militia, the ministers of district churches, in the metropolis or in the large towns, and there to carry on an uphill struggle with very insufficient resources in the midst of a rude, ignorant, and perhaps semi-heathen population. Such being the prospect which the Church of England holds out in a worldly point of view to those who, without the special advantages of birth, fortune, or connection, enlist in her ministry, can it be wondered at that the clerical profession has come to be regarded by prudent parents as the most precarious of all vocations,

and the least encouraging to those who have to make their own way in the world? Must not this conviction force itself upon the minds of clergymen themselves, who have sons to place out in life, and who might naturally be desirous, as other parents are, to see their children following the same calling as themselves? And is it not absolutely certain that, unless some change be made, a diminution in the number of those who present themselves for ordination, if not a deterioration in the quality of the candidates, must take place? This effect, as we have seen, has already begun to show itself, and at the very time when there is urgent need both to multiply and strengthen the agencies of the Church to reclaim the population which has been slipping through her hands, we are but too likely to find that, even though we might constitute a number of new parochial centres for carrying on the work, there would be a default of men qualified to fill them.

Among the causes which influence the demand and supply of clergy at the present time, we must not omit to notice the operations of those Societies which have been instituted of late years for the purpose of increasing their number and aiding their exertions in those places where the working-power of the Church has proved itself deficient. Such are the Society for Providing Additional Curates in Populous Places, the well-known Pastoral Aid Society, and a younger sister, called the Curates' Augmentation Fund. The objects of all these Associations are highly laudable, the intentions of their promoters excellent, but the plans upon which they proceed are not, in our opinion, equally conducive to the desired end, nor are the results which they achieve in all cases of unmixed advantage.

The plans adopted by the two first-named societies—both of which have been in existence about thirty-five years, are, in their main features, the same; the Pastoral Aid, however, employing, to a large extent, lay as well as clerical agents. The principal object of both is to enlist in their service a large band of curates and employ them as auxiliaries in the most populous and ill-endowed districts. But, although the work done by these agents is, doubtless, most valuable, it is important to observe that the employment of curates by these societies—and there are now somewhat more than 500 in the pay of each of them—does not, in fact, cause an increase of the total number of curates throughout the kingdom. The ordinations are not more numerous, as the figures above quoted show; the result must therefore be, that the curates employed by the societies are withdrawn from other places; the demand for curates is increased; their salaries are consequently raised; but there are not more of them. The fact is undoubted, that the stipends of this order of the clergy, once so miserably small, have been raised within the last twenty or thirty years to a much higher standard. The old beggarly pittance of £50 a-year has been doubled, and more than doubled. We are

assured that it is not unusual for even the younger curates to obtain as much as £130 a-year. "So much the better," some will be ready to exclaim; "the payment is not at all too much for the work done." In the abstract this is true; but it must be remembered that we have to deal with limited funds, yet to provide for a demand which is almost unlimited. One consequence of raising the standard of curates' stipends is to lay upon incumbents—many of whom are ill able to bear the tax of paying an assistant curate—an additional burthen, or else to compel them to discontinue such assistance, to the great detriment of their parishes. For, the supply of curates remaining the same, such incumbents have to compete with the societies, who, with their subsidy of subscribed funds, are able to outbid less wealthy competitors.

But it may, perhaps, be asked, "Will not the effect of thus raising the curates' incomes naturally be to render that position more attractive, and so to tempt an increased number of young men into the profession who have been hitherto repelled by the smallness of the stipend?" We answer, that experience does not bear out such an assumption, as the deficient list of ordinations proves; and the explanation of the fact will probably be found to be this. That which men seek in choosing their calling in life, so far as their choice is governed by prudential motives, is some settled and permanent position, which within a given time they may hope to attain to. An incumbency, with its freehold tenure, and with the independence of action, the power and respect which accompany it, will be attractive to many, even though the pecuniary value may be extremely inadequate. This may be, and in numerous instances is, supplemented by private funds. But the precarious and dependent position of a curate with little or no prospect of promotion in the future, is regarded in a very different light. It is not the addition of twenty or thirty, or even fifty pounds to the stipend, that will reconcile men actuated by ordinary motives and views of life to the prospect of living and dying curates. This is the difficulty—and a very serious one—inherent in any scheme which aims at filling up the wide interval between the agencies of the Church and the pressing demands of her neglected population by such means alone as the indefinite multiplication of curates. As an auxiliary body, indeed, curates are most valuable; but the auxiliary corps ought to be duly subordinated, and never allowed to exceed its legitimate proportion to the regular force. There are said to be at the present time between 5,000 and 6,000 acting curates; the total number of the clergy (excluding the unattached) being about 20,000. It would be no excessive estimate to say, that in order to enable the Church of England effectually to fulfil the duty of embracing in her ministry the whole of the population who do not reject her creed, at least another 5,000 should be added to the number of the working clergy. But the notion of supplying this deficiency wholly, or even

mainly, by the mere enlistment of additional curates, is not to be entertained. Such a constitution of the clerical body would derange the organisation, and militate with the whole order and discipline of our Church. There is even a more decisive argument against it: it would be impossible to procure the men.

Most reluctant as we are to discourage any well-meant efforts to supply the deficiencies of our ecclesiastical system, we must say that these considerations appear to us to be of grave import, as affecting the scheme pursued by the two societies which we have named. Unless their operations result in augmenting the number of the ordained clergy—as it would appear they do not—they necessarily tend to interfere with the natural law of supply and demand, which applies to that profession as it does to others; to raise the standard of curates' incomes, and by drawing them away from unassisted districts and ill-endowed incumbents, to transfer, but not to increase, the service which they render. If the plan thus pursued were not very limited in its operation, its results would become extremely inconvenient, not to say detrimental. We are persuaded that no system of Church extension will answer its end—none will be in accordance with the character and principles of our Church—which does not aim at increasing the number of permanent and independent posts, supplementing the ranks of the curates only in due proportion to the number of incumbents.

The third society to which we have referred, and which is of more recent origin—the Curates' Augmentation Fund, established in 1865—differs in its mode of action from the other two, and though less ambitious in its aim, is not open to the objection of interfering with economical principles. Its system may be briefly described as that of *giving good-service pensions to meritorious curates*. It disclaims, indeed, the office which is performed, well or ill, by a host of other societies,* having for their objects the relief of necessitous clergymen, the bounty of which, it may be feared, is too often abused, and tends in many instances only to pauperise or degrade the recipients. The society in question is naturally in some danger, unless carefully watched, of lapsing into the same error; but so far as it adheres to the principle of its institution and eschews eleemosynary action, its operation must needs be beneficial. Its leading principle was described by its founders to be “the creation of a fund from which augmentations might be granted to licensed parochial curates, not as eleemosynary pensions, but as recognitions of faithful service.” It was contemplated that so soon as the funds would permit, grants of £100 should be made to applicants who should have served without reproach for not less than fifteen years as parochial curates, and should have been receiving for the preceding

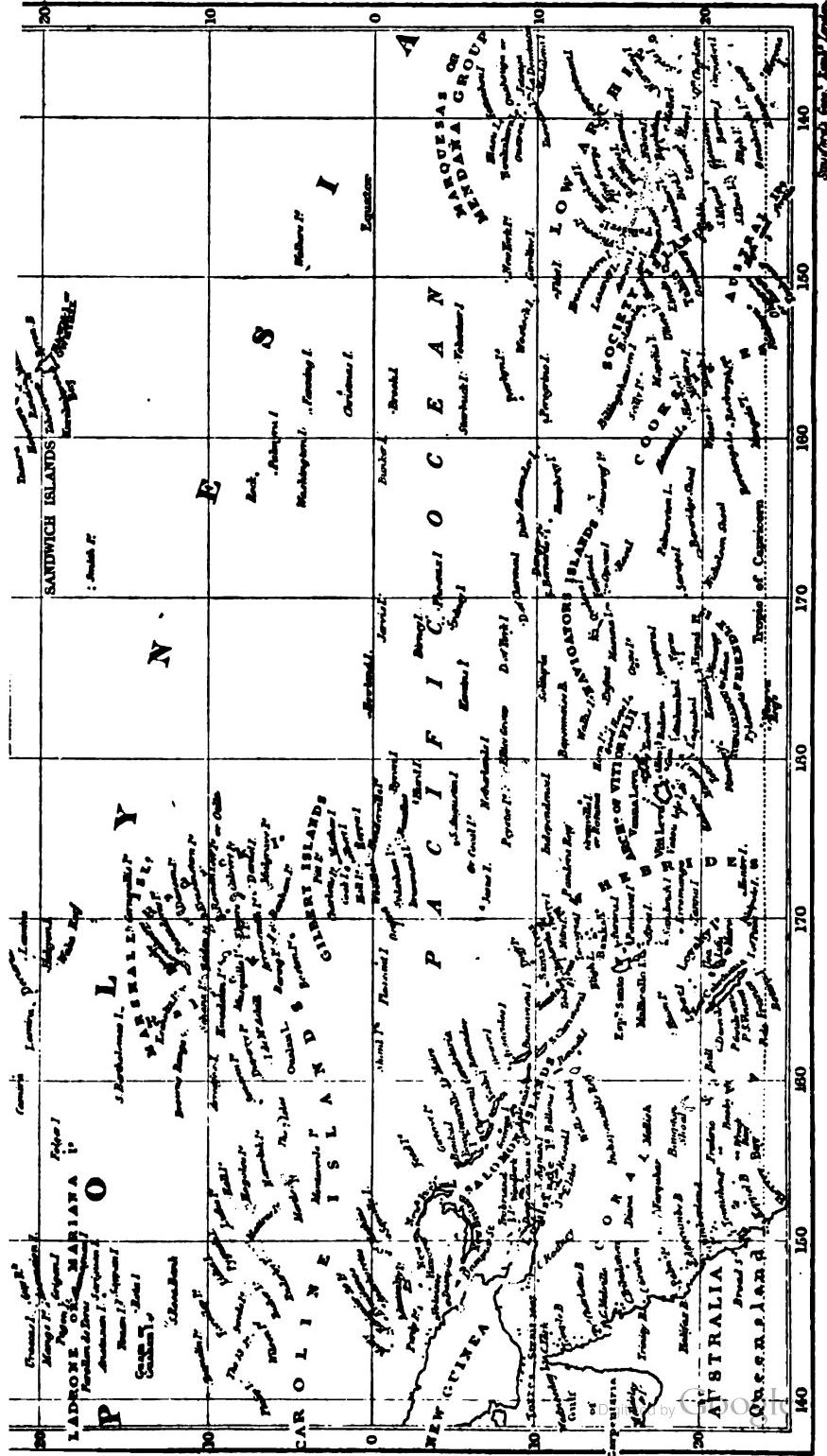
* It is stated, on good authority, that this class of societies is no less than ninety-six in number.

three years not less than £100 per annum as their stipends. The Society thus constituted, under the auspices of a number of the Bishops and influential persons, both laymen and clergymen, obtained in the course of two or three years a capital sum of £30,000, and an annual income of about £5,000 in subscriptions. Unfortunately, the original programme was not strictly adhered to ; the grants were allotted in too small sums, and without sufficient consideration of the claims of merit. So far the original purpose of the founders has been counteracted, though, it may be hoped, it is not too late for the society to retrace its steps and revert to the rules with which it started. The scheme of the institution, so far as it goes, appears to be sound, its aim being to establish on a limited scale that graduation of rewards which is so much lacking as an element in our present system—to hold out an incentive to meritorious service in the subordinate rank of the profession, and to encourage curates, who have gone through some years of hard and faithful service, to hold on in the hope of attaining further preferment.

No agency is to be despised which tends in any degree to promote such objects as these : at the same time it would be self-delusion to conceal from ourselves, that in order to avert the dangers which threaten the position of the Established Church, far more energetic efforts, much bolder and more comprehensive plans are needed than such as we have just described. The time for mere palliatives and provisional expedients has gone by. It is to be hoped that members of the Church of England, who have faith in her mission, will be induced, ere it is too late, to look the facts fairly in the face, and to comprehend the real stress and peril of her situation. It is briefly this. The tide of population, as we have said, is steadily ebbing away from the rural parishes, where the resources of the Church are less inadequate, and where her ministers are in better numerical proportion to the people ; and it is flowing in fast upon the urban districts, where her patrimony is most scanty, her clergy worst endowed, and posted at wider intervals. The common fallacy of taking a joint average of the town and country districts is palpable. The spiritual destitution of a northern manufacturing settlement is not mitigated by taking into computation the incomes of comfortable benefices in the southern counties. If the Church cannot maintain her hold of the great towns, her nationality will be at an end, and with her nationality the only sound basis of her establishment fails. Power goes with numbers and with wealth ; and, if forced to abdicate her place in the crowded centres of commerce and population, it will avail little to the Church to retain in her allegiance the rural hamlets, and to number her supporters among squires, farmers, and peasantry. The towns will be the real battle-field. In them her posts must be firmly established and strongly manned. To thrust into some of the most destitute positions a few extra curates is a fond delusion—a mere makeshift. The whole region which now lies

waste requires to be surveyed, mapped out, and subdivided into districts of manageable extent; each endowed with an income which may at least lift the occupant above poverty and contempt, and assigned as an independent post to a responsible minister, with some provision, if it be possible, for his succeeding, after a sufficient probation in such a laborious post, to some higher and better-remunerated station elsewhere.

Vast difficulties, it will be said, stand in the way of the realisation of such projects as these. Very large funds would have to be raised, existing rights and tenures to be disturbed, the present system of public and private patronage revolutionised. Great difficulties, we admit, but not, in our estimation, insuperable. No doubt, so far as her temporalities are concerned, the Church is now fettered by the trammels of an unelastic system, and the spirit of her clergy is depressed by the "cold shade" of professional stagnation. Nevertheless her moral hold on the educated part of the nation is still incalculably strong; her *prestige*, derived from ancient title, from legal sanctions, and from social *status*, is immense: add to which, the present generation has developed, in not a few instances, a munificent spirit in her sons—and not least in that potential class, the successful manufacturers—affording a promise of resources that it would be difficult to overestimate, if zeal were once fairly kindled, and hearts stirred up for the accomplishment of a noble purpose. But whatever the difficulties may be, of this we are well assured, looking at the existing predicament of our Church, at the masses she is unable to reclaim from sin and ignorance, and at the elements of power which are drifting out of her reach, that a great work has to be done—or there will be a great downfall.



THE LAND OF THE PALMYRA.

INTRODUCTION.

 ONE of the oldest and best-known of the Missionary clergy of Southern India, Dr. Caldwell, tells us that on arriving at a certain rectory in England, to attend a Missionary meeting, he found the clergyman and his wife engaged in a warm debate as to the position of Tinnevelly—the lady maintaining that it was in India, the gentleman that it was in South Africa. Without assuming that our readers are in need of the very elementary knowledge required to solve this controversy, we must, we fear, anticipate that they have comparatively a very vague and imperfect idea of the work which is being carried on by the large body of English and native clergy labouring in that remote province of our Indian Empire.

One reason for this is to be found in the fact, that as yet almost the only available information about Tinnevelly is contained in the reports and periodicals of different societies and various small publications, none of which singly would be very likely to attract the attention of the general reader, and no *précis* of which has ever yet been attempted. Hence the present papers—the writer of which proposes to himself the unambitious, but, he trusts, by no means useless task, of giving a general *résumé* of the information to be found in the very miscellaneous assortment of publications in which the subject has been dealt with.

We can fancy the reader exclaiming, “A *résumé*, forsooth! if there is one thing more intolerably dull than another, it is the bare bones served up under the odious title of a *résumé*. With neither the freshness nor the circumstantiality of an original narrative, it produces upon the mind of those who are unfortunate enough to be obliged, or misguided enough to elect to read it, just about as much impression as water on a duck’s back. If there can possibly be any greater waste of time than is involved in writing such papers, it is in reading them.” Alas! the indictment is but too true. An art which should afford to the many the most delightful recreation; which should put the general public as nearly as possible on a par with the laborious student; which, above all things, should eschew the dull, and bring into prominence the interesting, and so cater for the very class of persons who, confessedly, are very easily bored—this most useful of all arts has been so discredited by its abuse, that its use is well-nigh forgotten. But an art it is, nevertheless, and one which the present tastes of the reading public, and its intolerance of anything approaching to laborious research, is likely to render very important.

If such be the case, the mere attempt to write a *résumé*, which shall in any degree possess the characteristics which are to redeem such a production from its traditional dulness is—no matter with what department of literature the attempt is concerned—by no means an unworthy task. Especially is this so in the case of such a subject as that treated in the following pages. Something more than mere information or amusement is involved in it. In no quarter of the globe has the power of Christianity to win its way, in spite of every obstacle, been more remarkably illustrated than in Tinnevelly. If the general public in England hears a great deal about the supposed failure of Missionary efforts, of their successes they know only too little. Could they once realise what results are produced in the few cases where there has been any real concentration of effort, and where means in any degree adequate to the work have been employed, it could hardly fail but that a reaction in favour of Missionary enterprise would set in, and that not only would there be a more general agreement as to the duty of “preaching the Gospel to all nations,” but that those who already admit the duty in theory, would be willing to make far greater sacrifices to carry it out in practice.

It is in the earnest hope that it may contribute, in however slight a degree, to a better knowledge of what our great Missionary societies are doing, and so serve to enforce their claims to a more general and liberal support, that the present sketch is put forth. May He who disposes the hearts of men according to His godly wisdom grant that the hearts of many may be stirred, and their zeal in His service quickened, by the fuller knowledge of the blessing which He still vouchsafes to the faithful labours of those who go forth in His name to preach the Gospel to all the world.

CHAPTER I.

THE COUNTRY.

THE extreme south of India is divided by the great mountain chain of the Ghats into two distinct provinces—the native state of Travancore stretching along the Malabar, or western coast; and Tinnevelly (Tien-nel-veli, the sacred rice enclosure) on the eastern, or Coromandel coast.

About 120 miles in length and 75 in breadth, Tinnevelly forms one of the numerous protectorates, or provinces, into which India is parcelled out. The southern extremity of the district being only $8^{\circ} 3'$ north of the Equator, the heat is necessarily very great. When, on rare occasions, the thermometer sinks to 75° , the “cold weather” may be said to have set in, and warm clothing is in request. Happily, the violent extremes of heat and cold, common to other parts of India, are here unknown. “We have not,” says Mr. Caldwell, “the alternatives

of being roasted one part of the year and frozen the other, but gently simmer over a slow fire the whole year round." On the other hand, the heat is not moist and enervating, like that either in Ceylon or on the Malabar coast, but dry and healthy. Thus there is no part of India where the climate is less trying to the European constitution.

The marked difference in the leading characteristics between Tinnevelly and Travancore arises from the fact of the latter getting the full benefit of the rains of the south-western monsoon, which is intercepted by the Ghats before it reaches Tinnevelly. Excessive drought is the consequence. Happily there are several rivers which irrigate and fertilise the tracts of country through which they flow, and render them singularly well qualified for the production of rice and other articles of "wet cultivation." Still, nine-tenths of the country is parched and arid, "sandy, burnt-up, and dreary as any in the deserts of Africa."

The contrast presented between the northern and southern districts is thus graphically described by Bishop Cotton :—

"It is hard for any one who has not visited Tinnevelly to form an adequate conception of the peculiar character of its scenery. If the traveller ascends one of the church-towers, which are now happily scattered over the district, he sees before him an undulating plain, of the colour of fire, studded with straight stiff palmyra trees, and diversified at rare intervals by belts of rich bright green. These barren regions are called *téri*. A *téri* may be described as a gently-sloping hill, consisting entirely of red sand, and supporting no vegetation but the palmyra. Towards the lower part of this hill the water lies very near the surface, and thus the peasant is here enabled to cultivate a luxuriant garden of plantains, which relieve the otherwise desolate appearance of the country. This description applies not, however, to all the province, but to its southern portion only; for it is divided into two sections by the Tamrapurni, or 'copper-coloured' river, which, rising in the Ghats, passes between the towns of Tinnevelly and Palamcotta (the former the native city, with its huge temple of Siva; the latter the English station and fort), and at last enters the Bay of Bengal a little south of Tuticorin. From the position of its sources, it is swollen by the rain of both our monsoons, and hence interposes between the southern and northern portions of the province of Tinnevelly a rich tract, which produces annually two abundant crops of rice. When we pass to the north of this fertilising stream, we lose the peculiar features which have been just described, and find ourselves in a blistered black soil, from which at present a large number of bales of cotton are constantly travelling to Tuticorin, and are there shipped, to supply our Lancashire brethren with work and subsistence."

Many years ago the northern district was covered with forests. Now, the only timber to be found is in the immediate neighbourhood of the

villages, where groves of tamarinds, or mangrove trees, have been planted, for the sake of their shade during the fierce heat of the noon-day sun. Cultivation is carried on very extensively. In every direction the ploughman, with his very primitive plough, may be seen turning up the dark soil, which, however dreary and unproductive it may look in January, will be entirely hidden from view a few months later by fields of cotton and green waving corn.

The great drawback to this district is the absence of wells; and, although it is intersected by two large rivers, yet the fall of the river towards the sea is so great and the flood so rapid, they are of use only to those immediately upon their banks. The absence of wells is in some measure compensated for by the large tanks, or reservoirs, constructed by the natives, to receive the surplus rain-water during the monsoon, as well as the drainage of the adjacent country. Some of these tanks are so large that they might be mistaken for lakes; yet they are formed at a small expenditure, comparatively speaking: the fall of the land being towards the north-east, an embankment raised at right angles to the fall is all that is required to form a tank.

But it is with the southern, or Palmyra district, that we are at present chiefly concerned. The sandy districts teem with human life; and it is amongst the inhabitants of this apparently unpromising district that Christianity has made by far the most rapid progress. Hitherto, from a variety of causes, "Christianity and the palmyra have appeared to flourish together. Where the palmyra abounds, there Christian congregations and schools abound also; where the palmyra disappears, the signs of Christian progress are rarely seen."*

Let us, then, take an imaginary ride through the southern portion of Tinnevelly.† The first thing which strikes us, as we pass from the northern to the southern district, is the gradual change in the character of the cultivation. Cotton, maize, and Indian corn disappear, and in their stead is seen the palmyra and the cocoa-nut.

As we ride through the palmyra forest, ever and anon we come upon small villages, composed entirely of small houses, which the traveller would denominate *huts*. These small villages are well shaded and surrounded with small vegetable gardens; and as we pass along we shall find groups of women, here and there, sitting beneath the shade of the tulip, or margosa tree, busy plying their spinning-wheels. A little Christian church will occasionally be met with, and the Christian salutation, "Salaam, sir"—"Praise be to the Lord," tells us that the heralds of salvation have been amongst them.

The country north and west of Sawyerpuram is open, the horizon bounded by a chain of hills; to the south it is well-wooded, the tamarind,

* Dr. Caldwell.

† The following sketch is abridged from a paper by the Rev. J. Kearns in an early number of the *Mission Field*.

margosa, banyan, and palmyra trees being found in abundance. The antelope and jackal roam about in herds ; and although the song of birds is not heard in the groves, its absence is supplied by the chattering of hundreds of green parrots. Going on still towards the south, the scenery becomes decidedly picturesque. The magnificent trees would, if it were not for the red sand about them, seem to be standing in the park of some English gentleman.

Not the least beautiful sight in the landscape is the tower of the handsome church at Pannevellei (C.M.S.), throwing its graceful minarets proudly above the heads of the tall palmyra-trees which surround it, as though it would address the worshippers in the large heathen temple opposite, and tell them that the banners of the Cross are advancing, that the day of salvation is at hand.

One feature of Tinnevelly is the absence of roads, there being but one in the province worthy the name, and this is of no use to any one who resides south of Tutticorin. "Tracks" is the proper word in Tinnevelly for roads, and even these are of a most uncertain tenure ; for the "track" with which this year you are familiar, may next year be better employed in growing cotton or grain, or something worse.

Having got over the bad road, we are brought to a standstill by "*the river*" *par excellence*. Not such a river as we are familiar with in England, but one well worthy of being called a river. From bank to bank its width may be about 300 yards. The banks of this river are very fertile ; indeed, wherever water is to be had in India, cultivation may be carried on to any extent. In the gardens along the banks, the mango, citron, date, jack, and other trees are to be found in abundance.

Having crossed the river we come at once upon a heathen temple, half-buried in a jungle of acacias ; hideous idols are set up about it, and the place is generally covered with the *débris* of the pilgrims' *cuisine*. We are now in the Missionary district called Nazareth, and our way for a little lies through the thick acacia jungle, which is enlivened by the cooing of thousands of beautiful doves, and the bleating of numerous herds of sheep and goats, in the face of the entire absence of pasture. But so it is. Were a Suffolk or a Norfolk farmer to visit the plains of Tinnevelly—an area of about 5,000 square miles—to examine them as to their capabilities of feeding stock, he would most undoubtedly say that as much grass as would feed a dozen head of cattle could not be found there, and yet there are abundance of cattle and abundance of sheep ; in fact, large numbers are exported. The wild acacia feeds the sheep and goats ; and the scrub of the jungle, with a handful of rice-straw or cotton seed, is very good provender for the cattle.

But to our journey. As we emerge from the jungle we enter the large town of Thenterapetty, where there is a magnificent heathen temple, surrounded by a great wall. Passing several villages, marked by the

towers of their churches rising above the tops of the palmyra groves, we come to Nazareth, a large and now entirely Christian town, with its church, parsonage, burial-ground, schools, &c., all of a character to do credit to any English parish.

A short ride amongst acacias and palmyras brings us to a flourishing station of the Church Missionary Society—Megnanapuram. The church here at once attracts our attention. It is the finest ecclesiastical building in the Madras Presidency, probably in India, not even excepting the cathedral at Calcutta. The village is entirely Christian, and is well laid out with good broad streets, planted with groves of cocoanut-trees, giving a cool, refreshing look to the whole place.

Pursuing our ride, we pass through a large rice plantation, and again find ourselves amongst acacias and palmyras, in their turn to be succeeded by the red sand. From this red sand plain we obtain a view of the beautiful Gothic church of Christianagram, i.e., "the Christian's City." Should our view be obtained at moonlight, nothing more lovely can be imagined. The clear blue Indian sky, the moon rolling quietly along, a flood of light, all is stillness around; the tall palm-trees look as though they too were draped in sleep, and the acacias seem as though the still night was grateful to them; but above the lofty palms rises the tower of "St. Mark's," bathed in moonlight, shooting its graceful pinnacles still higher, a silent but solemn witness for Him who made all these things, "who for us, men, and for our salvation," gave His only Son to die.

A little distance from Christianagram is the village of Vadakoor, on the sea-coast, which possesses a very substantial church dedicated to St. Anne, the work of the Rev. J. K. Best. The entire village is Christian, and belongs to the Pariah caste.

Our next visit is to Moodalur, the oldest Christian village in Tinnevelly. Our ride is over a sandy plain, possessing here and there patches of acacia and palmyra-trees; now and again we come upon a patch of country cotton, very miserable-looking indeed; and just as we get out of the sand we come upon a piece of low thorn jungle, a famous haunt of the jackal, which stands and looks at you as though he regarded your intrusion in anything but a friendly spirit.

Riding on, we find ourselves again in the palmyra forest; but, more pleasant still, we are in the village of Kadatchapuram (*Church Missionary Society*), entirely Christian, possessing a large substantial church and good schools. Kadatchapuram is exactly one mile from Moodalur, and palmyras, acacias, tamarinds, margosa, and banyans, are as thick as one may desire to see them. This is the palmyra country. Although the soil is sandy during the monsoon, good crops of millet and grain are raised from it. In some parts of the district rice and cotton are raised in abundance.

The town of Moodalúr is large, and all its inhabitants are Christians. It has a large and substantial church, also a substantial mission-house and good schools, surrounded with a good compound, in which are some valuable trees. The town is well laid out, the principal street being planted with trees on either side. There are two gates to the town, and they tend to give it rather an aristocratic appearance.

The country about Moodalúr is on the whole fertile. No manufactures of any kind are carried on, the people being entirely agricultural. Those who have no land carry on a sort of inland traffic, travelling from one part of the country to another, and carrying with them articles which they barter with the people for grain, &c., many accumulating considerable wealth.

Our ride now lies through green lanes alternating with small patches of red sand, until we emerge upon the *Sálee*, or the high-road or track, planted on either side with banyan, and other tropical trees noted for their grateful shade. Planting trees along the road-side, for the purpose of affording to the traveller shelter from the fierce rays of the sun, is a work to which, in Hindoo theology, considerable *merit* is attached; and hence we find all the old roads or tracks well planted. Whether owing to their theology being in less repute now than formerly, or from any other cause, the idea of the merit has ceased to attract to this species of arboriculture; certainly new roads or tracks have not these most useful ornaments.

Here and there on all the roads the traveller will observe two strong upright stones, about five feet high, with a transverse stone resting upon them; these are called "*sumythangi*," or the "burden-bearer." Upon these the poor weary pack-traveller deposits his burden while he is having a nap beneath the old tree close by.

At some of those halting-places there are *wells*, and occasionally a small rest-house, called a "*Chuttrum*." In the Puthiamputhúr Mission district, where wells cannot be obtained, some wealthy native erects booth, to which he has water carried, to be given by some person in his employ to the poor thirsty traveller, who has travelled miles since his last draught. These, and similar practices, are resorted to for the sake of the merit supposed to accompany the act as a reward.

But to return to our journey. As we get along this well-shaded, but shocking sandy road, we come in sight of the village of Pholeiar-puram, possessing a tolerable church (*Society for the Propagation of the Gospel*), school-room, and small bungalow. Shortly after passing the village, we turn our horses out of the track, and enter upon an extensive sandy terei.

As we ride along we shall observe here and there a Christian church peeping out of the trees, a truly gladdening sight; and here, just half way across the terei, is a spot called "*Thanottoo*," i.e., "Coolspring," from

a small spring of fresh water, which, oozing out of the sand higher up towards the water-shed of the country, flows eastward, intersecting the terei. Turning out of the terei, we enter the palmyra forest again, and after a while we come upon gardens of vegetables and of bananas, all of which are admirably fenced with most forbidding-looking cactus. Water is abundant here; every garden has a well, and as we ride by we find the owners busily engaged irrigating. A short ride now over "a bit of open," and we are in sight of Edeyengoody, *i.e.*, "the shepherd's dwelling," a belt of vegetation cutting it off from the sandy plain around, as though it would be "in the world but not of it." The roof of the Mission-house is perceptible through the openings in the trees, giving quite a homely look to the place. Entering the long street which leads to the village, so thickly planted with tulip-trees as to give it the appearance of a long bower, we ride past small gardens and cocoa-nut topes on either side. The first acquaintance almost we make with the village is the fish-market, where we shall find men and women driving hard bargains for fish which has been too long from its native element to render it palatable to European taste. The houses are very neat, almost all of them having small verandahs facing the street—quite a modern introduction in Tinnevelly villages; all of them, however, have a cleanly appearance—a great proof of sanitary advancement. As we turn out of this long street, we observe a tidy-looking shed, where the heads of the village periodically assemble to arbitrate the petty differences which will arise in even well-regulated communities. The next object of interest is the church, a noble structure; entering which, we should see the congregation, Eastern fashion, find their seats on the floor, and they appear to enjoy those seats quite as much as we should the most exquisitely carved benches or stalls.

Our next object of interest is the Mission bungalow, a neat, substantial house, with a well laid out garden attached to it. From the hall of it we can step into the *lace room*, where we shall find a number of girls from the boarding-school, and young women who also were educated in it, busily employed in lace-making. Lace from this school obtained a medal at one of the Great Exhibitions. This and the school at Christianagram (Mr. Kennet's) are the only schools in the province where this useful trade is taught.

The palmyra gradually disappears, the country becomes more open, and the air more healthy and bracing. There are some very handsome places in the west; one particularly struck me, the property of a Mahomedan gentleman residing near Puthon. The forest timber on his estate was so large and so well laid out, that it called to my memory seats of English gentlemen. Another Mahomedan gentleman, not very far off, and who is very wealthy, has recently introduced coffee and tea cultivation. In this part of Edeyengoody district are several Christian

congregations ; some of them are of a tolerable size, and considerably advanced. From the proximity of the country to the Western Ghats, and to the two "passes" through them, the atmosphere is considerably cooler than at Edeyengoody. The south-west monsoon is broken against the Ghats, but the cold damp air of the west rushes through the passes heavily charged with moisture, which the Tinnevelly atmosphere receives, and, as it were, condenses, causing a slight refreshing mist, called "sar," at which time a ride of ten or twelve miles is truly refreshing. You might almost fancy as you ride into the refreshing atmosphere that your own and your horse's health visibly improved ! The Ghats here begin to break off into groups and peaks of varying height, until at length, towards Cape Comorin they vanish, having run about 150 miles from Palghat, their base there being about forty miles long, and a perpendicular height of rock of about 6,000 feet high. The slopes of the Ghats are well wooded, and several valuable coffee and other plantations are to be found upon them.

To the east of Edeyengoody is the small village of Ellangunie, the Scarborough of Tinnevelly, to which the Missionaries in the south resort for sea-bathing, and to enjoy the cool, refreshing sea-breeze, which braces them up somewhat for their work during the trying heat of the summer months. Ellangunie has but few attractions for the traveller ; a low sandy beach, upon which the waves break rather lazily, the few small cottages of the Missionaries, the huts of their native attendants, the palmyra groves behind, a few cocoa-nut trees, and the fisherman's *catamarand*, with its lateen-like sail, a mere speck upon the ocean, comprise all that may be seen. The natives residing on the sea-coast are mostly of the *Paraver*, or fisherman caste, and are Roman Catholics ; they have several large substantial churches, the sites of which are admirable, producing much effect when viewed from the sea. As their caste-name indicates, their employment consists in catching fish, abundance of which may be had all round the coast ; but a considerable share of the coast navigation also is in their hands. The caste is on the whole wealthy ; and in Tuticorin, where there is a considerable import and export trade, many of them are very wealthy merchants. A number of them are there employed in diving for the pearl oyster and the conch, which realises a considerable Government revenue.

The ride along the *Karei-Sootthoo*, or coast-line, in Edeyengoody is extremely pretty. The sand ridge, sloping off to the westward, forms a miniature valley, rich in vegetation. Palmyras, cocoa-nuts, tamarinds, mangosa, and tulip trees are abundant, and the gardens produce all the vegetables the natives require. If we continue our ride we shall cross a small river rich in fossils, and at a little distance from it we come upon the Government salt-pans, or places where the manufacture of salt is carried on. The neighbourhood of salt-pans is never interesting ; the

country about is bleak, marshy-looking, and inhospitable ; the few weeds or coarse sedge grass which grow there look as though they could wish themselves out of it. Nor do the pyramidal heaps of salt improve the general look of the place.

Turning our backs upon the salt-pans, we set out for the west of Edeyengoody. The wild elephant, tiger, bison, spotted deer, and other wild animals, are here to be found in tolerable abundance ; but he who would seek sport in the jungles of India should possess a cool head and a steady hand. The forest in the Indian mountains is truly grand, and the strange silence which reigns around imparts somewhat of sublimity to it. The immense height and girt of the trees, crowded as thickly as possible together, the dense growth of bamboo, cane, or brushwood, capital hiding-place for beasts and venomous reptiles, the steep ascent, the fearful gorge, down which rushes the torrent, leaping fiercely from rock to rock, the wailing melancholy note of a blackbird, called by Europeans "the snob,"—call up feelings which cannot perhaps be experienced elsewhere. No wonder the Indian devotee sought the deep forest glade to spend his days in *abstraction*, far from the noise and haunts of busy men, in the society of monkeys.

Our ride to the west having brought us up the mountains, we will now descend to the plains ; but on our way down let us be careful, otherwise we may find that leeches, with which the jungle abounds, shall have sought and obtained uncomfortable acquaintance with us. And now on the plain, let us cast our eyes over Edeyengoody and the ground over which we have travelled, and we shall perceive the atmosphere to be charged with the red terei sand, which the westerly wind is sweeping before it, giving the country an appearance similar to what we may have observed at night in the "black country" in England.

CHAPTER II.

THE PEOPLE.

THE population of Tinnevelly numbers about 1,300,000, and comprises a few of almost every class and caste of Hindoos, and other natives of India.

It may be roughly divided in the following proportions : into Brahmins, representing the aristocracy, if we may so speak ; Sudras, comprising the upper middle class ; and numerous lower castes.

| | |
|---|---------|
| Brahmins | 54,666 |
| Sudras (chiefly merchants, cultivators, artificers, shepherds, &c.) | 680,716 |
| Shanars (engaged in the cultivation of the palmyra) | 162,640 |
| Pallars (generally either weavers or agricultural labourers, but sometimes wealthy farmers) | 146,583 |
| Pariahs | 71,961 |
| Chueklars | 18,878 |
| Moor people | 76,345 |
| Christians | 60,000 |

To show the infinite variety of the subdivision to be found in every large community, we may instance the following classification of a single Mission district, that of Nullur ("Good Town") :—

| | | | |
|---|--------|---|-----|
| Shanars—cultivators of the palmyra, agriculturists, and traders | 81,642 | Saluppar—gunny-cloth makers..... | 848 |
| Vellalar—agriculturists, traders, accountants, and writers | 14,148 | Thottiar | 295 |
| Maravar—agriculturists and watchmen | 10,286 | Kuruver—basket-makers and fortunetellers | 245 |
| Pariah—labourers and weavers | 8,994 | Dhasigal—professed harlots and their families | 213 |
| Brahmins—agriculturists, priests, officials, accountants, and writers | 7,429 | Chunamkarar—lime-burners..... | 212 |
| Kirkalavar—weavers | 6,941 | Sangamandiar | 207 |
| Pallar—agriculturists and labourers..... | 6,882 | Agampediar | 193 |
| Thurukkar or Thulukkar—weavers | 5,751 | Kavarei | 170 |
| Kammalar—carpenters, blacksmiths, goldsmiths, stonemasons, and braziers | 5,575 | Pandarar—religious mendicants who did not acknowledge themselves of any caste | 159 |
| Ideiar—shepherds and cultivators | 5,059 | Ottar | 185 |
| Alvaniar—shopkeepers | 2,769 | Valluvar | 128 |
| Vaniar—oilmen | 2,197 | Kadeiar | 21 |
| Iluvar—distillers and weavers | 2,125 | Tindavannar—low class of washer-people | 89 |
| Chetties—shopkeepers, traders, and cultivators..... | 1,692 | Manjanediar | 75 |
| Nasuvvar—barbers | 1,540 | Kulalar | 72 |
| Vannar—washer-people | 1,524 | Kaniar | 70 |
| Chukklaris—workers in leather, and labourers | 1,437 | Panar | 66 |
| Vadagarshar | 1,321 | Chettiriar | 55 |
| Vadagar | 1,284 | Pathans | 55 |
| Karukkarar | 1,094 | Panisar | 52 |
| Vettarar | 1,047 | Sayakarar | 38 |
| Savalakkarar—agriculturists and traders | 912 | Rettiar—cultivators | 24 |
| Mudhalimar—agriculturists and officials | 772 | Paravar—fishermen | 18 |
| Kusavar—potters | 681 | Dhathar (Brahmins)—cultivators..... | 7 |
| Veiravear—fortune-tellers | 498 | Marattiar | 5 |
| Veisear | 465 | Pattankarar—silk workers..... | 4 |
| Otchar | 351 | Valeiar | 4 |
| | | Guru, priest—(disowning caste) | 1 |

Not only are these "castes" frequently people of distinct races, but even when this is not the case, the separation between one caste and another is so complete, that but little social intercourse takes place between them ; intermarriages, never. Moreover, under the same name people of different occupations are sometimes included, who, nevertheless, freely intermarry, and occasionally interchange their trades. The Kammalar form one caste, but comprise carpenters, blacksmiths, goldsmiths, and stonemasons. On the other hand, under the same name, people of the same race or class originally, and pursuing for the most part the same calling, are sometimes included, who, under no circumstances, will intermarry. The Shanars and Pallars are thus subdivided. The latter are distinguished chiefly by the name which they use for "mother," one class never using that adopted by the other.

The Brahmins naturally claim our attention first. Sprung from different origin from the rest of the Hindoos, they are the only surviving representatives of that Sanscrit-speaking race allied to the Greeks and Germans which conquered the Punjab more than 1,500 years before the Christian era, and rendered ancient India illustrious in philosophy, literature, and the cultivation of the arts. Like every other part of India, Tinnevelly owes to them its higher civilisation. Six or seven centuries

before the Christian era, they formed colonies along the fertile banks of the Tamrapurni, and gradually made themselves revered by the aboriginal tribes as their guides, philosophers, and friends ; and to this day they are at the head of native society as a sacred priestly aristocracy, which has not degraded itself by a single intermarriage with the classes beneath for 2,500 years. True to their usual policy of incorporating, assimilating, and consecrating all rival creeds, they have conquered by yielding. Rather than run the risk of a contest for supremacy, they have ever recognised even devils as only abnormal developments of the gods, and given to the ancient demonolatry of Tinnevelly a place in "the cunningly devised Mosaic of Brahminism."

Though many of them have now settled down as landed proprietors, the Brahmins still chiefly exist as the priests and servants of the Hindu temples, round all the chief of which a regular colony of them is to be found. Of these Hindoo establishments there were lately no fewer than 7,600 in the Madras Presidency alone, of which 350 were in Tinnevelly. The nature of the festivals and ceremonies at which they are the chief actors, of the images and cars, of the absurdities, obscenities, and cruelties of which they are authors and abettors, it would be out of place here to speak. No one who knows anything of the miserable system by which they live, will be surprised that they are characterised as "rapacious, idle, interested, selfish, and bigoted." Indeed, though in Tinnevelly the Brahmins have considerably increased in numbers, they seem greatly to have deteriorated in all moral and even social qualities, and to have almost entirely lost any influence which they may formerly have possessed. Few of them possess the slightest pretension to Hindoo learning. An amusing illustration of this fact is given by one of the Missionary clergy.

"One or two Brahmins one day called upon me, and in the course of conversation gave me to understand that they were well acquainted with Sanscrit, upon which I immediately produced a Sanscrit work, written in the Déva Nágari character. 'Oh,' said one of them, after looking at it with a puzzled air, 'I have always been accustomed to read Sanscrit in the Telugu character.' 'That is particularly fortunate,' I rejoined, 'for I happen to possess several valuable Sanscrit works in that character,' and immediately produced one. He was evidently still at a loss, and, after an awkward pause, said that he was better acquainted with the Canarese character. 'Still more fortunate,' said I, 'for I have the Bhagavat-gita, one of your most esteemed works, which was copied for me by a Munshi in Mysore, in the Canarese character,' and immediately produced it. 'Oh,' said he, after spelling out a few letters with difficulty, 'what should I know about these things ? I live upon my hereditary estate, eat my rice, and do as my fathers did. You white people are the only ones that care about sciences and learning.' I remarked to him that his ignorance was certainly no crime, but it was a pity that he should pretend to

know what he was ignorant of. His answer, delivered with all imaginable coolness, was, ' O sir, how should I know that you were acquainted with these things ? '

The aborigines of South India, belonging not to the Aryar or Indo-Germanic, but to the Turanian or Scythian race—that race to which the Mangols, the Turks, and the Fiuns belong—were, as we have said, divided by the Brahmins into various castes, for the distinctions of which they have become as jealous as their teachers.

The Sudra castes, answering to our middle classes, form the staple of the population in the towns and richer country districts : manufactures, commerce, the administration of justice, and education are mainly in their hands.

The Sudras are partly of Telugu, partly of Tamil origin. The former are the descendants of the men-at-arms and adventurers who, in the fifteenth century, came down with the Telugu princes, and conquered the kings of Tanjore, and were rewarded for their military services by grants of land in various parts of the country.

Amongst themselves they still speak Telugu. They are mostly land-holders, farmers, traders, members of the army or police service, or government officials. In point of social respectability and moral purity they rank very low, all sorts of irregularities and abominations prevailing amongst them. Especially do they contrast unfavourably with the Tamil Sudras in their married life.

The domestic life of the Tamil Sudras is singularly free from blame ; but their civilisation, though it has reached in some respects a very high point, is full of inconsistencies and absurdities—institutions of consummate policy being continually found existing side by side with follies of which sensible children might well be ashamed. Untruthfulness, perhaps, and the constant habit of gaining their point by some underhand or circuitous method, is, perhaps, the main characteristic of their social life.

They are singularly unimpressible by the truths of Christianity, scarcely more than one in forty of the converts hitherto made belonging to their castes. Of their own religious observances they are equally careless. This is especially the case with the Rettés, in whose villages no sacrifice or other act of worship takes place for months or even years together. In their larger villages there is generally a small temple with an officiating priest and a village schoolmaster. The officiating priest is generally a weak, worthless fellow, appointed to his office only because he is unfit for anything else. His duties are to sweep the fane, anoint the idol, put upon it garlands of flowers, and receive the offerings of the people. During the day he is generally to be found sleeping in a corner of the place waiting till it is time to trim and light the lamps for the evening. At stated intervals the Guru, a kind of wandering mendicant,

laying claim to be a spiritual teacher, comes round to receive the offerings of the people, in return for which he gives them the sacred ashes, and performs various ceremonies. Held in almost universal contempt, the Guru is still supported, because it is "the fashion."

Education amongst these middle classes is at a very low ebb, the schoolmaster being for the most part a very inefficient person. In a long shed, open in front, the children of the village are found assembled as early as six o'clock in the morning, their books consisting of palm leaves strung together, on which they write with an iron pen. Their lessons consist generally of a kind of metrical dictionary, which they learn by heart, a few absurd and often indecent stories regarding their gods, a rude and clumsy arithmetic, and two or three books of moral maxims. Some of the latter, indeed, are exceedingly beautiful, most of them having been composed by a native female, of extraordinary acquirements, called Avveiár, and who was of the lowest caste. The children repeat their lessons all together, and the school is conducted on the principle that the more noise the more learning. There is not the slightest approach to anything like instruction, training, or discipline. For a great part of the year, too, the attendance of the children is very irregular, as they are employed in assisting their parents in the fields. The frequent festivals also take away, on an average, probably one-third of their time. The female children, except those who are being trained to become dancing girls, receive no education whatever.

High amongst the Sudra classes are the Vellalars, an energetic and money-loving class. They are mostly Government officials, merchants, shipowners, farmers, landowners, or schoolmasters.

The Maravars (Anglicé, "rogues") are a very extensive caste. They are a bold, determined race, greatly addicted to thieving and gang robbery. Most thieves belonging to their class, they have come, in accordance with the old maxim, to be the hereditary watchmen, and are held responsible for every village under their care. When the paddy (*i.e.*, rice in the ear) is reaped they receive a certain allowance of it from the farmers and a small tax from every household. It is difficult to say whether they are the more skilful in executing or detecting a robbery. When a house has been broken into, the head Maravar, or watchman, in whose beat the village is situated, is called, and he will frequently contrive, by observing the footsteps in the sand, to track the robber. These men go about the country with thick sticks tipped with iron; and when a wealthy and influential native has a quarrel with another, it is no uncommon thing for him to hire twenty or thirty of these men to plunder the house of his enemy, and very often to administer a severe beating too. Of course a complaint is immediately made before the police authorities, a great deal of perjury on both sides takes place, an entirely false complaint has been meanwhile got up by the offending party, which

is supported by an adequate number of *respectable* witnesses, bribes are freely given by both parties to the native officials, and the magistrate must indeed be very acute and very patient if he succeed in detecting and punishing the real offender.

Amongst the Maravars the utmost laxity as to marriage prevails. The bridegroom simply ties round the neck of the bride the tahli (which in India takes the place of the marriage-ring), and whenever either of the parties is tired of the connection, the tahli is untied, the woman returns to her father's house, and is very probably handed on to another husband in a very few days. This is one of the circumstances which render it very difficult indeed for these Maravars to become orderly Christians. At the same time, it must be said for this very turbulent race, that when they do really come under Christian influence, their energy and vigour render them earnest and zealous.

But by far the most numerous class in Tinnevelly are the Shanars or palmyra-climbers. So numerous are they, indeed, that they may be said to be the real owners of the middle and south of the province. Lower in social position than the Vellalars, they are set far above the Pallars and Pariahs. The Shanars are divided into three principal classes, though there are an infinite number of sub-divisions. These are the "good" or real Shanars, the "false," and the Nadans, or esquires. Of these, the Nadans, being the landowners, have great influence, and as, however poor they may be, they will scarcely ever condescend to work, they have ample time for litigation and mischief-making. It often happens that a village, containing perhaps a hundred houses, with the surrounding fields, is the joint property of a dozen or more of these Nadans, in which case there is almost always a division among them. The village is divided into two or more parties; every occurrence, every feast, every devil-offering, every harvest, every collection of revenue, becomes the occasion of a grand quarrel.

Under* a wide-spreading tree in the centre of the village, and generally in front of the devil-temple, these Nadans and village officials may be seen seated on the ground, vociferating and gesticulating hour after hour; while the Maravars with their iron-tipped sticks, looking quite ready for any mischief, are standing round. A few natives of other classes, and children, are listlessly watching the scene; while, perhaps, under another tree at some distance a group of women with their spinning wheels are working with the industry peculiar to them, and which is indeed the most favourable characteristic of the Hindoo women. And a little further on another group of women with their waterpots, assembled round the village well, are engaged in discussing, without any very remarkable for-

* The descriptions given in this chapter are gathered chiefly from various papers and reports published in the *Church Missionary Intelligencer*, or *Record*; the *Mission Field*; and from Dr. Caldwell's papers in the *Colonial Church Chronicle*.

bearance or reserve, some collateral circumstances connected with the original matter of dispute, or, perhaps, some personal little affair of their own.

The principal occupations of the Shanars are connected with cultivation, and the management of the palmyra-tree. Of these latter, there are a prodigious quantity in the province. They grow to a height of from thirty to fifty feet, generally quite straight and very slender, without any branches, and surmounted by a tuft of immense fan-like leaves. During the palmyra season, which lasts for about seven months in the year, from April to August, the sap of these trees is drawn off, and a coarse sugar is manufactured from it. The palmyra-climbers rent the trees from their respective owners, generally giving them the produce of every alternate day. The climber may be seen going forth to his weary work, having in his girdle a knife, shaped something like a sickle with the end broken off, and a large vessel, cased with wicker-work, suspended from his neck. He climbs the trees with the agility of a monkey, makes incisions all round the spathe, under each of which he hangs a little earthen pot for the reception of the sap, and so passes on to the next. In a few hours he again climbs the tree, empties the little vessels into the large one around his neck; and so he will frequently climb thirty or forty trees three times each day. This juice is a pleasant and refreshing beverage, when you are once accustomed to it. Frequently, when riding in the palmyra forest, the traveller is greeted by a voice from the top of a neighbouring tree, offering him the usual Christian salutation of "Praise be to God!" and inviting him to take a draught of palmyra-juice. To refuse would of course be uncourteous. The Shanar, cutting off a piece of palmyra leaf, hastily descends, manufactures a very neat drinking cup from the leaf, places it in his hands, and fills it from the vessel of juice. The oftener you require it to be filled, the greater is his delight.

To the Shanars the palmyra-tree is a most invaluable treasure. During the palmyra season, its juice constitutes their morning meal; and at all times a lump of the palmyra sugar, with a drink of cold water, will serve a Shanar for a meal. It is also of extensive use in building, being mixed with the chunam. Almost all the houses in Tinnevelly are built with the aid of palmyra-wood—roof, doors, windows, furniture, are all of the same—and they are thatched with palmyra-leaves. From the fibres a very serviceable rope is made. The fruit and the root are both eaten.

The leaves of the palmyra are much less graceful than the long, drooping leaves of the cocoanut, but of all leaves they are most serviceable to man. They are not only used for thatching the houses of the middle and lower classes, but are also used for making mats, baskets, and vessels of almost every description; and a single leaf folded in a particular manner serves even for a bucket for drawing water with. But the leaf of the

palmyra is put to a still more remarkable use : slips of the young leaf form the ordinary stationery of the Hindoos in every part of India. In India, the "leaf" on which people write is literally "a leaf." Each ray or vein of the fan-shaped leaf comprises two long slips, and each of those slips will suffice as writing material for an ordinary letter : a collection of leaves strung together constitutes a book. The leaf requires no smoothing or pressing, or any other process of preparation. Just as it comes from the tree it may be used for writing upon ; and as nearly a hundred such slips are supplied by a single leaf, and as a cart-load of leaves may be had for a few shillings, the Hindoos are provided with the cheapest species of stationery in the world. It is written upon with an iron pen or graver, an instrument with a sharp steel point, with which the penman rapidly graves or scratches the characters ; and though the ólei, or palmyra leaf, is not as durable as parchment, or even as paper, yet documents written on it at least 200 years old are by no means rare.

The saccharine sap or juice of the tree is by far its most valuable product. The pathanír, or unfermented sap, without any cooking or preparation, is very nourishing. During the season the poorer classes get visibly sleeker and more comfortable, and you might almost see your face in the skin of the children. Just as it comes from the tree, the sap forms the breakfast of the Shanars and lower castes, who drink it in a cup formed of a palmyra leaf. The supply of sap is greatly in excess of what is required for this purpose, and most of it is boiled into a hard, black mass, called by the English "jaggery"—a kind of coarse sugar-cake, which forms the mid-day meal of the same classes. Their evening meal, the principal meal of all Hindoos, which is generally of rice, with some curried additaments, is procured by the sale of the superfluous "jaggery." The greater part of what is made is sold, and it always commands a ready-sale. Some of it is sent to be refined into white sugar for the European market ; and by varying the process a little, the people themselves make a very good sugar-candy. It is the unfermented juice of the palmyra which is used as food : when allowed to ferment, which it will do before mid-day if left to itself, it is changed into a sweet, intoxicating drink, called "hal," or "toddy." This is the liquid which is generally used in India as yeast for leavening bread, but it is also used by the Pariahs and other low-caste Hindoos, especially in the vicinity of large towns, for the purposes of intoxication. The Shanars, the cultivators of the tree in the southern provinces, are rarely known to make use of it for this purpose : as a caste, they are strictly temperate, in which respect they differ from all other low-caste tribes, and claim to be ranked with the higher castes. One may travel for miles through the thickest part of the palmyra forest, without meeting with a single tree that is licensed to be used for "toddy."

The amount of nourishment which is supplied by the palmyra, without

even the trouble of cooking, might be supposed to operate as a premium upon indolence ; but, in reality, the Shanars are as industrious a people as any in India ; and if this were not their character, the provision made for their wants would be unavailable, for though their breakfast is ready cooked for them, it is at the top of the palmyra, and the palmyra is a tall, slim tree, without a single branch ; hence it is necessary for every man to climb for his breakfast before he gets it, and the labour of climbing the palmyra in so hot a climate is one of the hardest and most exhausting species of labour anywhere to be seen. The sap of the tree cannot be obtained, as from the maple, by tapping the trunk ; it flows only from the spadix, or flower-stalk, at the top of the tree. From amongst the fan-shaped leaves, which form the plumed head of the palmyra, there shoot forth in the season several bunches of flower-stalks ; each flower-stalk branches out into several, and each of these flowering branches, when bruised or sliced, yields drop by drop about a pint per diem of sweet juice. A little earthen vessel is attached to each pálei, or flower-branch, to receive the sap as it drops ; and it is the business of such of the Shanars as are palmyra-climbers to climb the tree morning and evening, for the purpose of trimming the pálei, and emptying into a sort of pail made of palmyra leaf, which they carry up with them, all the sap that they find collected since their last ascent. The pail is then conveyed to a little boiling-house in the neighbourhood, where the women boil the juice into "jaggery." In the northern part of the Carnatic, the palmyra-climbers make use of a sort of movable girdle, to help them in climbing the tree ; but in Tinnevelly and Travancore the Shanars make no use of any such artificial assistance. They clasp the tree with joined hands, and support their weight, not with the knees, which stick out from the tree, and of which they make no use, but with the soles of the feet, which they bend inwards like the hands, and keep together by the help of a little band, so as to clasp the tree almost as the hands do, —and then they ascend, not by the alternate action of each hand, but by a series of springs, in which both hands move together and both feet follow together, not unlike the action used in swimming. A Shanar will climb a palmyra in this manner almost as rapidly as a man will walk the same length, and is accustomed thus to climb fifty trees twice a-day, or even three times a-day, for eight months in the year. The bark of the tree is rough from the scars of former leaves, so that accidents rarely occur, except in high winds, or when the tree is slippery through recent rain, and not often even then. Dr. Caldwell mentions the case of a man who was sitting upon a leaf-stalk at the top of a palmyra in a high wind, when the stalk gave way, and he came down eighty feet to the ground, safely and quietly, sitting on the leaf, which served the purpose of a natural parachute.

No kind of cultivation involves so little trouble or expense as that of

the palmyra. The nut has merely to be cast into the sand and loosely covered over, and no further thought or care is necessary till it becomes a tree and begins to bear. The farmer is often relieved even of the trouble of planting by the crows, which leave the nut on the ground after devouring the fruit. Sometimes, for two or three years, no trace of the young palmyra appears above ground : it might be supposed to have perished, but it is busily occupied in working its way downwards in search of water. After about twenty years of neglect, this generous tree—which the Hindoos praise as the model of the highest sort of generosity—begins to requite its owner for benefits which it never received.

In the Christian villages of Tinnevelly it is usual, at the commencement of the "climbing season," to have a special service, including prayers that the tree might yield its fruit, and that the climber's foot might not slide.

Of course such valuable things as palmyra-trees are the subjects of perpetual litigation. "This tree is mine," says one, "for it is on my land." "No," says a second, "it is mine, for my great-grandfather planted it." "No," says a third, "for here is a document which proves that your grandfather sold it to mine." "Yes," says a fourth, "and he being unable to pay the tax upon it, my father did so for many years, as is proved by these Government receipts, in which I am acknowledged as the owner." "Yes; but," exclaims another, "by this document you see that it has been mortgaged to me." "And to me!"—"and to me!"—"and to me!" exclaim a host of others. "But I have possession of it," says the last. And thus, almost every palmyra-grove is the subject of a dispute, or rather of a whole series of disputes. These disputes are referred to the head man of the villages, and then to the native officers of Government ; and so on to the civil courts. They are, indeed, "never ending, still beginning."

Among these native officials, there is one whose influence is so almost universally felt, that we must not omit all reference to him. The *Marâsdâr* is the collector of the revenue for a hamlet, and is generally the principal man in the village. He is assisted by a *peon*, who goes about armed with a whip ; and he is very frequently the only man in the neighbourhood who can read or write. He is, of course, in constant communication with the *Tâhsildâr*, or local native representative of the European magistrate, and may be supposed to possess his confidence. His power and influence, in his little sphere, are consequently very great, and frequently, by falsifying documents, and by trickery of all kinds, he contrives to gain possession of most of the land and trees belonging to the village.

The Pallars are a lower class than the Shanars. Some of them are, however, wealthy and intelligent.

Of this caste many are large farmers ; but by far the greater part are either weavers or agricultural labourers. Most of the larger villages have a little suburb inhabited altogether by these Pallars, who are looked

upon, in many cases, as the slaves of the landed proprietors. Those villages which are inhabited by the weavers of this class have generally a very picturesque appearance. The principal street is often lined with a double row of fine branching trees, under the shade of which they prepare the warp, while the weaving goes on in-doors. Under these trees the women and girls may be seen busily plying the spinning-wheel, while swarms of naked and half-naked little children are playing around ; and too frequently,—wherever, in fact, it has not given place to the Christian prayer-house, with its neat, white-washed walls and thatched roof,—a devil-temple at the top of the street completes the picture.

Laxity of morals prevails to an alarming extent amongst the Pallars. Virtue and chastity are words without meaning in their vocabulary. The position of the women among them is infinitely worse than amongst the Shanars. The Shanar wife works and slaves day and night : she is prescribed an unheard-of ignorance as to her true status in life. To read, to write, to pretend to knowledge the most elementary, would be considered by her caste not only an intolerable impudence, but a lessening of her dignity. Notwithstanding all this, she is a wife, and, as such, has her privileges and her influence. She has laws to which she can appeal if necessary, and customs which her caste will assert with all the force of law. But the Pallar wife has not only the semi-barbarous treatment allotted the Shanar to endure, but she has also to endure wrongs without any redress. She is a wife just as long, and no longer, than her vicious husband sees fit. She may be a wife and a mother to-day ; but to-morrow she may be driven from her husband's door, and her place filled by another as wretched as herself ; or, if her lord and master sees fit, he may have two, or as many wives as he likes, at a time. The unfortunate wife does not suppose herself wronged. The vile custom has the sanction of ages upon it ; her forefathers deprived such conduct of shame ; it is being enacted every day before her eyes ; and she knows that, if such should be her own wish, she can leave her husband for another, without being thought anything but virtuous by the community for so doing. The laws of divorce are as lax among them as the carnal man could desire. The veriest trifles will afford grounds for a divorce—bad cooking, a sullen temper, or bad working, will be enough to divorce her, even though she may be a mother. In such cases a sort of bill of divorcement is given, of which the following is a fair specimen :—" I, Soobramanian, do declare that three years ago I was married, according to the customs of our caste, to Lutchmi, daughter of Madan ; but as I have no pleasure in the said Lutchmi, I here divorce her in the presence of the heads of our village, giving her with this writing the sum of £1 1s., as a compensation, by which I am free to marry another, and so is she. Witness my hand," &c. &c. &c.

The Pariahs are outcasts, and very much despised by the other castes ;

but among them are many who are very well off as to worldly affairs, and in general they are acute and active. They are mostly agricultural slaves, though amongst them are many who are very well off in worldly affairs and, in general, they are acute and active.

Of all the lower classes, Dr. Caldwell says:—"I regard them not as the descendants of a race of aborigines still older than the Tamilians, but as the descendants of those Tamilians who happened to occupy a low position in the social scale, as servants or slaves, at the period when the Brahminical caste system was introduced, and who have been prevented by that fossilising system from ever emerging from the position they then occupied."

The great fault of the Pariahs is their intemperance, acquired from the Europeans with whom, as camp followers, they have come in contact.

The Paravars are much like the Pariahs, only they reside almost entirely on the coast, acting as boatmen, fishermen, sailors, and traders in fish; some few of them are well-to-do merchants and even ship-owners. They are all Romanists, have numerous churches, and contribute largely to the support of their catechists and native clergy.

In the maritime parts of Tinnevelly, the Mahomedans are a numerous and influential class—though by no means so numerous as in other parts of India, five hundred years having elapsed from the time of the arrival of the Mahomedans in India before the wars of Mahomedan conquest reached and overspread Tinnevelly. Indeed, of those on the sea-coast, probably the large majority have emigrated from the sea ports of Arabia for the purpose of trade, and having intermarried with the Hindoos, have settled permanently in the country. They are commonly called Lebbies, i.e., men of courage or "brave." They are zealous professors of Islamism, and have a mosque at the end of every street in their villages and towns, only the principal mosques, however, having minarets. They are, for the most part, plain, oblong buildings, with a semi-circular recess in the direction of Mecca. Friday is their Sabbath, and their children are taught to read the Koran in Arabic, though neither teacher nor scholar understands its meaning! They are chiefly remarkable for their intense hatred and contempt of Christians and Hindoos alike, for scrupulous attention to the outward observance of their religion, and for the gross licentiousness of their lives.

Such are the various and discordant elements which make up the population of Tinnevelly.

(*To be continued.*)

IN THE BAHAMAS.

BY THE REV. F. KING.



O the south of the city of Nassau, and in the rear of the hill upon which the capital is built, the ground trends away into an extensive valley below, stretching on either side into an almost endless vista of bush, but bounded on the opposite side of the view by the Baillon hills, some two miles distant. The plain which thus extends beneath the spectator is low and damp, and the heavy mist which rises nightly throughout the valley, gives it the appearance at early morning of a vast lake, with the tops of the tallest trees peering up above the seeming water like so many scattered islets. When the sun gets high the fog clears off and discovers a tract of land plentifully covered with vegetation, the common bush diversified with the cultivated and more conspicuous fruit and garden trees, while here and there tidy little houses are seen peeping through the foliage, dotting the landscape and giving it the happy human element of inhabitedness.

In the valley, two things, widely diverse in their importance, generally strike every one with surprise. First, the character of the ground. Soil, properly speaking, there is none, and strangers are astonished to see large trees growing out of the solid rock. For the coral rock, where it has not been worn smooth by the foot, remains in the same state in which it was left by the waves, rough and jagged; while its surface, pierced into a perfect honeycomb of holes and fissures, receives into their natural cavities all moisture, decayed vegetable matter, and the detritus from the higher land, and thus forms an admirable hotbed for the seeds that fall from the surrounding trees and plants. But the chief surprise that awaits the visitor is the extent of population that finds a home in the valley. The houses that were seen peeping through the bush from above are only the rare and scattered dwellings of the well-to-do class, while beneath them, and around in all directions, are found concealed by the trees a mass of thatched huts which shelter a negro population of between three and four thousand persons. This is Grant's Town (after the name of a by-gone governor of the Bahamas), and forms the ecclesiastical district of St. Agnes, of which the Rev. John Hartman Fisher has now for many years been the genial and indefatigable parish priest. The people are wholly black and coloured, the greater part of them descendants of emancipated slaves, with a good sprinkling of native Africans, Nangos, Congos, and others, released from captured slave-ships, and now permanently settled in St. Agnes parish.

The Church began to work in earnest among these poor people about twenty years ago, when the Rev. W. T. Woodcock devoted himself to

the temporal and spiritual welfare of the people; and knowing that his life could but be a short one, determined to spend and be spent for their sakes. Mr. Woodcock's first work was to fit up a small school-house, in which he regularly held service and Sunday-school, to which were afterwards added day-schools, where the work of educating the poor children of the black people is still carried on. In every way did he labour, strive, and pray for his flock, until he was removed from them by death and taken to his rest and his reward. Since then the work of the parish has gone on without interruption.

But Mr. Fisher, the present revered pastor of the parish, shall speak for himself:—

“By the generosity of the legislature, before the mania for disendowment seized it, a very pretty church, capable of accommodating between four and five hundred persons, was built, in which we now worship, but we still regard with great affection the little ‘Old St. Agnes,’ in which Mr. Woodcock’s remains repose, and in which we still hold our Sunday-school.

“The work has now lost much of its Missionary aspect, and is destitute of the spirit of adventure and romance which enlivens the privations of the Missionary in the out-islands.

“It is for the parson one continued monotonous round of daily duty, yet not without an interest of its own. To look down upon the valley, with its green luxuriance, it would seem an abode of peace; but enter it and learn its true state, morally and physically a scene of poverty, suffering, and wickedness. There are indeed to be found many honest and industrious families amongst them, and many pious souls who love and serve their Saviour, but from its position with regard to the city, it has all the disadvantages of a seaport and garrison town; and vice and immorality flow down into the valleys and settle there, like the water from the hills between which it lies.

“As no persons of the higher class live amongst these poor black folks there is no public feeling to shame vice into corners, and those sins which in general seek the screen of darkness, stalk abroad in the valley almost in the full light of day. This state of things renders the parson’s work, as may be supposed, painful and difficult to the last degree; but to this must be added the real hindrance to religious life, caused by the ‘pulling and hauling’ between various religious bodies—three different Baptist societies, besides Presbyterians and Methodists, who unite their forces in a common attack upon the Church.

“Meanwhile we go on quietly doing our work, and all, when in any trouble, run immediately to the parson.”

The sketch which Mr. Fisher then draws for us with his own pen is disheartening enough, but all feelings of hopelessness give way to surprise and congratulation as we come to note the result of the Church’s

work in this spot, the life that pervades her ministrations, and the devotion that is found amongst the black people. How many parishes of a similar size in *our* black country, for instance, could stand comparison with this? "We have," writes Mr. Fisher, "daily morning and evening prayer, three services on Sundays, Holy Communion on Sundays and Feast days, catechising twice a month, and baptisms in the congregation whenever necessary; we have choral services and a surpliced choir of black men and boys. Our choirmaster and Sunday-school superintendent is a black man, and our harmonium (which is very old) is played by a black man, who is self-taught.

"At Christmas and Easter, St. Agnes Church is nicely decorated, and the services, though not perhaps quite satisfactory to a musical ear, are hearty and noisy, and please us, who are fain to be content with the best we can get.

"We have every year our Missionary Meeting. We have also our Church Society. We have twenty-four Sunday-school teachers, of whom only two are white. There are 300 children on the books of the Sunday-school, with an average attendance of 150. This is rather small, but 'no shoes' continually prevents children from coming, for nothing will induce the parents either to come to church themselves barefooted or to send their children to Sunday-school without boots, although they run about all the week without them. Our congregations, however, are not bad. Last year (1870) there were 162 adults and infants baptized, and 62 confirmed. Our infant day-school, taught by a black woman, gathers together daily from 80 to 90 of the poorest children, whose rags do not allow of their attendance at the public schools. Here they are taught the elements of secular knowledge, together with catechism, hymns, and simple Bible teaching. It would be an interesting sight to an unaccustomed eye, to see a gallery of these children, as they recite their simple lessons, or march and sing their school songs. But to those who know the homes from which they come, and to which they return, and the temptations which will beset them as they grow up, nothing but the hope of saving some of them can prevent a feeling of sadness from filling the heart.

"If any who hear about our work will pray for 'St. Agnes,' doubtless our good Saviour will hear and answer their prayers."

So ends Mr. Fisher's story. For many years he has now been labouring in this way for His Master's sake, and is so engaged still. Every day, and all day, under the blazing heat of a tropical sun, and sometimes far into the sultry hours of a West Indian night, he may be met toiling on amongst these poor black creatures, ever ready at a call, always genial, always good-tempered,—pastor, doctor, friend, father, and priest in one. May God abundantly bless his work!

CHURCH MISSIONS IN MADAGASCAR.

BY THE REV. A. CHISWELL.

 It seems a long time since anything about the Church's Missions in this interesting island appeared in the pages of *Mission Life*. Since the last note, however, appeared, the Missions of the S.P.G. have been conducted as usual, and we have to record that, notwithstanding the many opposing influences brought to bear against the work in Madagascar, such as political influence, immorality, unhealthy climate, indifference, sloth, and deep-rooted prejudice in the minds of some, God has been mercifully pleased to bless our work even beyond the most sanguine expectations. Kind friends at home have nobly helped and encouraged us. Many prayers offered by those we have never seen have been heard, and have brought down a blessing on the teachers and the taught. Still, though it is so, be it not for a moment suspected that in other respects we are more favoured than other Missions. Death has carried off our chief pastor, who, though holding the see of Mauritius, became known to our people and beloved by his care for them during the short time he was permitted to be their bishop, and before, when diocesan secretary. When the sad news reached us here, it was distressing to see the grief of the poor ones of Christ's flock as they came in mourning, and, after their national custom, sat down to weep. Death, too, has visited the flock, and some, both children and adults, whom I was privileged to baptize, I have been called upon to bury. So uncertain is life. As regards the living, some give us great comfort and some give us great anxiety.

Humanly speaking, we should have been far more blessed had the labourers in this part of the vineyard been more numerous. Ever since the Mission has been first established it has been sadly undermanned. One Missionary has been left alone since September, 1869.* We are, however, gradually going on. I am by no means prepared to claim for the Church's Missions what is claimed for Missions in the interior of the island. A great work is before us. Congregations everywhere assemble, whether there are teachers or not. In many places the inhabitants of whole villages still assemble, *because it is the will of the Queen*. They gather themselves together, they sit and talk, waiting for a teacher and preacher to come: and none comes. They reduce their meeting almost to the level of one for transacting worldly business. Even when there is a native preacher, not under the direction of a Missionary, the Sunday gathering does not seem to attach the importance

* We may add that two Missionaries have lately been appointed to Tamatave, the centre of the S.P.G. Mission in Madagascar.

to praise and prayer. In many places they assemble to do they know not what. In some cases the praying and preaching is conducted by a mere boy, who can scarcely puzzle out a line in the New Testament. The land is still thirsty and barren. Oh! that God would put it into the hearts of some to come and join in sowing the seed over this wide field of ignorance and sloth. Thousands upon thousands assemble, but they are not yet brought to the foot of the Cross. The *name* of Jesus many may know; but *Him* they know not.

Still among the many who are called I would humbly believe that there are and will be some chosen: humble, faithful, loving souls, bearing the stamp of their Saviour, which He knows now, and will recognise in "that day." What I would have English people guard against is the impression that nothing remains to be done in Madagascar. Without at all disparaging any society, or attempting to detract from the great and noble work which each on its own plan has performed, it is clear that the mass of people in Madagascar is still without the leaven of Christianity, and that holiness, purity, and truth are unknown to by far the greater part of them except by name, and as something which they are not expected to offer as a sacrifice to God.

In the more distant parts of the kingdom reports constantly reach us of the great things done at the capital, but the only effect these reports seem to have on the officers stationed at the different outposts, is to make them throw as many obstacles as possible in the way of Church Missionaries. So far, however, as the Church's work is concerned, we have, so far as we could, thankfully embraced the opportunity which has opened out to us new spheres of labour.

Seven years ago there was no Malagasy in Madagascar in connection with the Church of England. Now our farthest station is about 400 miles to the north of the chief town, Tamatave, on the coast, and is occupied by the C.M.S. The work of the S.P.G. lies between the two, with its chief Mission at Tamatave. A person, therefore, visiting Madagascar would now find the Church on the coast, with its twenty or more congregations. Let him go into one of the churches, and there he will find people who, seven years ago (for the two Missions of the Church were simultaneously planted), knew nothing of God or of His Word, now joining heartily in the Church Service, reading as well as many a one in England, following the preacher with earnestness and attention, zealously hunting out in their Bible the references he makes, and occasionally jotting down any new thought suggested to them for pondering over at home. And if he stays to celebrate the highest act of the Church's worship, he will find a goodly number approach the holy table with such reverence as makes apparent their appreciation of the precious gift they are receiving.

Such a one's heart would have warmed could he have seen a little

festival for the children, held in the beginning of October last, at the central part of the S.P.G. Mission. It was simply the annual treat. The early part of the day was close and lowering ; now and then the spring sun struggled through the clouds and lit up the festive scene with gladness, revealing many clean and bright-coloured "lambas" and happy faces. At 8 A.M. the children assembled in church for service ; and the zest with which they sang their favourite hymns seemed to show how they were longing for, and pleased with the prospect of, what was to follow. The Archdeacon of "Seychelles" (Diocesan Sec. of C.M.S.), then staying at Tamatave, gave an address, which I translated into Malagasy. Service over, the little ones left two-and-two, and were joined outside by their banners. They then marched through the town. Here a storm of rain greeted them unpleasantly. But no sooner was it over than the sun shone out gloriously, and a beautiful day followed. On they went, like some band of small soldiers, their banners fluttering in the breeze, and making a very pretty sight, as they wound their way by the sea-shore to the place where they were to enjoy themselves under the trees some distance in the country. Here they were met by two schools from our two out-stations to the S., and all together numbered a happy group of 125 children. Many from the congregations accompanied them, and others came from the southern villages. Some Europeans, too, residing at Tamatave, and having an interest in our work, we were glad to welcome among us. Then the fun for them and work for us began in earnest.

We went "a-picking sticks," and soon fires were blazing under the trees ; and warm work it was, with the fires round us and the grilling sun above us. A bullock which had gone before us in the morning had, in the meantime, been killed. This was now boiled in immense pots ; as were also two sacks of rice, which we had brought with us. The children were arranged under the trees, and sat on the ground. The broad leaves of the banana trees served as a cloth ; and the same, done up in a way peculiar, I think, to the Malagasy, were used as spoons. Meanwhile the Hova band arrived from Tamatave, and enlivened us with music, though of no very grand or elaborate description. The meal over, they regaled themselves with what the Malagasy are so passionately fond of—bananas and sugar-cane.

Next came the sports. A few days previously I had received a box of clothing from a kind lady at Canterbury. This came in splendidly for clothing. They raced, jumped, played at different games ; and late in the afternoon, headed by the band and eighteen palanquins, they returned home. It was a most joyous day ; the children evidently enjoyed it thoroughly ; and, on the whole, it appears to have been well calculated to incite them to make progress in their studies. A little number has been gathered into our schools ; but when we remember that it is possible to get four or five times that number with an efficient staff of teachers, it

will be seen that much remains to be done ; and that much can be done, if only our wants are supplied. A schoolmaster is wanted sadly, and has been asked for ; but I suppose the Society cannot afford to send us out one.

THE MELANESIAN MISSION.

BY THE REV. C. H. BROOKE.

AFTER an interval of nearly six months we are favoured with news from the outer world. Every letter, every local paper, expresses sympathy with us in our affliction, and promises of cordial support in our task of carrying on the work bequeathed to us. We would have it clearly understood that we intend to continue our visits to, and sojourns at, our old stations in the islands, in fact, to keep the work alive in all its departments. Believing it to be the work of God, we feel it to be our duty to push on (in the old spirit of moderation and prudence) in spite of all hindrance or apparent want of success. Of hindrances, the chief, namely, the Slave Trade—which depopulates the islands, and spoils the natives, by taking away from them their natural grace and simplicity of character, and replacing them with vulgarity, love of strong drink, worship of fire-arms, swagger, and profanity, the principal features of the civilisation with which they come in contact on board the slavers—is in a fair way of being put down ; for the pouring out like water of innocent blood, caused by the outrages of men who have but one utterly selfish end in view, is too great an injustice for humanity to bear.

I myself have seen and heard enough of the class of men employed in obtaining labourers, to declare that no means are too base or too horrible for them to make use of in order to obtain a cargo, so long as they will fetch from £12 to £15 a-head in the labour market—the current price. One of the most noted kidnappers in these seas put in here the other day for a load of cattle (four-legged), his last venture having been 120 human beings, sold at about £12 a-head. Although a few of the weaker characters among the Pitcairn community here were foolish enough to grasp his hand and welcome him (the vessel came in with flags flying), yet at the annual meeting on New Year's day it was unanimously agreed that no business should be done with him.

In Fiji retribution is beginning : the aborigines are killing off the settlers by twos and threes ; the planters are nearly ruined by whirlwind and flood, so that the question arises, In case of a general collapse, what is to become of the thousands (7,000 I have been told) of imported labourers who would then be destitute ? A general massacre of them by

the jealous Fijians would be the probable result. It appears that the civilised Fijians bring into the settlements their fellow-countrymen from the bush and sell them to the planters. Verily there is civilisation *and* uncivilisation! There is also a state best named decivilisation, and your decivilised man is a far worse character than your uncivilised one: the first being positively bad, the latter (as far as my experience goes) only negatively so.

One of the Pitcairn community, Fairfax Quintall, met with a serious gun accident at Christmas. He was loading the gun while standing on the trunk of a fallen pine—the stock slipped from the pine, a twig caught the trigger, and the whole charge entered poor Fairfax's body a little above the groin. Speedy death was naturally expected; but, to our great joy and thankfulness, he is now almost out of danger.

The schooner which brought our mails brought also Mr. and Mrs. Bice, so that our hands are strengthened.

Mr. Codrington returns in the schooner to Auckland, intending to visit Queensland and Fiji, with a view to locating native teachers in those places, who may evangelise their fellow-countrymen who have been led captive to work on the plantations there. In three months' time we hope to make our annual cruise among the islands.

Feast of the Epiphany, 1872.

BISHOP PATTESON.

HE various notices which have appeared recently in different publications furnish many additional particulars about the life and work of Bishop Patteson. A memoir, written by a "relative and old schoolfellow," and published in the St. Luke's Torquay Parish Magazine, gives the following interesting incident of his school life:—

"Courage, moral as well as physical, was the backbone of his character, and perhaps it is not amiss that I should here tell an anecdote, strongly illustrative of this quality. There is nothing boys, and big boys almost more than little ones, dread so much as ridicule. Now at Eton, at the end of the summer-half, a great dinner used to take place amongst the big boys, now 'better observed in the breach than in the observance,' where every one ate and drank a great deal more than was good for them, and said and sang many things that, on reflection, had better have been left alone. An elder boy—indeed, the chairman of the dinner in question—to whom, as to all others, Coley Patteson's high character was well known, gave him notice that he was

going to sing a song of somewhat objectionable character. Coley Patteson merely said he hoped for his own sake and for that of others he would not do so; but that if he did, he should leave the room. It was hoped by many, who agreed with Coley Patteson in his objection, that there would be no occasion for him to do so. However, such occasion did occur, and Coley Patteson walked out of the room, away from his fifty school-fellows assembled; and although two-thirds of those present agreed with him, only one had the courage to follow his example. Well, although the departure of this noble pair did not break up the party, it threw a damper over it; and if a few jeered at the time, no expression of anything but approval of his conduct was ever breathed afterwards."

Speaking, again, of his Oxford life, the same writer says:—

"One anecdote of his Oxford, as has already been given of his Eton life, will not be out of place here, illustrative of his self-denying spirit, as well as of the moral courage which had displayed itself at Eton. The terrible Irish famine occurred whilst he was at Balliol. There is a habit at College among the undergraduates of meeting in one another's rooms after dinner, partaking of an expensive dessert, provided by the owner of the room, and so passing an hour or two in social and pleasant intercourse. Coley Patteson at once said, 'I am not at all for giving up these pleasant meetings—they are good for us—interchange of ideas and thoughts must be profitable; but why not give up the dessert?' The hint was taken; the cost of such unnecessary luxuries was calculated, and was, in most cases, given to the fund for the relief of those who were perishing by thousands in Ireland. This is a simple tale; but it again illustrates that noble and single-minded courage which has been before noticed."

From a New Zealand paper, *The New Zealand Church News*, we extract a letter, written by Judge Patteson to Bishop Selwyn just before the latter left England in 1855:—

“FENITON COURT, March 25, 1855.

“MY DEAR BISHOP,—Your blessing is, indeed, valuable to me, and I accept it with many thankful feelings, unworthy of it as I know myself to be.

“I firmly believe that my dear boy is going to New Zealand from the purest and holiest motives, and have no doubt that it will please God to protect you and him, as He has hitherto vouchsafed to do you in your holy labours. I do in no respect repent having given my consent to his going, and shall part with him to-morrow, not without some grief, but with joy that God has been pleased to give me such a son, and with perfect submission to His will, as to our ever seeing him again in this world. He has, during the short time he has been at Alington, been enabled to do a world of good, that is, has been the favoured instrument of doing it, and

I think him adapted to the work which he has undertaken. If it should turn out otherwise, either from health or any other cause, I feel quite sure that you will discover it and send him home. But if he prove an effectual instrument in New Zealand, as I heartily pray Him he may be found, I shall feel that I have in some sort made a present of him to the work of our Lord Jesus Christ, and that is a blessed thing to have so done. My age of sixty-six years is such that I cannot wish to be continued here for ten years, unless there be any work for me to do in which I may serve God. May His gracious hand and favour be upon you both night and day, and may I be able to lay hold on the righteousness that is in Christ Jesus, and through His merits be allowed to meet you both again in a better world.

“Yours affectionately,

“J. PATTESON.

“To the Right Rev. the Bishop of New Zealand.”

Alluding to his unwavering devotion to the work to which he had given himself, the writer in *The New Zealand Church News* says:—

“He never flagged or faltered for sixteen years; nor ever sought relief from his work—not even that relief which is afforded by a change of occupation, though worn of late by frequent sickness and constant suffering, caused by a complication of deep-seated maladies. So much was it felt by his brother Bishops that he needed change and rest, that when they were gathered together at Dunedin last Whitsuntide, for the consecration of Bishop Nevill—the Bishop of Auckland only being absent—a letter was written by the Primate, and signed by all the rest, requesting him to return to England for a time to recruit his health: the plea being urged, for the sake of inducing him to consent, that the cause he had at heart would be greatly advanced by his presence at home and his personal advocacy. We scarcely think that he would have left his work, even when so urged, and for such an object, although, had he done so, every one would have felt glad that he should have rest, and ‘not a rose would have fallen from his chaplet;’ but, as a fact, before the letter reached Norfolk Island, he had started on his last Mission voyage.”

It appears that, at the very time the news of his death reached Fiji, Bishop Patteson was daily expected to arrive there, for the purpose of presiding at a meeting, called for the purpose of considering what could be done for the imported labourers already engaged on the different plantations. The extreme moderation with which he had always spoken of the labour traffic and those engaged in it, seems to have made the most favourable impression upon those who knew how strongly he felt upon the subject. From Mr. Brooke’s paper it will be seen that, in pursuance of the same plan of action, Mr. Codrington was about to visit both Fiji and Queensland.

THE MARTYR BISHOP OF MELANESIA.

FROM THE "GUARDIAN."

He stepped into their boat alone,—
The deed, the peril all his own ;—
Alone he sought their shore :—
Like warrior with unquailing eye
And fearless breast, to do or die,
He went :—and came no more.

We know not—for the veil is there—
How pleading words and saintly
prayer,

For those who slew him, fell
From dying lips :—we can but weep,
And say, We know he fell asleep
In Christ, who loved him well.

And there, I ween, God's Angel
stood
Above that scene of strife and
blood—

As once by Judah's Seer—
To shield the spirit's broken shrine
From insult :—for it still was Thine,
O Lord, and Thou wast near.

They found him floating on the wave,
A boat his bier—the good the
brave :—

They found him all alone,
Launched strangely on that dark
lagoon;
Ere yet his life had passed its noon,
His work, his labour done.

How wild it seemed, and weird-like
all,

As dressed in rude and native pall
All peacefully he lay :—

So slumbrous life, so grand in death !
You scarcely could have deemed the
breath

Of life had passed away.

No trace of fear on that calm face,
No trace of agony :—but grace,
And sweetness all his own,

And that dear smile we've loved to
see,
Like sunlight on an evening lea,
When summer days lie down.
And there, by hands unwitting laid,
The palm branch on his breast dis-
played

The glory of his doom :
Speaking in accents true as deep,
"Fear not for me, nor idly weep,
For I have overcome."

No, weep not, for in such a son
Fresh life, fresh strength the Church
hath won :—

Fresh glory to her God,
Who gave the grace, and yet shall
give
To others, as he lived, to live,
To tread the path he trod.

Oh ! stern and ruthless was the hand
That smote him down :—on that
wild strand

Alone, unwept he fell :
Nor friend, nor faithful convert by
To treasure up the latest sigh,
Or catch the last farewell.

Yet blame not them :—no sudden
burst

Of aimless wrath—no wanton thirst
Of blood :—the smouldering
thought

Of wrong and outrage—the stern cry
For vengeance, tho' the guiltless
die,—

These—these our woe have
wrought.

But oh ! the shame, the grief to
know,

What deeds had changed friend into
foe,

And lit the vengeful flame :

How trust abused, and broken faith
Woke in fierce hearts the hate of
death

Against the white man's name.

O shame to think, till all was o'er,
No voice was heard from England's
shore,

No hand upraised to stay
The pirate-trader's bloody path,
And quell the gathering storm of
wrath,

That followed on his way.

O shame! — yet faith can pierce
the cloud

That now hangs o'er the martyr's
shroud,

And catch the light behind :—
That island of the Holy Cross,
Which speaks so keenly now of loss,
Shall future glories find.

Dear to the Church shall ever be
The spot, where lies in Southern Sea
The body of her son ;
And there in sweet revenge to save,
More Mighty for that Ocean grave,
The banner of her Lord shall wave,
Ere yet her work is done.

T. P. R.

THE VICTORIA DOCKS.

OME of our readers will remember an appeal for the above parish being made in the July number of *Mission Life* for 1868. "Since that time," the incumbent writes, "our population has risen to over 14,000. We have completed the Silvertown School, and are just finishing two more large schools: one at Tidal Basin, and one at North Woolwich, giving us accommodation for about 2,500 children in the parish.

"At North Woolwich the welcome help of the Uppingham schoolboys has furnished me with an additional curate; and a grant from the Bishop of Rochester's Fund has enabled me to have the help of a third curate. I have to raise £150 a-year towards the curates' stipends; but I am able to have three helping me now. This is a great relief; indeed, I could not venture to stay on without this assistance.

"Our heaviest task at present is the North Woolwich Church. We are just getting the slates on. We have raised £4,500, and we want £2,500 more. I am very anxious just now to raise contributions for this fund; and, if I could, to get some subscriptions promised for five years."

The incumbent, the Rev. H. Boyd, has lately returned to the parish, after an absence of some months—necessitated by a serious illness—to find all his various funds for parochial purposes in a state verging on bankruptcy. We cannot but think that many persons would be willing to help, if they did but know the facts of the case.

Contributions may be sent to the Rev. H. Boyd, Silvertown, North Woolwich, E.

WORK AMONGST THE EDUCATED CLASSES AT DELHI.

BY THE REV. C. J. CROWFOOT.

HE object of this paper is to illustrate Mission-work amongst the educated classes in Delhi. By the educated classes are meant those who have received an English education. And these in Delhi are composed not quite, but almost entirely of Hindoos. Very few Mahomedans will enter either Government or Mission-schools, and, consequently, in the social race, Mahomedans are being fast outstripped by Hindoos. In the Mission-schools at Delhi, out of 530 boys, about 30 were Christians, 50 were Mahomedans, and 450 were Hindoos. The proportion is about the same in Government schools. Yet the whole population of Delhi, amounting in all to 160,000 souls, is nearly equally divided between Hindoos and Mahomedans. Before entering into details it will be well briefly to describe the social and intellectual surroundings in which these young educated Hindoos are placed.

India, through its whole length and breadth, is now passing through a transition stage. Everything in it is in a state of revolution. The West is being mingled with the East, and no two streams of civilisation more diverse in character or more directly opposite in tendency ever met together. If we think over the great ruling ideas, moral, political, and social, which give the character that it possesses to our western civilisation—our belief in progress, our sense of self-reliance and individual responsibility, our public spirit, our patriotism, our regard for fixed forms of law and justice, our idea of chivalry and respect for women, our sense of man's sovereignty over nature, our determination to make her do our will—and ask what place these hold in the East, we find them conspicuous by their absence. We look upon these ideas as natural because we received them as the heritage of our birth, forgetting by what slow and difficult processes they were reached. But each one of these ideas is a wholly new power to the Hindoo. In the civilisation amidst which he has grown up none of these ideas prevail, but in their place, beliefs exactly opposite to them. A Hindoo has no belief in human progress : he believes that the world has steadily degenerated, and is steadily degenerating. He seeks to get rid in every way that he can of all idea of individual responsibility : merging it, from a religious point of view, in Pantheism, from a social point of view, in caste. No word for patriotism exists in his language ; he has no conception of what it means. In no country are women treated with such little respect. In no country has man been more overawed by what are called the physical aspects of

nature. No two streams of civilisation, then, can be more opposite in tendency and character than these.

The English empire is now pouring all these new ideas into India ; energetically, aggressively, by a thousand different agencies, it is bringing them in a concrete form before the eyes of the Hindoos, and is forcing them to entertain them. By its administration of justice in law courts, established in every large town, in which offenders of whatever class are treated on an equal footing, it is rubbing out these lines of demarcation which the system of caste has so indelibly drawn between man and man. By its great universities at the capital cities of the three Presidencies it is giving the very highest education possible to a comparatively few, whilst by its schools placed in every village it is sowing broadcast in the minds of all classes alike the seeds of Western thought and science. By its railroads, now thrown like a network all over India, by its electric telegraphs, its printing-presses, together with all those varied appliances for comfort and convenience which form the environment of our own daily life, it is breaking up old customs, and creating new tastes, and altering the whole face of the Hindoo's daily domestic and social life.

This great revolution, permeating as it is every part of India and every class of society, is most strikingly seen in the case of those young men who, in larger numbers every year, are passing through the great universities of India. These men are receiving an education very similar to that which is given in the universities of London, Cambridge, or Oxford. They are reading exactly the same text-books in mathematics, philosophy, law, history, and science. The intellectual influences brought to bear upon them come from a literature which has been steeped through and through in Christianity. Morally and socially, their surroundings are those of heathendom. A contrast drawn between their position and our own may help us to realise their condition. Instead of the churches, which are so thickly dotted over every Christian land, and with their heavenward-pointing spires really help to lift our thoughts upwards, their eyes fall only on temples filled either with idols or with symbols too obscene to name. They only come in contact with a religion which they despise. Instead of a home, in which a mother or a sister has taught to us our first prayer to God, and has lent the aid of a loving sympathy to every high resolve we have ever formed, they find in their homes, in the ignorance, bigotry, and superstition of their mother, wife, and sister, the greatest hindrances in every struggle that they make towards a higher life. Instead of that moral and spiritual atmosphere which pervades every Christian land, and in a thousand ways makes its presence felt to check the tide of evil within and without us, they breathe an atmosphere whose moral state is to this day truly and literally described in the last half of the 1st chapter of the Epistle to the Romans.

These remarks may be best illustrated, and the character and progress of work done amongst these educated men may be best shown, by extracts taken from letters written at the time.

Lala Rám Chandra and Dr. Chimmmum Láll, an account of whose baptism was given in my last paper, belonged to this class ; and the chain of converts commenced by them, although it is but a thin one, has continued unbroken. In 1859 Tara Chand and Chandu Láll, who had both been pupils in the first class of the Government College, were baptized. They have both continued to live in Delhi since their baptism, and the high consistency of their lives has been at all times the greatest support to the Missionaries, and the best pledge of future success. Tara Chand has been working for many years as an ordained Missionary in Delhi, and Chandu Láll holds an important post in the Commissioner's office.

The following extracts will bring before you the difficulties which beset these men in their efforts to embrace Christianity. Tara Chand thus writes to me when I was staying at Simla, in 1868 ; his letter is dated "Delhi, June 7th, 1868":—

"J. has been lately struggling very hard for baptism. About a month and a-half ago he had fully made up his mind to be baptized, and, at his request, the 14th of last month had been fixed for his baptism. He had, however, communicated his intention to be baptized only to his wife ; but on the 7th—that is, about a week before the day fixed for baptism—his elder brother and other relatives came all to know of his intention ; and no sooner had they come to know of it, than they tried every means in their power to prevent him from being baptized. On the two following days, that is, on the 8th and 9th, the rumour about J.'s baptism spread throughout the city ; and altogether about 200 persons came to his house at different times on these days to persuade him to give up all idea about baptism. J., however, did not yield to the people, but continued to say that he would be baptized. Then his relatives had recourse to other means to keep him from baptism. His wife told him that she would throw herself, with her child, into a well as soon as he was baptized ; and his elder brother likewise told him that he would cut both his throat and his own if he were baptized. By such means J. was led to yield, so far as to consent to defer his baptism to another time. He has not been able to see any of us since his intention to be baptized has become generally known ; but he has sent us word to say that his faith remains unshaken, and he hopes to be able to see us shortly."

The sequel shall be described in my own home letters :—

"Sunday, Oct. 4th, Delhi.—To-day J., the young Brahman, who is mentioned in Tara Chand's letter, has signified his wish to come to be baptized in church ; and the baptism is to take place during this evening's service. It has, I hope, been kept a secret ; for we are afraid that

his relatives, if they hear of it, may resort to any means, violent or other, to prevent his baptism from taking place. I trust that strength will be given him to-day to face the ordeal through which he will have to pass. It is really no slight one. After his baptism he is to live for some while with Chandu Láll, and perhaps in a little while he may be sent down to Bishop's College. If only we could get a few more such men to become Christians, about whose sincerity there can be no doubt, they would then form the nucleus of a Christian community, which would be of incalculable advantage. I hope to be able to tell you, when next I write, that to-day has passed off well; but one never can be sure."

"*St. Stephen's Mission, Delhi, Friday, Oct. 16th.*—Last Sunday-week J., about whom I once sent you a letter from Tara Chand, was baptized. Tara Chand performed the ceremony; Chandu Láll and his wife and myself were witnesses. He had kept his intention secret from his relatives, so that there was not a larger number of heathen present than there usually is at our evening service. Afterwards, in the evening, he dined with Chandu Láll, thus hopelessly breaking his caste. He was a Brahman of very high caste. That evening he sent word down to his brother to tell him of the step which he had taken; and his brother persuaded him to return home, promising that he should be at liberty to come and see us, and that we might see him. However, he did not come to us for the first three days, and a rumour was getting abroad that he had renounced Christianity; so Tara Chand and myself went down to his house to try and see him. His brother came to the door, and at first told us that J. was not at home. However, in the course of a conversation, in which he said that the only remedy now for his brother was for a doctor to be called in, who would pronounce him mad, and so his caste would not be lost, it oozed out that J. was in the house. This was lie No. 1. We then sent his brother to him to ask him to see us. In a little while he came back to say that J. could not see us that day. This we felt sure was lie No. 2. So I wrote to J. in English (he can read and write English—his brother cannot), asking him to come and see us. After a long while he came back with the paper, on which J. had written 'I am quite well,' to say that his brother was too unwell (!) to write any more. Lie No. 3. We then said that we would go to see him; but his brother said that he was in the Zenanas' apartments, and that, therefore, we could not go. However, the house had been gradually filling, and we noticed several men going up-stairs, so we followed them. There, in a room close by, lying on a bed and muffled up, we found J. He looked sleepy and stupid, and had, I believe, been drugged. However, we managed to rouse him, and he said that he would come away with us. He had just put on his dress, and was coming down-stairs, when they sent for his wife. She so clung to him that we could not get



DELHI.—(By the kind permission of the S.P.G.)

him away, and, indeed, he himself then wished not to come away with us. We thus failed in our attempt; but for the next three or four days we made a point of calling upon him, to encourage him to stand firm: what we most feared was, that they might drug him and send him away out of Delhi. However, in a day or two, his brothers, for fear of being themselves made out-caste, cast him out; and he now lives quite by himself in a separate part of the house, and none of them eat with him. There is now, I think, no longer any fear of violence from them. His wife and mother and her relatives are doing their utmost to make him renounce his faith; but I do not fear the result. Indeed, I hope that after a little while his wife will join him. At present she refuses to do so, and says that she must wait until she has married off their little girl—a poor little dot, a few months old. In the case of our other Christians, the wives joined their husbands after a little while. There is, however, still much cause for anxiety, as J. has not yet liberty of action. He is still very closely watched. These are some of the difficulties which attend conversion to Christianity. There are many signs that Christianity here is working underground; but several, who believe it to be true, dare not confess their faith, with this frightful system of caste standing over and threatening them."

"Nov. 1st, 1868, St. Stephen's Mission, Delhi.—J.'s wife and mother-in-law still live with him, but they, like most Hindoo ladies, are very ignorant and very obstinate. I do not know whether they have yet been excommunicated; but as he is out-caste, they are certain also to be out-caste for living with him. They still try to make him renounce Christianity; but as at present they cannot understand why any one should become a Christian, except for the purpose of marrying another wife, or for some equally bad reason, I hope that, when they find out that none of these evils necessarily result from Christianity, they may themselves be led to embrace their husbands' faith. At present native ladies exhibit a mixture of love, ignorance, and obstinacy, with which it is extremely difficult to deal; and our Zenana teachers, even if they never make a single convert, will help us very much if they remove some of the stupid prejudices which at present cloud these poor women."

Dec. 14th, 1868.—This letter describes J.'s confirmation by the Bishop in St. Stephen's Church. "Our service passed off very well. The church was well filled with native Christians, and a few Europeans were present. A large number of the heathens were gathered together in the porch to see what was going on. The boys sung out very lustily, as they always do; and I hope as heartily as lustily. J. looked rather forlorn, as he had to stand out by himself at the foot of the chancel-steps, while the Bishop read the service in Urdu. The Bishop also gave two short extempore addresses in Urdu. His pronunciation is not good, and I doubt if many of those who heard him could follow what he said. But very great praise is due

to him for having paid so much attention to the language, and for having so well mastered it as to be able to speak it extempore in so short a time. . . . I am very sorry to say that J.'s wife, since his confirmation, has left him, and now refuses to live with him. The obstinacy, superstition, and ignorance of these poor Hindoo ladies almost passes belief. She seems to have been secretly hoping that somehow the fact of his baptism might be hushed up, and people might forget that he had been made a Christian ; and she has been labouring under the delusion that we exert an influence over him by magic, and to correct our sinister influences she has been resorting to various devices. One of her means to break the spell which she supposes that we have thrown over her husband has been to cast dust over his head whilst he has been eating. But now that he has come forward again and been publicly confirmed, I suppose that she has lost heart, and, having given up all hopes of turning him, she has left him. May God grant that for her own sake she may come back again ! For as she, whilst she remains a Hindoo, may not be re-married to any one else, there is real danger lest she may plunge into a life of immorality, and so be hopelessly lost. You see, by this example, how much indirect good may be done by teaching given in the Zenanas, even if no single convert be made. Had this poor woman been but slightly educated, she never could have acted as she has ; and in all probability she would have followed ere this her husband's example."

" *Monday, Jan. 10th, 1869.*—You all ask me about J. I have ceased to entertain any doubts at all about him, or any fears of his falling back. For the last two Sundays he has come regularly to Holy Communion, and seems in character to be all that one could wish oneself to be. His wife, I am sorry to say, shows no signs of softening or relenting. Her great anxiety is about her little girl, who is under two years old. She is anxious to get her married to some Brahman ; but this, fortunately, cannot take place until the girl is five years old ; and in the interval we may hope for some change to take place."

There are, of course, many more allusions to the subject of these extracts in my letters ; but these are sufficient. In a letter received a few weeks ago from Delhi, dated Feb. 11th, 1872, Mr. Winter, my brother-Missionary, says—" Dear Jankinatu is an invaluable help." His wife, I fear, is as little likely to join him as ever.

There were two debating societies at Delhi ; one at which the discussions were carried on in Urdu, the other at which they were held in English. I was in the habit of attending these meetings. The following extracts may be interesting.

" *April 26th, 1869.*—I am going to a meeting of the Delhi Society. This is a Society composed of some of the leading gentry amongst the natives, and some of the English residents—the Commissioner always taking the chair. Meetings are held at which essays are read, debates

are carried on, and a news-room and a library is attached to the debating-room. This evening Tara Chand is to give us a lecture on 'Socrates.' Hitherto the society has not done much good, most of its members being respectable old gentlemen who come to pay their salaams to the Commissioner; but now many young educated men are joining. Chandu Lall is secretary—rather a remarkable fact, showing that when a really good man becomes a Christian he does not necessarily lose respect in the eyes of his countrymen, however much he may lose caste. I hope that this Society may furnish us with opportunities of doing good; for though in formal essays the subject of religion is excluded, informal discussions are often held, and then any subject may be raised."

Here is another notice of this Society. "Tara Chand, in a meeting held yesterday at our Urdu Delhi Society, gave us a lecture on patriotism. It was difficult for him to find a word for patriotism. Two Arabic words joined together give the notion of 'love of country,' but by that expression natives have always understood, not what we mean by 'patriotism,' but simply 'an unwillingness to leave the place in which they have been born.' It carries with it no sense whatever of self-denial, but rather an opposite idea. It was melancholy to see, in the case of the elder and respectable portion of the club, how utterly unable they were to rise to the conception of 'patriotism.' With the younger men, who had received an English education, the case was different; but, except amongst them, the idea of patriotism has no existence in the hearts of the natives of India. What does not this single fact tell us about the conquest of India by the English?"

There was, however, but little earnestness or reality in the discussions of the elder society, and I found the meetings of the younger club, at which the debates were carried on in English, much more interesting.

"*May 26th, 1870.*—My friend Shri Ram has just been here to read over an essay that he is going to deliver next Monday on the 'Reforms necessary in Hindoo Society.' He treats of five great abuses—(1.) Caste, (2.) Want of Female Education, (3.) Early Marriages, (4.) Re-marriage of Widows, (5.) Morals, which are the stock subjects of our Indian reformers. He talks extremely sensibly on all of them; but seems to think, as they most of them do, that education can do everything, which I am afraid is an evidence that they have never tried very earnestly to reform their own lives. If they did they would soon find out their mistake. These meetings come off once a month, and have this advantage, that they bring me into close contact with several of these educated men, and give me good opportunities of talking very plainly to them."

"*June 24th, 1870.*—Next Monday evening we are to have another meeting of the debating society, and one of the members, a native, will read an essay on 'Felicity of the Middle Station of Life.' The last meeting was very successful, and the debate was kept up with much

spirit. I was in the chair, and shall be again next Monday, as the Principal of the College is away from Delhi just now. I wish that you could be present at one of these meetings. They would give you a better idea of the state of mind of the rising educated generation than anything else. There are generally about thirty present, nearly all Hindoos, there being only one or two Mahomedans and four native Christians. The debate often takes a religious turn, and they express their opinions very freely. I do not think that there is one among the Hindoos who has even the smallest faith in Hindooism. But these men represent not Hindoo society in general, but the results of English education. I am very hopeful of the ultimate spread of Christianity amongst the Hindoos, though, perhaps, I may not see much of it myself."

"*July 1st, 1870.*—Last Monday we had our monthly meeting at the Literary Club. The subject of the essay was the 'Felicity of the Middle Station of Life.' The tone of it was very nice and modest, the subject-matter of it being taken entirely from English authors, somewhat copiously illustrated with quotations from the Bible. You would certainly have thought the writer to be a Christian. It gave me a good opportunity of bringing before them the other point of view, in which virtue is not a mean between two extremes, but rather lies in an endless progress towards infinite perfection. I hung my remarks to the text, 'Be ye perfect, even as your Father which is in heaven is perfect.' This conception of excellence, as essentially progressive, ever striving to reach to a loftier and loftier ideal, seemed to be new to many of them. As the introduction of religious ideas meets with no objection and with no irreverence, I hope that some good may result from these meetings."

"*Jan. 10th, 1871.*—The subject of the last essay at the Delhi Club was, 'A Hindoo's Idea of a Wife.' The essayist was a Hindoo, and in his description of the ideal wife, according to a Hindoo's conceptions, dwelt upon four points: (1.) Modesty, (2.) Obedience, (3.) the Purdah system, (4.) Household Duties. It was a very well-written essay, and expressed very fairly what a respectable Hindoo gentleman looks for and expects in his wife; but neither the tone of the essay, nor the prevailing feeling of the meeting, seemed to me at all encouraging with respect to the progress of female education or female culture. They did, indeed, generally advocate education for their wives; but they could not at all agree as to how they were to be educated, and only made objections to any plan proposed. They all evidently thought the ordinary Hindoo idea on the subject much better than the European ideal of a wife. But on the latter point they were profoundly ignorant, and their ideas of European ladies seem to have been taken principally from accounts of divorce courts or descriptions of balls."

"*April 12th, 1871.*—We Missionaries also read essays. I allude to one in the following letter:—"My essay came off last Monday, and I have

every reason to hope that it may do some good. There was a larger number of natives present than I have ever seen on any former occasion. My subject was the 'Law of Progress,' and I tried to prove that as the progress of the Kosmos culminated in man, so all human progress culminates in and centres in Christ; and I defined the formal law of progress to be a scheme of universal redemption, and the final cause to be the full realisation of this scheme in another world. I made a great deal of use of a book by Dr. Bushnell, on *Nature and the Supernatural*, also of Dr. Liddon's *Bampton Lectures*, and Mr. Pritchard's Hulsean lectures on the *Analogy of Grace and Science*. I think that the majority of my audience could not quite follow me, but that does not much matter, for I leave my essay with them, and many of them I know will read it, so it will have an opportunity of doing whatever good it is capable of doing. I was agreeably surprised, on getting back an essay that I read to them about a year ago, 'On European Civilisation,' to find that it had been nearly thumbed to pieces."

In a letter, dated April 3rd, 1871, I wrote: "I find my work amongst these educated young men extremely interesting, and I hope that my influence is spreading. It takes a long time, in India, for an Englishman to win the confidence of the natives; but I think that I am begining to make way. I have persuaded three of those who come to see me to read, regularly, with me some portion of the New Testament; and I sow my books amongst them. One has a lecture on St. Augustine, by Dr. Kay; another some sermons of Liddon's, another his Bampton Lectures; with a fourth is the Book of Praise; with a fifth Banarjea's Lectures. They all have Bibles, or New Testaments. So far as I can see, the difficulties here in Delhi are purely social, not religious. We have as yet no Brahmos."

"April 26th, 1871.—Now let me make some notes upon some of those with whom, as inquirers, I am just now brought most often into contact. A. is an old pupil of the Mission school, and is now a master in the Government College. He has read a great deal of the Old Testament and most of the New Testament, and, I have little doubt, believes, in his heart, that Christianity is true. I have more fear than hope for him. He seems to me one of those who, through timidity, is quenching the Holy Spirit. He would certainly be baptized, if Christianity were to spread. B. is also an old pupil of the Mission school, and now head-master of one of the Government schools—a very quiet, timid, and reserved man, who has read a good deal of the Bible, but will follow the example of others. C., who is certainly the cleverest Hindoo that I have met, seems to me to be drawing nearer and nearer to the Church of Christ. These three all come together to me once a-week to read the Epistle to the Romans. D., now a master in our Mission school, is a very earnest inquirer. He has read one of the gospels, and is now read-

ing with me the Acts of the Apostles. E., his elder brother, also comes to me once or twice a-week. He knows much less of English, and is less able than his brother, but seems to be a good and true man. The obstacle in the way of these two brothers is an old father, now blind, and apparently bigoted, and some female relative. Four or five other men of the same class come from time to time, but they do not read regularly with me. I should entertain the highest hopes about these five, but for the experience of the past. Jánkenátu was telling me yesterday that a few years ago there was a similar movement amongst the educated men ; and he mentioned the names of five or six men who were all thought to be on the point of becoming Christians, but not one was baptized. So when, twenty years ago, Rám Chandra and Dr. Chimmum Láll were baptized, there was a general movement ; so again, when Tara Chand and Chandu Láll became Christians, four or five others were expected to follow their example. And so it was two years ago. Still, I hope that one is right in regarding these movements as the ebb and flow of a tide of feeling which, though slowly, is yet surely advancing. But it is not right to feel very sanguine ; although many are called, very few at present will suffer themselves to be chosen."

I will add only one more extract to illustrate this branch of Mission work. It is from a letter which I have received within the last month from Mr. Winter. "L. is, I believe, making progress. Do pray much that his faith may be strengthened. He enters wonderfully into the argument of the Epistle to the Romans, more indeed than many who have been Christians, and reading it all their lives. Yesterday he spoke in a way that led me to hope that he both believes in Christianity and trusts to embrace it. I am deeply grieved to be obliged to leave him in April, but it will help to throw him more completely on God's Word, and on our Lord Himself. He speaks encouragingly of his brother, but I have seen next to nothing of him ; but they pray and read together. Last week I had a very interesting visit from a young Bengalee Brahmo—a very nice, gentlemanly fellow, with his faith in Brahmoism a little shaken : at any rate so far as being willing to look for truth elsewhere goes. . . . He tells me that Comtism is more prevalent in Calcutta even than the Brahmo Somáj. This is very sad ; but it may possibly drive the Brahmos nearer Christianity. He told me that now they hold the necessity of a new birth, and of the guidance of the Spirit ; so having got to the results of the Incarnation, perhaps they may be led to fall back on the cause of what they profess belief in. He is going to an English university at the end of this year."

These last remarks reflect the present state of feeling amongst educated Hindoos in Calcutta. There the leaven of Western civilisation has been at work for a much longer time than at Delhi ; and Delhi, so far as the spread of English education goes, is fully fifty years behind Calcutta. But

enough has been said to show how deeply interesting, how heart-absorbing, work amongst these men is. To be the channel through which the thoughts that burn in the Epistles of St. Paul, or on the pages of St. John, may be conveyed to them, and to feel that what is kindling our own hearts is also stirring theirs, is a very high privilege. The opportunities are great; the harvest is plenteous; but the labourers how few! The doctors have refused to let me return to Delhi. Who will take my place?

THE BISHOP OF CAPETOWN.

 FORMER student of St. Augustine's, Canterbury, writing from Ookiep, Namaqualand, Cape Colony, on Oct. 26, 1871, says:—

"We had been expecting the Bishop for some time, as it was six years since his last visitation. At last he determined on coming to us overland, and reached us on Sept. 23rd, giving us three Sundays in different stations in the parish. Alas! summer set in unusually early this year, and before the Bishop had been out three days the heat became very great. Day after day the thermometer was over 100° in the shade. After leaving Clanwilliam, the nearest parish (six days' distance) to this, the Bishop and his son-in-law, Archdeacon Glover, had to jump into the Olifants River and pull the cart through. In the whole journey they only slept one night in a house, as the farmers had removed to their plough lands. The heat continued intense, and when Saturday evening came they were still a day's journey from here. They rested the Sunday at a little village called Bowesdorp, at which the Bishop preached to a few Englishmen. The next day they arrived at Springbok, quite exhausted. The next evening the Bishop preached at All Saints; the next at St. Augustine's, Ookiep; the next at Kokfontein on his way to Port Nolloth, where he arranged to pass the Sunday. I accompanied him, the Archdeacon kindly remaining to take my place at Ookiep and Springbok. On September 29th the Bishop and myself arrived by railway at Port Nolloth, the Bishop seemingly very well and recovered from his fatigue. Alas! that night he was taken sick, and, notwithstanding all we could do, got weaker and weaker. On Sunday, October 1st, he rose from his sick-bed, and, though scarcely able to stand, preached and held confirmation. During the latter service he was attacked with a shivering fit resembling ague. On the next day I sent up for Archdeacon Glover, who arrived on the Wednesday. The Bishop was unable to return to Ookiep till October 10th, when he was excessively weak. However, on October 18th, he confirmed twenty-three

candidates at Springbok, and on Sunday the 15th preached at Ookiep ; but after the morning service he became so much worse that he had to go to bed, and abandoned all idea of returning home by land. On the following Thursday he sailed from Port Nolloth in a little coaster. We wait anxiously news of his arrival home, and trust his health may be fully restored. He had been engaged to be in Grahamstown on St. Andrew's Day, to consecrate Bishop Merriman, but I doubt if he will be able to do so. One thing is certain, that, if possible, he will be there, for a more indomitable determined mind in doing duty was never seen. Those who witnessed his conduct at Port Nolloth were taught a lesson they can never forget."

The letter in the April number of *Mission Life*, p. 224, will have told our readers of the Bishop's recovery from the illness here spoken of. But none the less, should the account of his persevering labours for the benefit of his vast diocese stir up his friends in England to increased efforts to strengthen his hands, and at least relieve him as far as possible from the most wearing of all anxiety—that of considering where the funds for keeping existing machinery in action are to come from.

THE CAPE COLONY.



NOVEL source of wealth is being rapidly developed in the Cape Colony. For a long time past efforts have been made, but without much success, to protect ostriches by legislation ; but what the law failed to do is being done far more effectually by the discovery that more money can be made by "farming" than by shooting them down ; and just now the ostrich-farming mania for those who have land is vying with the diamond-digging mania for those who have not. Little birds of a month old, no bigger than a goose, cost from £4 to £7, and they seem to be looking more consequential than ever. The price obtained for ostrich feathers is so high that ten ostriches will bring in a better income than 1,000 sheep, and plucking one ostrich is, it is needless to say, easier than shearing 100 sheep, though not quite so safe. An ostrich's kick is a serious matter. They can only kick forward, but with their kick they combine a scratch of a most formidable description. The difficulty is got over by plucking them from behind. Unless they are frightened by dogs, when they will perform prodigies of agility, the simplest fence will keep the ostriches in. As a general rule they require no feeding. With rushes and stones to eat and water to drink they are content. The young want a little care, and to be brought in at night. It is amusing to see them, when let out again in the morning, dancing as if they were mad.

A LAYMAN'S VIEWS OF CHURCH REFORM;
 BEING NOTES ON "CHURCH REFORM PAPERS," BY THE
 REV. J. C. RYLE.

MR. RYLE has struck the right chord in his motto, "Strengthen the things that remain." Old things, in this changing world, cannot be effectually strengthened without being repaired, and Lord Bacon's query, quoted at page 106 of the pamphlet, is much to the purpose. He asks "why the civil state should be purged and restored by good laws made every third or fourth year in Parliament, devising remedies as fast as time breedeth evil; and contrariwise, the ecclesiastical state should receive no alteration for these forty-five (now 200) years and more?"

Mr. Ryle writes tersely, and my comments, for lack of time and space, must be still more laconic.

1. He tells us we have too few bishops, and those we have are not of the right sort. They should not be prelates with palaces, but bishops with houses. A few of them may be elected to represent the Church in the House of Peers, but the great majority should live near their cathedrals, and attend to the duty of overseeing their dioceses. The change he desires in the character of English Episcopacy is, however, more fully shown in his chapter on cathedral reform, of which hereafter.

2. *On Convocation.*—The first defect he notices in "convocation as it is," is that "it consists of two distinct bodies," one of Canterbury, the other of York. Of course neither can speak for the whole Church. They may debate on the same subjects separately, but they must agree in conference before their action can be considered synodical. This necessity for reconsideration of every subject may not, however, be altogether an evil, unless, in place of it, questions of gravity be, as a rule, decided in the same way, on two following years, before the decision is acted upon.

His next objection is that convocation is not sufficiently representative, and he wishes to exclude all *ex officio* members; now this is a question best decided by experience, and not by *a priori* reasoning. In the "convocation as it is," who are the most distinguished members? My own impression is that if the deans and archdeacons were excluded, the debates in convocation would lose much of their value.

Objection number 3 is that the laity have no place in convocation. Now my belief is that laymen have no business in a convocation of clergy. The influence of the laity in Church matters would be better attained by giving them a voice in the election of members of convocation, and by the necessity of the sanction of Parliament to every change in the public services

or in the organisation of the National Church ; whilst a mixed body of clergy and laity discussing and disputing about religious questions would not lead to edification.

3. *On Cathedral Reform.*—The principal recommendations in this chapter are that bishops should be deans of their own cathedrals, thus suppressing the office of dean altogether ; and that the bishops' palaces should be sold, and the deans' houses made over to the bishops : recommendations in which I thoroughly concur. Socially, the bishop's palace is an element of mischief, not only to the bishop himself, but to the whole social circle in which he moves.

Mr. Ryle mentions a suggestion that the canons of the cathedral should also be the archdeacons of the diocese, only to disapprove of it ; I, on the contrary, hold that men with a fixed home in the cathedral town, and without parochial charge, would be better able to combine the duties of canons residentiary with those of an archdeacon, than with any others.

The archdeacons should be chosen by the whole of the clergy in the diocese, and the bishop should be provided with an examining chaplain, and a domestic chaplain as his official secretary, both with sufficient stipends, and both men of his own choice ; *they should be attached to the cathedral, and take part in its services.*

Unless the number of bishops in England is greatly increased, it would be well that these archdeacon-canons be consecrated as bishops suffragan (but without jurisdiction), in order that annual Confirmations be held in each parish, incumbents of parishes instituted personally by a bishop, instead of "reading *themselves* in," and other episcopal functions regularly and habitually performed ; so that the people might feel that Episcopacy was a reality, and not, as the poor must frequently now consider it, a myth.

4. Public Worship is the heading of the next chapter. Mr. Ryle looks at this part of his subject too much with the eyes of his own school. He is willing, however, to leave the Prayer Book as it is, hoping that the formularies, which have served for both parties in the Church for so many years, may continue to satisfy them. I would say that above all things a National Church should avoid sectarianism, and if it sins at all, should do so by omission rather than by commission, in its common worship. Individual worshippers can mentally correct the former, but are helpless when required to join in what appear to them to be positive and hurtful errors. If it is desired, therefore, to extend the Church by bringing in to its fold many who are now Nonconformists and Dissenters, the Church must be prepared, not, indeed, to accept from them any error into which they may have fallen, but to omit in public worship some things which offend them.

Mr. Ryle considers that the people object to the Sunday services, as too long. I think this is hardly the case, especially now that the lections in the Old and New Testaments have been made of average length, and

somewhat shortened—a process which might be with advantage extended to the Psalter; many of the Psalms are ill-suited, without explanation, to Christian worship, and, when chanted, are quite beyond the comprehension of the poor; and what people don't understand is apt to be tiresome. If the people are encouraged to take part in the services, they will not object to their present length. What is wanted by them are hearty services, in which pains are taken to induce them to join, by explanation of them from the pulpit, and a strict control over the organist and choir, to compel them to assist the congregation instead of superseding it. Working-men, too, rightly complain that, as regards times of service and accommodation within the church, the rich are considered rather than the poor; and, little as is the attention, I am sorry to say, paid by the present generation of working-men, as a whole, to religious subjects, there is one text firmly imprinted in their minds, which is that in which it is said that the Gospel shall be preached to the poor. One part of the service the clergy have in their own hands the power of shortening, by substituting short stirring exhortations for long sermons; attendance at Church Congresses, where speeches are limited to five minutes, will be useful to the clergy in this respect.

As regards daily service, working-men can take no part in that during working-hours; they must, therefore, be content with private prayer or family worship in the morning. But if there was, in towns and large villages, daily evening service, consisting of a few collects, two, or even three hymns to easy tunes, and a short explanation of a selected lesson from the Bible, with free seats, I don't think the clergy would have to complain of want of hearers, and the question would no longer be asked, "Why do not working-men come to church?"

Now as to services out of church: if there is any legal impediment preventing the clergy from praying with, preaching to, or exhorting the people, in-doors or out of doors, let it be swept away. Conformity is sufficiently maintained (and this it should be, rigidly) in the obligatory public services within the church; outside of it let the freedom of the clergy be absolute, restricted only by their ordination vows.

With regard to the baptismal, marriage, and burial services, some further rubrical directions seem to be required, so that when used for numbers at one time they should not lose their solemnity by indecent haste or unauthorised abbreviations. This remark applies equally to the Communion service; and some expedient seems to be required when communicants are numerous, to preserve that reverence which the long-continued iteration of the same words tends to destroy. Perhaps there might be a rule for weekly Communion, in all parishes wherein the communicants exceed sixty.

Suggested additions:—

5. We come now to the chapter on the Ministerial Office, a difficult

subject for a layman, except that he is free from professional bias. St. Paul enumerates these offices, as of Apostles, Prophets, Evangelists, Pastors, and Teachers, which might be modernised thus: Bishops, Preachers, Missionaries, Curates in parochial charge, and Bible-readers. With us, the three intermediate offices are filled by Presbyters, and our three orders, in contradistinction to offices, are those of Bishops, Presbyters, and Deacons. We usually call our Presbyters Priests, but as this last word is ambiguous, and more appropriate to an office which we have not, it would be well left out of use; for even Hooker, after defending the name of Priest as having the same signification as Presbyter, and "*therefore*" a matter indifferent, goes on to say that, "In truth the word Presbyter does seem more fit, and, in propriety of speech, more agreeable than Priest *with the drift of the whole doctrine of Christ.*"

Now names are by no means things indifferent, especially when the same name is, in a contentious matter, used to denote two very different offices. So with regard to the ancient name of Deacon, which we have retained, whilst so changing the nature of the office that we have lost this last out of the Church.

Mr. Ryle would revive the office, calling the officers Sub-Deacons; but why not have Deacons, who, unless they pass on to the order of Presbyter, may remain Deacons, supplementing their stipends from the Church by professional or other labour, or doing their work as Deacons without pecuniary remuneration? From amongst those Deacons who desire ordination as Presbyters, let the Bishops make a selection by examination, and experience of their work as Deacons. Let the "*si quis?*" being no longer adapted to the existing state of society, be abandoned as a sham, and, like all such shams, used only as an escape from responsibility. Let every unworthy Presbyter be a weight on the Bishop's conscience who ordained him; and if he become unworthy, let a bench of three or more Bishops judge him. Bishops have it in their power to insist on fitness, and that fitness be proved by experience; if these rules were strictly insisted on, there would be little abuse of patronage.

Mr. Ryle also advocates the institution of select Preachers, under the name of Evangelists; doubtless an order of preaching friars would be useful in the Church; but in order to avoid the abuses of the monastic system, these friars should not be allowed to form a legally corporate body, enabling them to hold or accumulate property. A collegiate body of teachers, preachers, and students—in other words, a school of prophets—might be attached to every cathedral: the students to take part in Mission work, local preaching, &c. These preachers would be of the greatest use in carrying out a system of Home Missions to the untaught masses in our great towns. Even an exchange of pulpits amongst neighbouring clergy, as is becoming somewhat common on week-days during Lent, is useful. A really good preacher should not be wasted, as

he now too often is, on a single congregation, to the injury of himself and of his flock, but be employed for the benefit of the Church at large.

There is little or nothing in Mr. Ryle's book about Patronage. In our present system, or no system, the varied methods of obtaining a settled sphere of labour by the clergy have advantages over any other of which we have experience.

Appointment of Bishops by the Pope, and of Presbyters to cures by the Bishops, has enslaved the Church of Rome; election by congregations, of which I believe there is one example in England, as a warning (Bilston to wit), is even worse. If Bishops were careful whom they ordained, and patronage could be placed under strict rules, patrons might remain as they are. Even if what are called the rights of property should interpose insurmountable difficulties as regards private patronage, public patronage, at all events, might at once be placed under useful restrictions, which should ensure promotion to all assistant curates in their turn, who might be deserving of it.

The very worst form of patronage is that of a trust such as Simeon's trust, established with the intention of encouraging and perpetuating a peculiar school of teaching in the Church; such trusts should at once be made illegal. I will say nothing about buying and selling, except that Church livings ought not, in a mercantile point of view, to be worth buying. If thorough fitness was insisted upon, and full value, in work, required for every stipend, the stipends would not be saleable. But even purchase has its bright as well as its shady side. Let us always remember that it is not the purchase of an office, but only of a stipend: in fact, a willingness to work for nothing; and this is better than taking the priest's office for a mess of pottage.

Mr. Ryle says nothing about Fees; whereas I hold strongly, that the selling of spiritual gifts for hard cash, as it were, over the counter, has been the curse of the Church, culminating in the open sale of God's pardon to the living and to the dead. Until this evil principle is stopped at its source, it will poison every stream with which it mingle.

6. On the Position of the Laity. The special business of the laity is with the temporalities of the Church. With these the clergy should not interfere; but as I have suggested, under the head of "Convocation," that its members should be elected jointly by clergy and laity, so, ecclesiastical commissioners for the management of Church funds should also be elected jointly. To the laity pertains the office of churchwarden, and the churchwardens should be appointed (except one in each parish out of a minimum of four) by their fellow-parishioners. The lay electors in each rural deanery, one being elected in each parish, should, with the clergy in equal numbers, form a ruri-diaconal synod for the discussion of Church interests, and their election of members of Convocation would be guided by the views on Church matters arrived at by the electors in these

synods. I consider that laymen would be quite out of place in Convocation itself, but laymen taking any part in Church matters should, on no account, be nominees of the clergy.

In India, and in our colonies, the common prayers of the Church, with sermons, are often publicly read by laymen for years together on Sundays, both in consecrated and unconsecrated buildings, and congregations are, under these circumstances, as regular and as punctual in attendance at Divine worship as in England. Here, however, there seems to be some professional objection to Church extension in this manner. But for this, laymen would often be found willing to conduct Church services in out-lying hamlets, or densely-populated districts, where clergy and church accommodation are insufficient. The establishment of such a custom would render unnecessary the "Chapel Bill," now before Parliament, and obviate the interference, which that bill is calculated to cause, with, I will not say the rights, but the responsibilities of the parochial minister. It seems strange that when Scripture-readers or other laymen are appointed to aid the clergy in England, they are expected to pray and to preach extemporaneously, whilst surely they, rather than the clergy, require the aid of a form of sound words.

7. In his last chapter, that of "Practical Conclusions," I hope Mr. Ryle takes too desponding a view of our condition. I have great faith in the proverb, or rather axiom, "*Magna est veritas et prævalebit.*" We may distrust classes of men, but we may not distrust the mass of our countrymen—I, at least, *will* not. They want rousing, but that is the business of those who are already roused to the peril of the situation. I will now quote Mr. Ryle:—"We must use the press and the platform, those old and tried weapons which, in every free country, are the prime agents in all reformation." "Let us not despise 'bit by bit' reforms." "Better to creep than not to move." "Let us summon churchwardens to take up their rightful position, and let their elected numbers be increased." "Let us urge the admission of the laity into the ruri-diaconal synod," and always remember that "duties are ours, events are God's." "After all," he says, "his hopes are less than his fears;" and "that all our efforts may, like Josiah's reformations, prove 'too late.'"

Let us, then, lay the maxim to heart, that "Duties are ours, events are God's;" and remember that Church reform will bring about Church extension, and Church extension prove our best, as it is our only, defence against the Church destruction with which we are menaced.

A LAYMAN.

P.S.—The following scheme for the reform of Convocation is alluded to under that head in the preceding notes:—

1. Convocation to be re-constituted, the Northern and Southern Provinces being united.

2. The upper house to consist of the Archbishops, Bishops, and Bishops Suffragan of both Provinces.

3. The lower house (of clergy only) to be formed of members chosen as follows :—Electoral bodies to be formed in each rural deanery (or other convenient district), and to consist of the incumbents, and one layman from each parish in the deanery. The lay elector to be a communicant, elected by his fellow-parishioners, being *bona fide* Churchmen. The election to be annual, and by ballot.

The members of these electoral bodies, meeting in Synod, are to join in the election (also annually and by ballot) of a clerical member of Convocation for each archdeaconry. The other members of the lower house are to be the Archdeacons and Deans of cathedrals (except such of them as may be Bishops Suffragan), and of two representatives from each of the Universities of Oxford, Cambridge, Durham, and London, elected as may be determined by these Universities.

4. In the Convocation thus formed all questions regarding public worship, ritual, and other strictly ecclesiastical, or rather spiritual (as distinguished from temporal) matters, are to be debated and decided on in two succeeding years, and then referred to Parliament for legal authorisation.

5. Besides this Convocation for the settlement of questions of religion, there should be ecclesiastical commissioners, laymen, elected by the same electors as are charged with the election of clerical representatives in Convocation, whose duty should be, with the aid of legal officials, the administration of all Church property and revenues, with power, subject to the control of Parliament, to change the boundaries and endowments of parishes, saving the rights of existing incumbents and private patrons.

It should be the province of these ecclesiastical commissioners to bring back the strength of the Church to our towns—our best educated clergy should be there. Every town parish, with a population of not less than 8,000 souls, should be provided with a Rector, a Vicar, and an Assistant Curate, with sufficient stipends.

Educated men buried in the country are somewhat wasted, and fall into the habits of thought of the country squires around them. Country livings should, therefore, not offer temptations to the clergy to leave the towns; on the contrary, the clergy should look for promotion to town livings. Every town living should have a parsonage attached to it, near the Church, if possible. The Parsonage should be distinguished by its arrangement and external architecture from the ordinary residences of laymen around it, and thereby invite the resort to it of the poorer parishioners for counsel and advice in their spiritual and temporal difficulties. There will, however, always remain some country livings, with few parishioners, and pleasantly situated, which should serve as places of rest and retirement, earned by hard work in the towns.

6. The question of ways and means is sure to be raised. I may as well, therefore, anticipate it by saying that, after a re-adjustment of existing endowments in public patronage, and arrangements made in the same direction with private patrons, the laity should be ready to acknowledge that every settled and endowed parish owes a debt to every district less fortunately situated than itself, and that, if a sustentation fund were established under the control of the ecclesiastical commissioners, the justice of providing, by means of a certain number of offertories annually, from every parish already provided for, for increased efficiency where most wanted, would be acknowledged, and also that offertories for this object should be legally enforced on incumbents. We must not expect to pay up all our arrears at once, but, if a definite plan be formed, it might be carried out "bit by bit."

7. It is suggested that the difficulties regarding patronage may be met somewhat as follows:—

Patrons of livings, whether public or private, in which any change of boundary or emolument is to be made, should retain Church patronage of equivalent annual value, notwithstanding such change of distribution.

When livings in private patronage are increased in value, equivalents must be sought from such patrons by calling on them to pay part of such increase; or to give up every second or third term of patronage in consideration of such increased value.

In case of difficulty in coming to terms with patrons, juries or arbitrators to be called in to make awards, which shall be final.

8. It is hardly necessary to add, that it is only by an act of the Legislature that the reforms I have sketched out can be attained.

CHURCH EXTENSION:

THE CHURCH'S WORK IN SEAPORT TOWNS.

 HERE is a sentence in the Bible which seems specially suited for all time as the motto of the Church—"I must increase." Our Lord's life, teaching, and ministry, form a practical exposition of His declaration that He, that His Church, which is His body, must increase. That the Church has not always kept pace with increasing requirements, that she has sometimes disregarded the command given to the children of Israel, "to go forward," is abundantly proved by the amount of influence exercised by Nonconformist efforts in fields which the Church ought to occupy, and by the almost total neglect into which some branches of the community have, till within very recent times, been allowed to fall. A most conspicuous instance of this is afforded by the

fact that, till very recently, that great body of men who "go down to the sea in ships, and occupy their business in great waters," never had a chance of seeing "the works of the Lord," except when displayed to them by God Himself in the storm, the shipwreck, and "His wonders in the deep."

Of late years the subject of Missions to seamen has been brought more prominently forward, but as yet the Church has not fully seen the necessity of doing a work which combines at once the duties of home and foreign Missions. The Nonconformists have been more active, and have done good work, especially by means of the *Seamen and Emigrant's Friend Society and British Union*, and certain ships when in port fly the Bethel flag on Sundays as a sign that the day is observed on board. But surely the Church has a wider field of work; the British flag which flies from every British ship has the cross in it, and that should be a sufficient invitation to the Church to do her work on the water. Let us see—

- I. The necessity of this work;
- II. The best way of doing it effectually.

I. The peculiar circumstances of seamen and waterside people renders a special Mission agency necessary if they are to be brought under the influence of the gospel. The parish church is *alone* unequal to the task, although the parochial system is the very best for the purpose, when extended so that its agents are able "to thrust out a little from the land." Sailors, watermen, and fishermen, with all the various kindred classes who live on or by the water, are very unlike landsmen in their habits, tastes, and character; they are quite distinct from the regular shoregoing parishioner, who has his time mapped out, and his church with regular services to attend, if he likes. The sailor or fisherman never knows where he will be next tide, and his necessarily irregular habits are very destructive of anything like regularity in the discharge of religious duties. He is a kind of amphibious animal, generally shy of the company of church-going folk, and ignorant of the influence of regular training in school and church. Such people, distinct in their habits from landsmen, and from their long neglect sometimes accustomed to look upon themselves as a class outside the pale of religion, require to be reached by special Mission agencies. Those who work among them must know their ways, must live as much as possible among them, and be able to adapt themselves to the peculiar circumstances of their life; a genial, kindly manner, and a sufficient knowledge of a sailor's habits to enable one to know *how* to talk to him, seldom fails to elicit a spark of that real religious feeling which is almost always concealed under the rough and careless exterior of sea-faring folk. The duty of the Church as regards this branch of work is clear, if we remember that the thousands of sailors who annually leave our ports go forth as representatives of our Christianity in foreign lands. It has been truly said by a speaker at the Liverpool

Church Congress of 1869, that "the British sailor is, with the exception of the Missionary, the sole representative of our nation in heathen lands ; and it is not too much to say that the advent of the one proves as often a curse as that of the other does a blessing. The one comes as an ambassador for Christ, the other acts too frequently as if he were the ambassador of Satan. Can we wonder that the poor, ignorant heathen are slow to accept a religion which seems to produce such results." The murder of Bishop Patteson is a sad commentary on the truth of these words. We need not forego foreign Missions ; but it is a sin indeed to allow our own countrymen, especially those on whom the maritime fame and wealth of Britain depends, to be themselves heathens. Most sailors have been admitted to the fold of the Church by Holy Baptism ; over most the words of the Church's Burial Service are read at last ; how, then, can the Church neglect during life those who are emphatically her own ?

II. The best means of doing the Church's work in sea-port towns. Our remarks here apply only to the mercantile marine service, as the position held by the Church in the Royal Navy, however unsatisfactory its present work may be, seems to preclude Mission agencies on board men-of-war. The chief existing Church societies which minister to seamen are—

1. *The Mission to Seamen*, which has stations at the principal seaports in England, Wales, and Ireland, but not on the Thames.
2. *The Mersey Mission* at Liverpool, a branch of the above.
3. *The Royal Naval Scripture Readers' Society*.
4. *St. Andrew's Waterside Mission*, Gravesend.
5. *The Thames Church Mission*.

Gravesend is the extremity of the port of London, and nearly all outward and homeward bound vessels anchor off the town for a short time. No spot could be more favourable for Church work on board ship. The sailors and emigrants proceed from Gravesend straight to sea, and the last words heard in the old country are therefore those of the Church's minister. Again, homeward-bound ships are boarded before they get into the confusion incidental of entering dock, and the men are warned, whilst still sober, of the dangers awaiting them and the temptations which they should specially guard against. The work on the water at Gravesend is done by the St. Andrew's Waterside Mission, and the Thames Church Mission ; the latter is a London society, unconnected with any parish on shore, and not extending its agencies to the land, except in the docks ; it combines with ministerial work on board ship, the *sale* of the Scriptures, tracts, and books, carried on by colporteurs in connection with the British and Foreign Bible Society, and also acts as an agent for the Sailors' Home in Wells Street, London, whose circulars and cards are distributed. This Society also has a ship, intended originally for a floating church which might carry a chaplain to different parts of the river, but for some

time it has been moored off Charlton, and the chaplain has resided at Gravesend. The work of St. Andrew's Waterside Mission, Gravesend, may be taken as a good specimen of Church Mission agency in a sea-port town. It is moulded on the parochial system, and leans for support on the mother Church of its parish (Holy Trinity, Milton, next Gravesend). That part of the parish which lies by the waterside, and includes the two piers and the fishing and watermen class of inhabitants, together with several sailors' lodging-houses, has a church of its own, a waterside church *par excellence*, built on a wharf overhanging the water, so that its tower is distinctly seen, and its bells are plainly heard by every one afloat in the Reach. This Mission Church, which is a Chapel of Ease to the parish church, joins a Mission-house, whence the various agencies of the work are carried on. It contains a reading-room for sailors, fishermen, and watermen, clubs, mothers' meetings, and sewing classes for the wives and children of the waterside people, a school for younger children of the same class, and a lending library.

These branches of work are under the superintendence of the vicar, the chaplain of the Mission, and the assistant clergy of the parish church. The greater number of the fishing boats anchor at the wharf under the shadow of the church; thus the connection between the river and shore is closely maintained. But the Mission work afloat does this still more. All outward and homeward-bound ships are visited by the clergy and Scripture reader, both accustomed to the habits of sailors. The principle on which the work is done is to attempt to *humanise* the men, and to induce the captains and officers to take an interest in the crew, to look upon them as something more than machines, and to exercise their influence for good during the voyage. With these objects in view, in addition to direct religious teaching by means of a service which cannot always be obtained in a busy ship full of hurry and confusion, the Mission supplies every vessel with a sufficient supply of reading for the voyage, and, unlike most other similar societies, it gives a larger percentage of secular matter with religious works. It is believed that the teaching of *pure* secular literature on board ship has more direct influence for good than the distribution of tracts and other entirely religious publications, which are often neglected altogether. The articles in such magazines as *Good Words*, *The Sunday at Home*, *Leisure Hour*, *People's Magazine*, and the like, are sure to be read, and by keeping the minds of the crew employed cannot fail to exercise a *humanising* influence. The Mission has, in addition to this kind of literature which is distributed throughout the ship, more than four hundred libraries afloat, each containing thirty carefully selected volumes, religious and secular. Each library is left in charge of the captain or other officer, the books are distributed once a-week, and exchanged when the ship comes home. Bibles, Prayer books, and Hymn books, both English and foreign, are

also distributed to those who have them not. One leading characteristic of the Mission is that it never *sells* its books, lest its clergy should lose, in the character of colporteurs, their influence as ministers. Everything is freely given; hence the Mission boat is always welcome alongside a ship. Every kind of vessel—ship, steamer, barge, fishing-smack, stationary coal-hulk, busy steam-tug—is brought under the influence of the Mission. Emigrant ships are thoroughly supplied with books, pictures, and everything which can make a tedious voyage in a vessel crowded with children less irksome and profitable withal; a school is often established for the voyage, and slates, books, pens, &c., supplied. Thus from the successful working and rapidly increasing influence of St. Andrew's Waterside Mission, and from the experience of those who have tried the experiment in Yarmouth and other places, the parochial system, supplemented by active Mission agency, seems to be the best means for doing the Church's work in sea-port towns.

One other point deserves notice.

Whilst the parish in which the Mission stands is taught its duty in extending the spread of religion to others, the *national* character of the work which reaches men going or coming home from every part of the world for the *nation's* good, appeals to the Church at large, and teaches its members the broadest lesson of love and help to all men. St. Andrew's Waterside Mission, which is unendowed, is supported by the contributions of the Church all over England, and is supplied with books for distribution by old and new friends every year.

NOTE.—The extent of the work to be done by the Church among merchant seamen may be seen from the following statistics:—

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|---|----------------|
| Total tonnage of the United Kingdom in 1858 | 8,780,087 tons |
| Total number of registered seamen | 172,525 |
| Total tonnage in 1868 | 4,795,279 tons |
| Number of seamen | 184,727 |
| Total tonnage in 1868 | 5,516,414 tons |
| Number of seamen | 197,502 |

CHILDREN'S SERVICES.

UR children's services grew out of our practical wants. The "children's gallery" in church was ill placed for seeing and hearing. It was also small, and it had no separate staircase. Room could not be spared in another part of the church for the children.

Before our parochial schools were built the Sunday-school was composed of infants too young to follow the Church Service, and of rough lads and untaught girls, attending, for the most part, no week-day school, who were consequently unaccustomed to discipline. We tried

the experiment of bringing them to church, but the teachers were unable to keep them quiet, and the congregation were disturbed by their bad behaviour. We felt therefore that the only plan was to provide them with a special service of their own.

The question was, "where to hold it, by whom it should be conducted, and what style of service would suit their needs the best?"

We thought of an early service in church. To this there were grave objections. The two clergy had already more than enough Sunday duty. There would have been barely time for the service between the early celebration and the ordinary morning service. The clergy must have breakfast; and there were usually weddings on Sunday mornings. There was also a further practical objection. Parents of the labouring class do not, as a rule, wish their children sent home too early on a Sunday. If we had dismissed them before eleven o'clock many would have been sent to other schools which would keep them until twelve.

We therefore adopted the plan of having a short school on Sunday morning, followed by a short service in the school-room. This is generally conducted by a lay reader. Children are free to return home before the service if their parents wish it. Practically, we find that nearly all who come to school wish to remain. The reader wears a surplice, and officiates at a moveable prayer-desk, and the room is carefully ordered to be as much "like church" as possible. A few of the teachers always stay for the service, which is over in time for them to be in church for the whole of the Communion Service if they wish.

The reader selects some of the best singers, and teaches them beforehand the hymns and chants which will be sung. A lady teacher presides at the piano or harmonium.

The service takes the following order:—

SUNDAY SCHOOL SERVICE.

Hymn.

—*Let us pray.*—

Collect from Communion Service.

Commandments and Kyriess.

General Confession.

Collect for 11th Sunday after Trinity.

Lord's Prayer.

O God! make speed, &c. O Lord! make haste, &c.

Gloria.

Venite, Te Deum, or Benedicte.

Lesson.

Hymn.

Apostles' Creed.

—*Let us pray.*—

Lord have mercy, &c.

Lord's Prayer.

Versicles and Responses.

Collect for the day.

Collects for Peace and Grace from Morning

Prayer.

Hymn.

Address.

—*Let us pray.*—

Children's Litany.

Hymn.

—*Let us pray.*—

Collects from Confirmation Service.

Dismissal.

The Litany here alluded to is changed from time to time. The subjoined one at present in use is adapted from one published in the *Gospeller*. We had a large number printed cheaply and mounted on stout cards. The address, or short sermon, is usually on some Scripture story, and is

prepared expressly for the children. Occasionally a second chapter is read instead of it. It will be observed that "The Creed, the Lord's Prayer, and the Ten Commandments," in the vulgar tongue, are impressed on the children's memories by frequent repetition. The whole service takes less than an hour, and the attention of the children never flags.

We were, however, unwilling that the children should not be shown the way to church, nor receive instruction directly from the clergy. The afternoon seemed to be the only available time. But the regular congregation could not be deprived altogether of their accustomed service, nor could we afford to give up the afternoon school-teaching every Sunday.

We therefore adopted the following plan : On the second Sunday in the month we hold a *special service* for children in church. They are brought in classes by the teachers, and occupy the body of the church.

This service takes the following order :—

CHILDREN'S MONTHLY SERVICE IN CHURCH, SUNDAY AFTERNOON.

| | | | |
|----------------|-----------------|---------------------------|-----------------|
| <i>Hymn.</i> | <i>Hymn.</i> | <i>Children's Litany.</i> | <i>Collect.</i> |
| <i>Lesson.</i> | <i>Address.</i> | <i>Hymn.</i> | <i>Closes.</i> |

The lesson selected is usually the portion which forms the subject of the address. The clergyman does not ascend the pulpit, but speaks either from the chancel-steps or standing in the middle aisle with the children immediately under his eye. Occasionally, though rarely, the address is read from a manuscript, sometimes it takes a catechetical form.

This service in church is looked forward to with eager interest. The children learn to think of church as a privilege, and the Sabbath instead of a wearying is accounted a delight. They talk over the last story told in the sermon, and wonder what is coming next. Boys who have left us frequently walk miles for the children's service.

Our plan is, no doubt, far from perfect ; but it is eminently suitable for a parish where the clerical staff is small, where there is but one church, and that of moderate life, and where there are large schools. I may add, that I have never had any difficulty in finding young men able and willing to conduct the school service.

E. K. KENDALL.

CHILDREN'S LITANY.

" God the Father, from on high
Look on us with loving eye,
Hearken to our feeble cry ;
Holy Father, hear us.

" God the Son, Whose blood was poured
That the lost might be restored,
Blest Redeemer, God adored ;
Holy Jesu, hear us.

" God the Spirit, Who dost lead
Heavenward the Chosen seed,
Helping them in all their need ;
Holy Spirit hear us.

" God the Father, God the Word,
God the Holy Ghost adored,
Blessed Trinity, one Lord ;
Hear us, Holy Trinity.

" We believe, O Lord, in Thee ;
Help our unbelief, that we
More of what Thou art may see ;
Lord, in mercy hear us.

" Lord we love Thee, we deplore
That we do not love Thee more—
Warm our coldness we implore ;
Lord, in mercy hear us.

" Foolish, weak, and sad we lie,
Guard us with Thy loving eye,
Be our Helper, always nigh ;
Lord, in mercy hear us.

" May Thy wisdom be our guide ;
Comfort, rest, and peace provide
Near to Thy protecting side ;
Lord, in mercy hear us.

" At Thy feet our thoughts we lay,
Make Thine own the words we say,
Make our lives more pure each day ;
Lord, in mercy hear us.

" What Thou willest may we will,
Nor our own desires fulfil,
For we know not good from ill ;
Lord, in mercy hear us.

" On our darkness shed Thy light,
Lead our wills to what is right,
Make us better in Thy sight ;
Lord, in mercy hear us.

" Keep us lowly that we may
Ever watchful turn away
From the snares our tempters lay ;
Lord, in mercy hear us.

" Turn our eyes from what is vain,
Guide our tongues with careful rein,
That we speak no word profane ;
Lord, in mercy hear us.

" Help us to bewail our sin,
And in heavenly strength begin
Daily victories to win ;
Lord, in mercy hear us.

" May we evil lusts subdue,
Long for what is good and true,
And our duty always do ;
Lord, in mercy hear us.

" May we honour great and small,
Help the needy when they call,
And be ever kind to all ;
Lord, in mercy hear us.

" May our lips our faith confess,
Teach us when reviled to bless ;
Conquering by gentleness ;
Lord, in mercy hear us.

" Make us wise to do the right,
Calm in trouble, brave in fight,
Humble where our path is bright ;
Lord, in mercy hear us.

" Make us earnest when we pray,
Diligent from day to day,
Meaning, doing, what we say ;
Lord, in mercy hear us.

" May we mourn for evil done,
And the ways of evil shun,
Until heaven at last is won ;
Lord, in mercy hear us.

" May we feel that here we stay
But for one short, fleeting day,
That hereafter is for aye ;
Lord, in mercy, hear us.

" May we live, that free from fear
We the angel's call may hear,
And before Thy throne appear ;
Lord, in mercy hear us.

" May we then from sin set free,
Rise to heaven to dwell with Thee,
Safe for all eternity ;
Lord, in mercy hear us.

" All we ask is in His name,
Who to die for sinners came,
Jesus evermore the same ;
Lord, in mercy hear us.
Amen."

" Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us."

" Almighty and everlasting God, Who art
always more ready to hear than we to pray,
and art wont to give more than either we
desire or deserve, Pour down upon us the
abundance of Thy mercy ; forgiving us those
things wherof our conscience is afraid, and
giving us those good things which we are
not worthy to ask, but through the merits
and mediation of Jesus Christ, Thy Son, our
Lord. Amen."

THOUGHTS ON THE BURIAL BILL.

 THE existing law is felt to be a hardship, by Nonconformists and by Churchmen.

By the former, because in parishes where the churchyard is the only cemetery, their friends can be buried therein, only with a religious service from which they dissent, or with no religious service at all, which is still more painful to them.

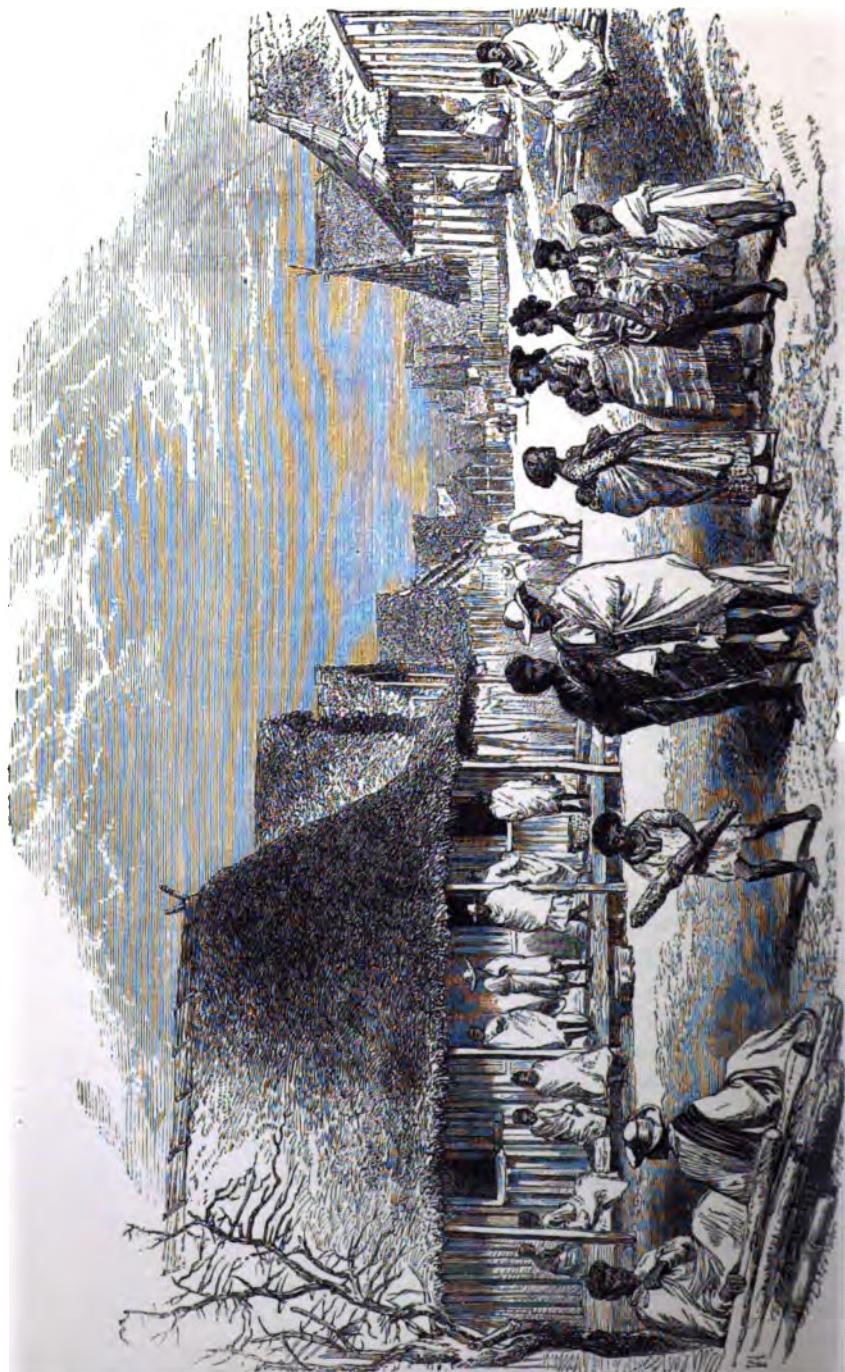
The clergy of the Church of England feel it a hardship to be obliged by law to read a service on the occasion of the burial of a Dissenter, which they consider adapted only to members of their own communion.

It is evident, therefore, that some change is needed ; and, as throwing out the Burial Bill, which has been introduced this session into Parliament, will certainly not satisfy the Nonconformists, so, the mischief of passing it, would be, to the Church, great and irreparable.

It is important, therefore, that time be given for the consideration of some arrangement that shall be just, and it may be hoped, therefore, satisfactory, to both parties. If Nonconformists formed a single body, some pre-arranged ceremonial and religious service, to be conducted by their own ministers, might be agreed upon, for use in the parish church-yard. But that not being the case, the varieties of dissent being unfortunately so numerous, the only other expedient that appears to be practicable is, that a separate form of service for the burial of Dissenters be framed for use by the clergy of the National Church ; such form, whilst containing nothing contrary to the truths held by them, should also avoid expressions obnoxious to Dissenters. The same form might likewise be made applicable to Conformists who are not communicants. This suggested form might be drawn up in conference with leading Dissenters, then presented to Convocation, and, if therein approved, submitted to the Legislature for enactment.

It has been suggested that the true solution of the difficulty is, that Dissenters should in every parish have separate burying-grounds. That has been done where Dissenters are numerous ; but where they are but few, in some cases *very* few, this expedient is not available, even if it were not distasteful to them. Indeed, it is to be feared that the separate cemeteries already set apart have strengthened very materially the wall of partition between Churchmen and Dissenters, which we would gladly see entirely broken down. Those who have lived much in the midst of a heathen people are astonished at the differences which divide Christians from each other. True, there are at present technical difficulties with regard to the burial of Baptists and Quakers—the Church of England considering the opinions erroneous of both these bodies. But as the Church does not deny that believers in Christ are Christians, however in some things they may be mistaken, surely some form of words may charitably be found, wherewith the pastor of a Christian parish, regarding himself not merely as the minister of a particular denomination of Christians, but as a minister of Christ to the people of England, may commit the body of a deceased Christian parishioner to the grave.

A STREET IN TANATEVE.



CHURCH MISSIONS IN MADAGASCAR.

BY THE REV. A. CHISWELL.

(Concluded from p. 286.)

NOT long after the chief Missions of the Church had been founded in this island, they began to extend to the neighbouring towns and villages. Through the exertions of the Rev. W. Hey, an old Augustinian, whose death we have since had to lament, a small Mission church was put up at a village about twelve miles to the south of Tamatave, named Toondrona, and a congregation gathered together.

In no place in the island has the work been of so discouraging a character, Toondrona being only too well known for its rum-drinkers. Never a day can you pass between it and Tamatave without overtaking barrels of rum being rolled over the level coast for consumption at Toondrona, and meeting as many empty ones being rolled back to Tamatave for more.

The people there are in consequence fearfully degraded : ignorance, vice, and misery reign supreme, whilst the indifference to religion almost amounts to a determination to have nothing to do with it.

Pass through the town at whatever time you like, and whether it be "morning, noon, or night," you will be sure to hear the clap-clap and the miserable drawing songs of the revellers; not a very enticing place certainly for work, but just the place which the Church delights to enter, to conquer, and save. I must not forget to say, too, that most of the inhabitants are "*inpandalo*," people whose business leads them for a time to the coast towns, so that after rioting for a few days at Toondrona they are gone and not seen again for long.

Still, even in this uninviting place the Word of God has been plainly declared. A good number there can now read fluently; one man occasionally acts as catechist, and a nice little school is being gathered together. One grieves that the single Missionary attached to the S.P.G. Mission is not able more frequently to pay visits to and pass more time at this place.

I was lately called upon to bury one of our firmest adherents at Toondrona, a man of whom, though poor, it may be said that he was foremost in every good work. John Lehifotsy was a Hova, and got his livelihood by trading in rice. After a long season of preparation I baptized him. When he came for holy baptism he could read very nicely, having almost taught himself. As a memento of his baptism, if he needed one, I gave him a Prayer-Book; afterwards, when visiting the church there, I was almost sure to find him sitting at the church-door diligently reading it.

For some time his health had been gradually failing. Consumption at last carried him home very rapidly,—so rapidly, in fact, that it was impossible for me to go and see him, much as I wished it. But I feel sure that as his love and devotion were great, and his faith in the One Precious Sacrifice greater, he may now be numbered among the blessed. On my arrival, when I went to bury him, the greater part of the congregation came to me and mourned the loss of their brother, calling him the pillar of the Church there, as indeed he was. The church was quietly prepared for the funeral. The body was laid on two stools, placed as the dead are at home; the women with dishevelled hair, the sign of mourning, sat weeping to my right, and the rest of the church was crowded, many of the people being heathens. I could not help giving them a short address.

Toondrona was originally one of the out-stations of Tamatave. Since, however, the new and larger station at Mahasoa has been opened, it belongs to that district.

About nine months after the arrival of the first Church Missionaries at Tamatave, the Rev. J. Holding formed another out-station at a northern port, named Foule Point. Of late we have been compelled to leave this place to a catechist. However, I managed in October to pay it a visit. The distance from Tamatave by land is about forty-five miles, by sea about twelve leagues. One can scarcely put out to sea in a Malagasy pirogue, neither could you make up your mind to wade through fens and marshes, unless you wished to die of the fever forthwith. Neither would one care to sleep in the midst of the said fens and marshes. Consequently I was obliged to resort to the ordinary mode of travelling here, in a chair, palanquin fashion. Forty-five miles in an express train is only a matter of an hour. In a chair carried by eight men it is a tremendous day's journey. I left Tamatave in the early morning, and arrived at Foule Point about six p.m. The country between the two towns, notwithstanding its extreme unhealthiness, is sometimes, but not uniformly, very pretty. To the eastward you had the calm sea flashing back the sun's light through masses of foliage on the shore; to the westward, nearly hidden by trees of various and wondrous kinds, the small lakes were calmly sleeping, their stillness scarcely broken by some solitary canoe skimming over their surface.

I should certainly like any at home who wonder how it is we manage to catch Malagasy fever, to see some of the parts we had to travel through. One could in many places almost taste the miasma, horrid, fetid standing water, of a dark brown colour, but often quite clear. This our men had to go right through—no avoiding it—and the filth from below came boiling up. Out of that over the marshes you went—into them, I should rather say—the spongy soil squashing under every step, and the sun burning over head. In the several bad localities the malaria must be something very deadly. And if it be true, as some say, that

malaria never crosses a river, nature has not provided such a defence against it for those who live at Tamatave and Foule Point. The Malagasy seems to have played a cruel joke in giving to Foule Point, the native name of "Mahavelona," which means "making to live," for no one who has seen it can consider the climate there as anything but "Mahafaty," "making to die."

On my arrival I found my way at once to the church, which is nicely situated, and large enough for our present wants. I then sent for the catechist, and we had a good long examination into the several matters I had come to arrange. One very delicate question—whether one of the Christians would receive back his wife, whom he had put away without cause—is not yet finally settled. Other matters were connected with the good of the Church at large. The Church had sent out teachers on Sundays to villages north, south, and west. On my way up I stayed a short time at one of these villages, and inquired as to the prosperity of the Church there. I was met by the discouraging answer, for which, through the catechist's letters, I was prepared, "In former times a teacher came from Mahavelona every Sunday to teach us and we assembled, but now he comes no longer."

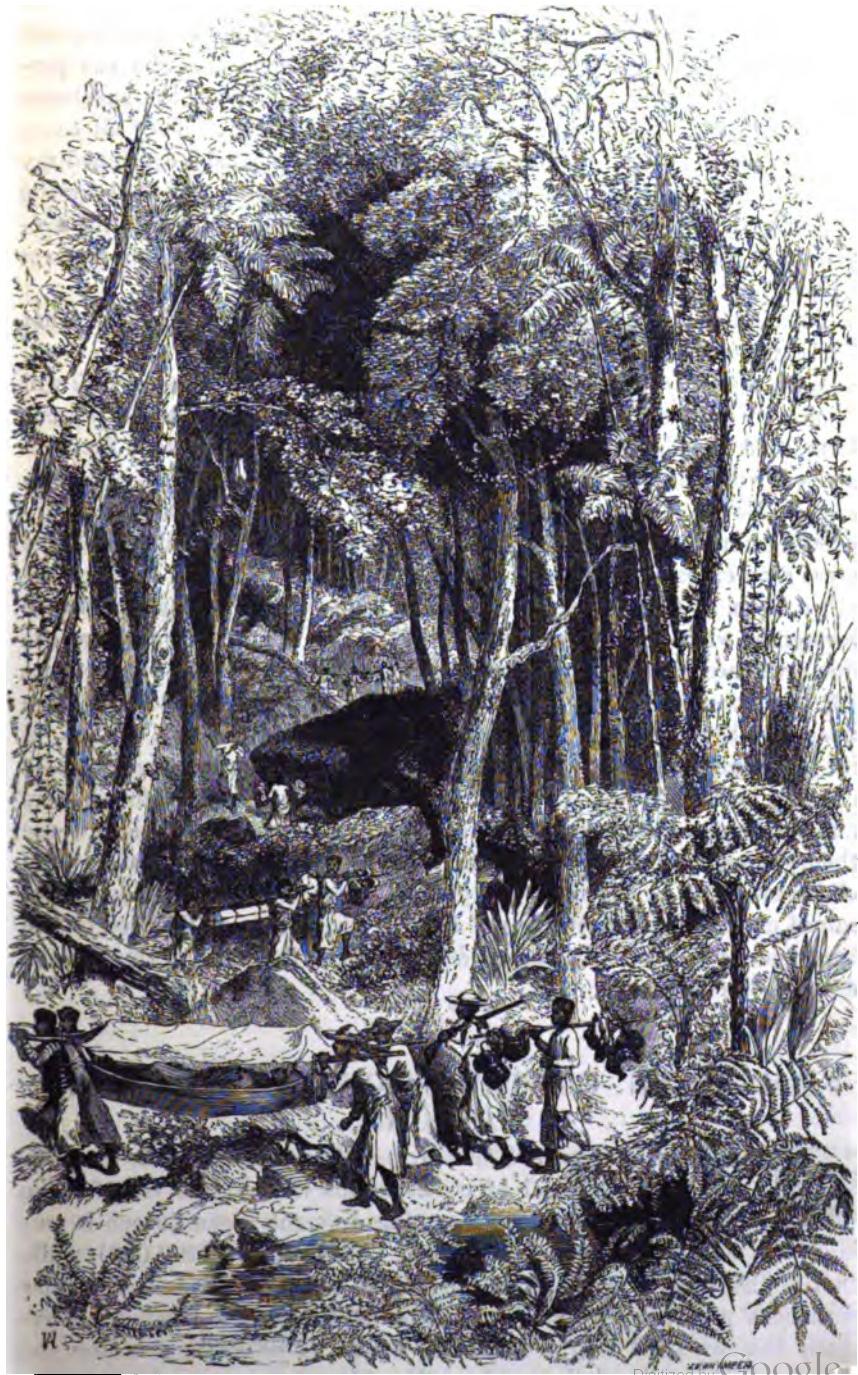
In 1869, at a dangerous season of the year, I went to the capital with the Rev. H. Maundrell, of the C.M.S. Mission, to endeavour to secure for our people at the distant stations from the Malagasy Government that religious liberty which had theoretically been secured to them by the British treaty. Our mission was most successful, as seen by the letters subsequently sent to the several Hova governors in the districts of our respective Missions. But semi-civilised nations require the continual reminder that treaties are made to be observed, and that the effect given to their terms by their own governments is to last as long as the treaties themselves. One great object I had, therefore, in going to Foule Point was to see that the members of the Church there, and those in the neighbourhood wishing to put themselves under our rule, shared the *practical* benefit of the treaty, which, at such a price of bodily suffering to ourselves, we had previously secured for them. I found that the congregations to the west, north, and south, in all four, had been deprived, by apparently some unjust measure, of the services of the teachers who every Sunday had been sent out by the central Church to preach to and instruct them. In no one instance have we ever attempted to stand between the law of the land or the Queen's message to the people (as binding on them as law) and the subjects of the Malagasy Government, nor have we attempted by any kind of interference to weaken its political and moral influence on the people. Our aim, when we could do so without compromising ourselves in any way, has rather been to give effect to its directions; and most unflinchingly have we done so in regard to matters of religious freedom. For, if we get converts, we can in many cases only hold them

by demanding in the firmest terms that they may be allowed to use the liberty granted them by their chiefs. Hence it cannot be said that we have meddled in matters which don't concern us, in demanding that at least their Sundays may be spent as they like. Other days we know that they have their several duties to perform for the Malagasy Government. Their time, their all, is then at its disposal. But the Sunday has been given as a day of rest, and as a day when no "Fanompoana" (Government service) is required of them. In fact, so strict has the Sunday become on the coast, that many look upon going to chapel (where they are sometimes *driven* by the soldiers) as another and equally hard form of labour *they are bound to perform*. It may therefore be said that, inasmuch as the Queen has given the Sunday (I say the Queen, for if a Queen hostile to Christianity were to ascend the throne, she would, according to Malagasy ideas, have the right to turn the Sunday into an ordinary day) as a special day of rest and prayer, the governors under her have no kind of right to abrogate her decree.

The morning following my arrival at Foule Point I conducted service in the church, having previously called and examined those who, of their own free-will and at their own expense, had gone out on the Sundays as teachers and preachers. On such an occasion I deemed it best to give an address rather than a sermon. They followed with close attention, as I gave a review of the history of the Mission from the first, and showed them how at last, when all seemed to be flourishing, when four congregations had been gathered in the neighbourhood, and Sunday-schools had been established, then the Governor of Fode Point, for some unknown reason, gave orders to our teachers, and apparently to them only, that they could no longer absent themselves from Foule Point on Sundays, as they were wanted for "Fanompoana." For the comfort of the people I rehearsed to them the reason and the result of my former visit to the capital, and afterwards found it gave them great confidence.

In the afternoon I had a class of catechumens who were that day to be baptized; six of them being lads from twelve to fifteen years of age, the rest adults. I was astonished at their replies to my questions. The Creed, the Lord's Prayer, and the Ten Commandments they said perfectly, and answered well my questions on points of doctrine.

The Church at Foule Point is by no means a handsome one. It is a purely Malagasy building—rush walls, leaf roof, and bark floor, the inside being lined with mats. Assembled again at 4 P.M., the people sang very heartily the hymn before the service. After the second lesson followed the baptisms. No sooner had we finished the hymn before the sermon and the text was given out than in the distance we heard the faint music of a native hymn, gradually and slowly getting louder and louder. At last it came very near, and, looking through one of the windows, I saw a body of people marching four deep, and headed by the Governor, approaching



TRAVELLING IN MADAGASCAR.

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the church. They were the native Hova congregation come to show that they were one with us! Such an event was of the rarest occurrence, and is to be explained only by the supposition that some one who was present at the morning service had conveyed to the Governor the substance of my address, which produced in him a healthy fear. They all came pouring in, one after the other, and when all were seated I continued my sermon, and again alluded to the freedom of worship enjoined by the Queen and Government. After service I had a long talk with the Governor, in the course of which he asked me to come and preach to them when I next visited Foule Point!

I left Foule Point again shortly after 3 A.M., and, after a long and hot day's travelling, reached Tamatave in the evening.

With regard to our work at Tamatave, the readers of *Mission Life* will rejoice to hear that we have lately received a most handsome present from kind friends in England, in the shape of a carved stone font, inscribed with the words, in Malagasy, "One Lord, one Faith, one Baptism." Before it was put up it was lying for a few days in our temporary printing house, and then one of the Malagasy, well acquainted with the great differences between our Church's mode of worship and those of the other forms of Christianity in the island, said that "the English Church reverences what pertains to public worship." It is to be hoped that the due reverence paid to holy places and things will in the long run work its effect on the minds of the Malagasy, who are now disposed to look down upon anything not peculiarly Malagasy. When the font was put up, at its inauguration thirty little ones from our schools were baptized in it—a glorious increase to the little band whom we hope to see faithful soldiers and servants of their crucified Lord. It was a most cheering sight to see them gathered round the font—most cheering to see and feel that, in spite of illness, want of labourers, and perhaps worse than all, a steady, determined chronic opposition, we are making an impression for good on the hard and stubborn heathenism, indifference, and depravity of this eastern coast of Madagascar.

LAUS DEO.

AMERICAN CONTRIBUTIONS TO FOREIGN MISSIONS.

 New York magazine, *The Foreign Missionary*, for March, 1872, says:—"The total of contributions in the past year for the Missionary enterprise, from the different organisations in our land, was a little more than 1,600,000 dollars (about £290,000), while that of the various Societies in the British Isles, as found in a tabular statement prepared by Rev. W. A. Scott-Robertson, an English clergyman, was for 1870 nearly 4,500,000 dollars (£806,000), counting the pound sterling at five dollars and a half.

TWELVE YEARS IN MAURITIUS.

BY THE RIGHT REV. BISHOP RYAN.

 N the 30th November, 1854, St. Andrew's Day, I was consecrated the first Bishop of Mauritius. The next day I went to the Channel Islands to seek for men with a knowledge of French as well as English. Two agreed to go with me, one of whom remained for fourteen years, the other is there still; and together we landed at Mauritius on the 11th June, 1855. At that time, the ministrations of the Church of England in the capital, Port Louis, were three English Services only on Sundays, one being held early in the morning for the military, and two later for the civil community.

After a few years, through God's blessing on the self-denying labours of those who helped me, and the generous contributions of friends, and by assistance from the Government, other work was added. A French Service was provided in the cathedral. A floating church was provided for the seamen frequenting the port, in which two English Services were held on Sundays and one on Thursday evenings, while the chaplain was employed during the week in attending to the numerous cases of sickness among the sailors in the hospital.

In close connection with his work, a Sailors' Home was established, the first donation towards which was the sum collected after a lecture given by Dr. Livingstone on his return from Africa in 1856. Churches and schools were also organised for the East Indian immigrants, of whom a large number are required in Mauritius to cultivate the sugar-cane fields. A certain number are imported from India, who agree to remain for five years; at the end of that time they have the option of returning there or remaining on the island. For the benefit of those of the Madras Presidency, of whom there are about 80,000 on the island, a church, parsonage, schools, and a benevolent institution, were erected.

Another church, with residence for the native assistant clergyman, with schools and other appliances of Christian work, was erected for the benefit of the Bengalee Christians; and the clergymen, catechists, and schoolmasters connected with both these churches, were able between them to speak to the natives in seven or eight of the principal languages of India.

One of the noblest institutions in the island, the Powder Mills Asylum, with which a Reformatory School has since been connected, owes its origin to the efforts of the Rev. P. Ansorgé, a Missionary of the C.M.S., whose zeal and efficiency, as a teacher of Indian children, were so highly appreciated by the then Governor, Sir W. Stevenson.

that he availed himself of his position, as the legal protector of orphan and vagrant Indian children, to rescue them from the degraded and miserable condition in which he observed them to be, and placed them under the care of Mr. and Mrs. Ansorgé, in an institution which has already been the means of supplying numbers of well-taught and efficient artisans and schoolmasters from the boys, as well as teachers and domestic servants from the girls, while it promises, especially in the judgment of visitors from India, to prove greatly and increasingly useful in its effects on the improvement of the Indian population in the island.

The urgent need of such influence is patent to all who consider the character of those immigrants from India. Brought from all parts of that peninsula—escaping, in many cases, as after the Mutiny, from the consequences of their crimes, with a small proportion of women to the men, and becoming possessors of more money than they ever had before, they form a population so troublesome and lawless that the attention of the late Governor, Sir H. Barkly, was directed, in a despatch from the Secretary of State, to the fact that there were more murders committed in Mauritius than in any other part of the Queen's dominions of the same amount of population.

Such facts as these have led former governors, viz., Sir James Higginson, Sir W. Stevenson, the acting governor for a time, Major-General Johnstone, and Sir Henry Barkly, to express very strong approval of the measures adopted by us for bringing the principles of Christianity to bear upon these multitudes, as far as we could, and to organise schools and other appliances for their benefit.

To show that some practical results followed these efforts, I may give the following instances:—

In the Lancashire famine a congregation of Indian Christians sent me forty-two rupees, to be forwarded to their suffering friends in England.

A school was established for Indian children in the interior of the island by a man in a post of comparatively small emolument, himself a convert from Mohammedanism, who gave much time in attending to it, and was one of the chief contributors to its funds.

When the terrible epidemic of the early part of 1867 had spread sorrow and consternation on all sides, and when all schools, including even the Royal College, were of necessity closed, the Indian native teachers volunteered to go to the hospitals, and to the abodes of the sick and destitute; and several of them died in that discharge of Christian duty.

But to return to the additional ministrations provided in Port Louis since 1855. I have yet to mention that a wooden chapel was built in Père à Bœuf Street, for the convenience of English families living at the western extremity of the town. And just below the part called

Black Town, at the base of the Signal Mountain, a Service in French, for the benefit of the descendants of the emancipated negroes who live there, was provided, and another in English for the other residents in the locality.

In 1855 there was neither church nor clergyman in the extensive district of Pamplemousses, Flacy, and Grand Rivière, east of Port Louis. During the severe epidemic of 1856, one of the planters came to ask me what was to be done, in the event of the death of any members of his family. I could only direct him to perform the funeral service himself, as he lived twenty-eight miles from the town, and the time and attention of the two deacons and myself, then the only clergy officiating in Port Louis, was entirely taken up amongst the sick and dying, and in the burial of the dead there.

At Flacy some members of our church were thirteen months without having the opportunity of attending public worship.

In 1859 a church was consecrated at Pamplemousses, and a clergyman appointed to visit the whole of this district. He held one service every Sunday at Pamplemousses, and, at least once in every month, visited Flacy and Grand Rivière on the Sunday. Several schools were also established here, in localities before without means of education.

Again, on the western side of Port Louis, the following additions were made after 1855 :—

Instead of leaving the two churches of Moka and Plaines Wilhelms to be served on the Sunday by one clergyman, engaged in other ways during the week, a clergyman was appointed to each church. At Plaines Wilhelms the clergyman is acquainted with the Tamil language. His services are of great use in hospitals and prisons and vagrant *depôts*, amongst natives of Southern India residing in his district.

At Moka there is at present a clergyman, well acquainted with the Malagasy language, and able, therefore, to work effectively among the numerous labourers from that country who are found in that part of the island.

Each of these clergymen has a small but influential congregation : the Governor, the General in command, and several of the heads of departments, with the leading bankers and merchants, having their residences either at Moka or at Plaines Wilhelms.

Between the heights of Moka and the town, in the district of Pailles, a church has been built, which is used for Services in no less than four languages every Sunday.

Proceeding still further west, services have been organised at Bambou, and at the Morne, twenty-eight miles from town, for the coloured Malagasy population ; and schools established at a great expense of labour and money.

Proceeding southwards from Plaines Wilhelms, there is the beginning

of a stone church at Vacoas, the prospect of a chapel at Aunpipe, and at Mahébourg one of the best churches in the island. It was consecrated in 1856. English and French Services are held in it; and the regiment quartered there, instead of having a Service once in two months, as was formerly the case, have now regular Service every Sunday, while at Souillac occasional Services are held, and a sum of money is invested towards the provision of an endowment fund for a chaplain for that part of the island.

Here again it must be repeated that in connection with all these additional ministrations of religious Services, there was the establishment of schools adapted to the wants of the population. And whereas in 1856 there was not a single Indian child in a school taught by Indian teachers, in 1865 there were 1,200 Indian children in such schools, either helped by grants in aid or entirely supported by Government. The initiative had undeniably been taken by us, the impulse given, and the early difficulties smoothed and the teachers provided, through the help of those whom we had sent to labour in that neglected but most promising field.

Leaving the chief island, much the same kind of report may be made of the Seychelles. I found on my first visit to Mahé, the principal island of the group, that all public worship and all the work of the schools were carried on in a hired house in Port Victoria. In 1859 I consecrated a handsome church built of coral here, and at Praslin, the next island in size, set apart the church, a wooden one. It now has a cottage for the clergyman, a school-house, and residence, and eleven acres for a cemetery. On subsequent visits I opened two more rooms in Mahé, for Divine worship on the Sunday, and a school in the week. During the voyage of 1859 I landed on sixteen islands in the Indian Ocean, on several of which no minister of religion had ever been seen before. To my great regret, I was only able to give a very inadequate reply to the demands made on me for help. The appointment of a catechist on one island, the establishment of a small school on another, and the gift of books wherever I found any who could read, was all I could do. With reference to elementary education, whereas I found but three schools in the diocese, there were in 1867 thirty-five in connection with the Church of England.

As the request for a report on the ecclesiastical arrangements of the island seems to imply a doubt of the utility of the appointment of a Bishop, I feel bound to make the present statement. The cause of such success in promoting the best interests of Mauritius was not, and indeed could not be, mere personal effort; but it was the recognition by the Government, by the clergy, and members of various congregations, and by religious and educational societies at home, of the office of the Bishop, in the exercise of this office there was the opportunity for combined

and subordinated action, and a definite responsibility which furnished a guarantee for perseverance in work once begun. Each of my lamented successors would have elicited the same confidence and support if their lives had been spared to superintend and develope the organisation already established.

So deeply do I feel the importance of having a Bishop at the head of the Church of England congregations and operations, that I offer myself to go out again in that office, if any difficulty should arise about the selection of a younger man.

A FEW BRIEF SUGGESTIONS.

 If the following "suggestions" made by the Rev. L. W. Reeve at the anniversary meeting of clergy working for the C.M.S., were more generally acted upon, we should soon hear less about the indifference to Mission work :—

1. *Preach your own Missionary Sermons.* It would be a great saving to the Society, and I am sure you may look for God's blessing; for it will be seen at the last that it is *graces*, not *gifts*, which do God's work.

2. *Give quarterly or monthly Missionary Lectures.* Go steadily through the history of each Mission Station, show the real work and trials of Missionary life. What can show the power of faith in Christ better, or be more instructive, than to set forth their courage in going out, leaving all, &c., their patience in sufferings and labours, and, above all, their work in translating the Scriptures into languages, some, as yet, even unwritten; as Elliot and Marsden, and Carey and Morrison, &c.

3. *Keep a common-place book*, and jot down under their respective heads all scraps of Missionary information; in addition to storing your own minds, you will have materials which would make you much more useful and efficient at Missionary meetings. You would then get up, as Archbishop Whately said, "not for the sake of saying something, but because you have something to say."

Remember, for your encouragement, Missionary work is no doubtful enterprise. It is one of the few things of which we may say *it is certain*. The decree is declared. (Ps. ii. 7, 8.) God's purpose is sure.

THE LAND OF THE PALMYRA.

CHAPTER III.

DEVIL-WORSHIP.*

HE term Hindooism, like the geographical term India, is a European generalisation unknown to the Hindoos. The popular idea is that the temples and images and processions, so frequently seen in India, all belong to one and the same system. Whereas, as a matter of fact, they belong to totally different religions; comprehended, indeed, under the common name of Hindooism, but having, literally, no other point of contact. Thus the Shanars of Tinnevelly are as truly Hindoos as any class in India. Nevertheless, their connection with the Brahminical systems of dogmas and observances is so small, that practically there may be said to be no connection between them. It is true that the Brahmins have reserved a place in their Pantheon or Pandemonium for local divinities, and even for aboriginal demons; but in this they have simply shown the policy of conquerors, not the exclusiveness of real believers.

Nominally, the Shanars acknowledge as deities some of the most renowned of the gods of the Brahminical mythologies; but, in reality, their only honest belief is in *demonolatry*. They have no idea either of the existence of a Supreme Being or of any future state of reward and punishment. They believe that, under ordinary circumstances, when the body dies the soul, or thinking principle, is annihilated, though in exceptional cases the spirit becomes a demon, in which are embodied all the worst features of the deceased person's character. Hence the system of devil-worship, the objects of which are *bona fide fiends*, worshipped solely on account of the malignity with which they are credited.

The class of persons most frequently supposed to have been transformed into devils, are those who have met with a sudden or violent death, especially if they have made themselves dreaded in life. Devils may, in consequence, be either male or female, of low or high caste, of Hindoo or foreign lineage. Thus, in one district, an English officer who had fallen at the taking of the Travancore lines in 1809, was till recently worshipped as a demon, some rude verses recounting the circumstances of his death being sung, and the offering to his manes consisting of spirituous liquors and cheroots. One of the demons most feared was formerly a Maraver, who during his lifetime was a sort of

* This chapter is mainly compiled from an exhaustive paper on the subject by Dr. Caldwell, published in 1850, by the S.P.G., as No. XXIII. of *Missions to the Heathen*.

Dick Turpin or Jack Shepherd of Tinnevelly, being feared for his outrages and robberies from Madura round to Quilon.

Demonolatry is purely a religion of fear. Sacrifices are offered to avert the wrath of malignant spirits who take delight in wasting the crops, withholding rain, spreading murrain among the cattle, and visiting men with cholera, sunstroke, or epilepsy. Nor is this fear the result of any consciousness of misdoing ; moral guilt is the last thing likely to give offence to the evil spirit, and the last thing, therefore, which troubles his votaries. No matter how flagrant his wrong-doing, provided he can propitiate the demon and avert his jealousy all will be well. Thus a man who has committed a highway robbery, straightway offers sacrifice to the devil, to prevent him from becoming jealous and bringing upon him the terrors of the law. Another seizes on the solitary field of a poor widow, and taking possession offers a sacrifice to procure plentiful harvests.

“ Sometimes,” says Dr. Caldwell, “ demons are content with frightening the timid, without doing any real harm. People hear a strange noise at night, and immediately they see a devil making his escape, in the shape of a dog, as large as a hyæna, or a cat, with eyes like two lamps. In the dusk of the evening devils have been observed in burial or burning-grounds, assuming various grotesque shapes, one after another ; and at night, when their vagaries have freest scope, they are often known to ride across the country on invisible horses, or glide over marshy lands in the shape of a wandering, flickering light. In all their journeyings they move along without touching the ground : their elevation above the ground being proportioned to their rank and importance. A village is sometimes deserted, the people being afraid even to remove the materials of their houses, in consequence of the terror caused by stones being thrown on their roofs. Demons more malicious still have sometimes been known, under cover of the night, to insert combustible materials under the eaves of thatched roofs. Even in the day-time, about the close of the hot season, when the winds fail, they may often be seen careering along in the shape of a whirlwind of dust, catching up and whisking about in their fierce play every dry stick and leaf that happens to lie in their path. In short, the demons do much evil, but no good. They often cause terror, but never bestow benefits, or evince any affection for their votaries.”

Thus in one shape or other demonism may be said to rule the Shanars with undisputed authority. The worship of demons forms the religion not of a passing holiday, but of their every-day life. It governs their minds, sways their wills, influences their character, and is their invariable refuge in time of sickness or loss.

The places in which demons are worshipped are commonly called Pécoils, or devil-temples, and are thus described by Dr. Caldwell :—

“ Let no one suppose, from the use of the word ‘temple,’ that the

building possesses any architectural pretensions, or inquire to what order or style it belongs. Some of the temples, especially those erected to the sanguinary forms of Cāli, are small, mean, tomb-like buildings, with an image at the further end of the cloister. But the majority of the devil-temples are of a still more primitive construction. The walls are built neither with stone nor brick ; the roof is neither terraced nor tiled, nor even thatched ; and they have neither porches nor *penetralia*. A heap of earth, raised into a pyramidal shape, and adorned with streaks of whitewash, sometimes alternating with red ochre, constitutes, in the majority of cases, both the temple and the demon's image ; and a smaller heap in front of the temple, with a flat surface, forms the altar. In such cases, a large conspicuous tree—a tamarind, an umbrella-tree, or even a palmyra, whose leaves have never been cut or trimmed—will generally be observed in the vicinity. This tree is supposed to be the devil's ordinary dwelling-place, from which he snuffs up the odour of the sacrificial blood, and descends unseen to join in the feast. The devil-pyramid is sometimes built of brick and neatly stuccoed ; and when thus built of coherent materials it rises into something of the shape of an obelisk.

" Sometimes the worshippers go to the expense of building walls and a roof for the permanent accommodation of their demon, with a porch for the musicians. The devil, in this case, being generally of Brahmanical lineage, the worshippers erect an image to his honour, in imitation of their Brahminical neighbours. Such images generally accord with those monstrous figures with which, all over India, orthodox Hindus depict the enemies of their gods, or the terrific forms of Siva or Durga. They are generally made of earthenware, painted white, to look horrible in Hindu eyes, with numerous upraised hands, and instruments of torture and death in each, and the representation of infants crushed between their teeth ; or with buffalo-heads and huge prickly clubs."

It is worthy of remark that there is no priestly order devoted to this devil-worship. Every act of Brahminical worship requires a priest, even in the case of inferior deities ; but every devil-worshipper may be his own priest. Not unfrequently the " head-man " acts in that capacity for the whole village, though he may be superseded for a time by any voluntary devotee, male or female.

The chief features of this demon-worship are devil-dancing and the offering of bloody sacrifices.

" (1.) *Devil-dancing*.—The officiating priest, or devil-dancer, whoever he may happen to be, is usually 'the head man,' or one of the principal men of the village ; but sometimes the duty is voluntarily undertaken by some devotee, male or female, who wishes to gain notoriety, or in whom the sight of the preparations has excited a sudden zeal. The officiating priest, whoever he may happen to be, is dressed for the occasion in

the vestments and ornaments appropriate to the particular devil worshipped.

"The object in view in donning the demon's insignia is to strike terror into the imagination of the beholders. But the party-coloured dress and grotesque ornaments, the cap and trident and jingling bells of the performer, bear so close a resemblance to the usual adjuncts of a pantomime, that an European would find it difficult to look grave. The musical instruments, or rather the instruments of noise, chiefly used in the devil-dance, are the tom-tom, or ordinary Indian drum, and the horn; with occasionally the addition of a clarionet, when the parties can afford it.

"But the favourite instrument, because the noisiest, is that which is called 'the bow.' A series of bells of various sizes is fastened to the frame of a gigantic bow; the strings are tightened so as to emit a musical note when struck: and the bow rests on a large empty brazen pot. The instrument is played on by a plectrum, and several musicians join in the performance. One strikes the string of the bow with the plectrum, another produces the bass by striking the brazen pot with his hand, and the third keeps time and improves the harmony by a pair of cymbals. As each musician kindles in his work, and strives to outstrip his neighbour in the rapidity of his flourishes and in the loudness of the tone with which he sings the accompaniment, the result is a tumult of frightful sounds, such as may be supposed to delight even a demon's ear.

"When the preparations are completed, and the devil-dance is about to commence, the music is at first comparatively slow, and the dancer seems impassive and sullen; and either he stands still, or moves about in gloomy silence. Gradually, as the music becomes quicker and louder, his excitement begins to rise. Sometimes, to help him to work himself up into a frenzy, he uses medicated draughts, cuts and lacerates his flesh till the blood flows, lashes himself with a huge whip, presses a burning torch to his breast, drinks the blood that flows from his own wounds, or drinks the blood of the sacrifice, putting the throat of the decapitated goat to his mouth. Then, as if he had acquired new life, he begins to brandish his staff of bells, and dance with a quick, but wild, unsteady step. Suddenly the *afflatus* descends. There is no mistaking that glare, or those frantic leaps. He snorts, he stares, he gyrates. The demon has now taken bodily possession of him; and though he retains the power of utterance and of motion, both are under the demon's control, and his separate consciousness is in abeyance. The bystanders signalise the event by raising a long shout, attended with a peculiar vibratory noise, caused by the motion of the hand and tongue, or the tongue alone. The devil-dancer is now worshipped as a present deity; and every bystander consults him respecting his disease, his wants, the welfare of

his absent relatives, the offerings to be made for the accomplishment of his wishes, and, in short, respecting everything for which superhuman knowledge is supposed to be available. As the devil-dancer acts to admiration the part of a maniac, it requires some experience to enable a person to interpret his dubious or unmeaning replies—his muttered voices and uncouth gestures; but the wishes of the parties who consult him help them greatly to interpret his meaning.

“The night is the time usually devoted to the orgies of devil-dancing; particular nights being appropriated to the worship of particular devils. And as the number of devils worshipped is, in some districts, equal to the number of the worshippers, and as every act of worship is accompanied with the monotonous din of drums and the bray of horns, the stillness of the night, especially during the prevalence of cholera, or any other epidemical disease, is frequently broken by a dismal uproar, more painful to hear on account of the associations connected with it, than on account of its unpleasant effect on the ear and nerves.

“(2.) *The Offering of Bloody Sacrifices.*—One of the most important parts of the system of devil-worship is the offering of goats, sheep, fowls, &c., in sacrifice.

“The animal which is to be offered in sacrifice is led to the altar of the devil-temple, adorned with red ochre and garlands of flowers. A pot of water is dashed upon it to test its acceptableness. If it shakes itself, as the astonished creature can scarcely help doing, it is pronounced fit for sacrifice. Ordinarily the animal’s head is separated from its body by a single stroke of a billhook; the sacrifice being considered unacceptable to the demon if more than one blow is required. The decapitated body is then held up, so that all the blood it contains may flow out upon the demon’s altar. The sacrifice being now completed, the animal is cut up on the spot and made into curry; and, with the addition of the boiled rice and fruit, offered to the demon on the same occasion, forms a sacred meal, of which all who have joined in the sacrifice receive a share.

“The sole object of the sacrifice is the removal of the devil’s anger, or of the calamities which his anger brings down.

“No trace remains of the fate of the victim having been considered a symbol of what the offerer himself deserved; nor of the idea of the removal of sin by the sacrifice of the substitute; and, of course, sacrificial rites are never supposed to point to a sacrifice of greater efficacy beyond.”

Of the sincerity with which the Shanar worships the demons which his fancy conjures up, there is, unhappily, no doubt. He believes and trembles. He has seen the grim objects of his worship in visions and dreams; or caught glimpses of them in burying-grounds, or when passing through the jungle at night. He can tell you the place, the

time, and all the circumstances of every malicious freak of every devil in the neighbourhood ; and, when sickness is abroad, there is no mistaking the anxiety, the hurry, and the eagerness with which he endeavours to appease the demon's anger. It has been proved in such cases, times innumerable, that "all that a man hath he will give for his life." So deeply rooted in the Shanar mind is this belief in the existence and power of demons, that, even after they have become Christians, many of them continue to dread their old "idols of the den." They allow that it is inconsistent with Christianity to *worship* devils, and believe that the great God will protect them from their assaults ; but they are careful not to do anything which may tend needlessly to kindle their ire.

Looking over the journals of those who have been long resident in Tinnevelly, we come continually upon illustrations of the practical working of this system. Again and again, on a convert to Christianity being visited with sickness, or falling into any trouble, we find the old dread of the evil spirits, and the fear that they are revenging themselves upon him, coming back in full force. The same cause is continually spoken of as the chief hindrance to every effort to bring the people to a better mind. "If I become a Christian," one will say, "the devil will kill me ; my neighbour, who began to learn last year, lost an eye before two months were over, and if he had not gone back in time he would have been a dead man ere now."

The traveller is of course reminded at every turn of the heathenism which prevails. Such quotations as the following could be multiplied to almost any extent :—

"On my way to A——, one of our new villages, where some have forsaken idolatry, I observed, at a short space from the road, a huge idol, about three times higher than the human stature ; near it was a small temple. Nearly opposite the idol was an earthern pillar, representing Pisāsu or Pey (the evil spirit or devil). Opposite the temple commences a row of stone figures, which formed a right angle with another row, at the end of which stood the huge clay idol. Most of these stone figures represented dogs, some with young ; a few, the cobra capella ; and some were of clay, representing women with their infants in their arms ; and opposite to the temple, behind the first row, was a second one, representing, nearly in a natural size, elephants with their young, fabled forms of horses with human riders, &c. A man, whom I found there, told me that the name of the clay idol is Aly, and that his worship is the original ancient worship of this country ; the figures of the women with their children have been put there from gratitude that the god has accepted their vows and given them children ; and the dogs had been vowed to him for listening to various other requests, that they might be serviceable in his hunting-parties, of which the god is very fond !"

"All last night," another writes, "the people of this village, Shanars

and others, were drawing water from the well ; and early this morning they killed several sheep, made curry and rice, and feasted in honour of Mari, the goddess of small-pox. The whole village does not club together in the feast ; but the members of each family kill their own sheep in any place they like best : they must only take care that the head falls off at the first stroke, else the goddess will not accept it. The drawing water at night was for various ceremonies ; one of which is, that certain women, one from each family, bathe, put on their best clothes, and smear their faces with yellow or red. Early this morning they brought to the well a common earthen vessel, into which they put a bunch of flowers of the veppam, or margosa-tree : then they say that Mari mother comes into it. As they dragged the vessel and all away from the well, I could hear one man distinctly shouting out ‘ Swami ! ’ while all the rest raised that shrill vibratory cry, ‘ O-O-O-O,’ which one so often hears at heathen funerals.”

A third writes : “ Nothing can be more repulsive than the idolatry which prevails among the heathen of this district. . . . This morning I saw idolatry in one of its most horrible forms. The sun had just risen, and I was hurrying home. On the side of the road stood a devil or demon-temple, and I saw at some distance a crowd of people assembled round it. When I came up to the place, I stopped, and turned aside to see what they were doing. There were several men and women specially the objects of attention beyond the rest. One old woman at once drew my attention, and I shall never forget her figure, and the fury-like air and expression of her countenance. She was tall, and more than ordinarily masculine in appearance, and was smeared with ashes and saffron-water ; her long black hair hung dishevelled down her cheeks, and her motions indicated a state of mind in the highest degree frantic. While she stood thus in the centre, a sheep was brought and laid at her feet. She looked wild, muttered her oracles, and, to my surprise, the neck of the sheep was suddenly severed by a sharp knife. Four men held the animal by its legs, and, instantly on the gash being made, the sheep was lifted from the ground, and the fiendish-looking, wretched old woman pressed her mouth and face between the severed head and body of the sheep, and drank its blood, warm as it flowed. I felt quite stupefied for a moment, and saw the condition of these wretched people from a point of view which I never had any conception of before. How indescribably horrible is idolatry when seen in its real character ! I thought if the people of God knew the real state of things, they would never cease to weep and pray, until these dark places of the earth, which are so full of the habitations of cruelty, were enlightened. While I waited, overwhelmed with what I saw, and scarcely knowing whether to go or stay, another sheep was brought and laid on its back on the ground : it was slain like the one before, and the very same old woman drank its blood. As soon

as she had done so, a chatty of saffron-water was thrown in her face. Her face to the eyes, her neck and breast were smeared with blood, which also clotted in her loose hair. She reeled to and fro, and seemed to have every muscle of the body in action. The accompaniment to all this was the tom-toms, and the harsh noise of a species of clarionet used by the natives, interrupted occasionally by the wild shouts of the crowd.

"I turned away; but turned back again, and told them of the sin they were committing against God. All they had to plead was the custom of their forefathers. Whilst I was talking to some of the men, the crowd left the devil-temple in procession. In this there were two children, who had been devoted to the demon, or were the subjects of some vow, led by strings fastened to the skin of their sides. Before them the men danced, as if they were raging with madness; and I observed the old woman, carrying on her bare head a copper chatty, full of charcoal with oil, burning fiercely. To-day, on making further inquiries, I have been told that no one who is not possessed with the demon can ever touch it without being hurt; and that to dance with the burning chatty on the hand and carry it on the head is a necessary proof of demoniacal possession. The people regard with great reverence the possessed, as they consider them, and they are saluted with all the respect which would be paid to a priest. I learnt, further, that the blood is offered, not to the woman, but to the evil spirit by which she is supposed to be possessed. The people, one after another, men and women, worship before the devil-dancers; and to each of them some oracles are delivered in hurried, broken sentences."

As a necessary consequence of these superstitions, a belief in demoniacal possession is very prevalent. Dr. Caldwell, however, tells us that the experience of many years has never brought to his notice a single case which on examination proved to have anything supernatural about it.

"One of the instances," Dr. Caldwell says, "which I recently met with is a curious one, and it seems to me to throw light upon a case mentioned in *Rhenius's Memoirs*, and which appears to be the incident referred to by Dean Trench (quoting a German book) in his work on the Miracles. Rhenius met with a boy in Madras whom he supposed to be possessed of a devil, and one of the proofs on which he relied was, that when the boy was most furious and was asked his name, he gave him in reply not his own name, but the name of the divinity or devil by which he was supposed to be possessed. The case which recently came under my notice is as follows:—A school-girl belonging to the Edeyengoody day-school, who had been ailing for some time, and had passed several sleepless nights, was wandering about in the fields in the hot sun, when she suddenly lost her reason. She was found in this condition by some women, and brought into the village; and when the people asked her her name, instead of giving her own name in reply, she gave the name of a devil which was 'well known' to haunt the field in question. It

was, therefore, assumed as certain that she was possessed. I was not at home at the time; but as a great talk arose about the affair in the village, the girl was brought to Mrs. Caldwell, when the people, to prove that their idea was correct, again asked her her name, when she replied, as before, by giving the name of the devil. Mrs. Caldwell had her immediately taken to the well and a quantity of cold water poured from a height upon her head, after which she was placed on a mat in a room, and no one was allowed to talk to her, in the hope that she would go off to sleep. She soon fell asleep, as was hoped, and when she awoke it was found that the supposed devil was gone, and that she was again in her right mind. She has been perfectly well ever since. When inquiries were made as to why she gave a devil's name instead of her own when asked her name, the following facts came to light. When she was found wandering about the field, looking and talking wild, the women that found her said, 'Oh! she is possessed by the devil that haunts this field!' She heard this in her half-conscious state, and fancied that what they said was true. On her arrival in the village, the people about her said, 'We will prove whether she is possessed or not. We will ask her her name, and if she gives her own name there is nothing the matter with her; but if she gives the devil's name in reply, she is possessed.' All this was said in her hearing; and accordingly, when asked her name, she replied as she fancied she ought to do. She fancied that she was possessed, and answered accordingly.

"A few weeks ago I had to deal with another case of supposed possession. When I was in Aneigudi, as I have already mentioned, visiting the houses in which cases of cholera had occurred, I came to a place where the master of the house, a Christian, had died of the disease, and the servant lad, a heathen, had also been attacked, and was supposed to be dying. I found him speechless and pulseless; but, as I fancied that the disease had done its worst, I gave him a few drops of cajeputi oil, whereupon he opened his eyes, and before I left him his pulse had returned. He soon regained his strength; but as his master was dead, he found himself without employment, and, after wandering about for a few days, eating roots and so forth, his head got affected by the heat of the sun and want of food. The heathen believed him to be possessed. The Christians of the place did not like to say what they thought, and therefore brought him to me to see what I could do for him, when I found him dancing about in the wildest possible manner. I placed him in the Boarding School, under the care of some of the boys, and arranged that he should have a regular supply of food, and a little medicine, and that no notice should be taken of his mad freaks. In the course of a week he got perfectly well, and he has now become a member of the congregation in the village to which he belonged.

"Whilst this case was in my hands, but before it was settled, I

happened to visit Radapuram, a large heathen village fourteen miles off, where I have established an Anglo-vernacular school, when the people of the place asked my advice about a similar case. A boy of theirs had got possessed with a devil, and they had put him, in consequence, under the care of professional devil-dancers, who had thrashed him within an inch of his life, as they often do in such cases, with the idea of making the devil feel uncomfortable in his new home, and compelling him to decamp ; but the boy, instead of improving under the treatment, got much worse. I offered to do what I could in the case, and had little doubt but that I should be able to cure the boy, provided they brought him to Edeyengoody and placed him wholly under my care. They promised to do this ; but I found that they were unwilling to do it, through their fear that the boy's caste would suffer from the food I gave him."

The demoralising effects of the system which we have sketched is treated at length by Dr. Caldwell, under the following heads :—

1. The Shanar demonolatry obliterates the idea of man's accountability for his actions.
2. It disconnects the idea of moral duty from the theory of religious faith and worship, and consequently fails to exercise any moral restraint.
3. In consequence of the absence of the belief that man must render an account of his conduct to God, conscience has lost its controlling power.

Under these heads Dr. Caldwell shows that, except in so far as the fear of the law, or the opinion of native society, or prudential motives, exercised any check, the Shanars feel themselves perfectly at liberty to do, say, or think just what they please ; all kinds of frauds and immorality being committed as matters of course ; and there being no duty or virtue which they do not habitually disregard. The very prevalence of the idea that the demon requires their offerings, on account of the malevolence of his own temper, and not on account of any offence of their own, tends to harden them in vice, and to make their very religion a school of immorality.

CHAPTER IV.

THE DAY OF SMALL THINGS.

THE history of the first introduction of Christianity into Tinnevelly affords a remarkable illustration of the way in which, by the providence of God, good is brought out of evil. Towards the latter part of the last century an English officer, resident at Palamcottah, induced an Indian woman, the widow of a Brahmin, to come and live with him as his mistress. With what would seem in the present day a strange inconsistency,

he not only taught her to read, but instructed her in the truths of Christianity, promising that as soon as she was baptized he would marry her.

It was not long before an opportunity for her seeking baptism presented itself. There was already at Palamcottah the nucleus of a Christian community, consisting of an English serjeant and his wife, and a native Christian from Trichinopoly, who were all doing their best to win over the heathen from their superstitions. At that time Swartz was labouring at Tanjore, and, ever on the watch for any fresh opening for preaching in new districts, took the first opportunity of paying them a visit, though at the cost of a journey of more than 200 miles.

On his arrival at Palamcottah, the Brahmin's widow at once requested baptism, but was told by Swartz that as long as she was living in open violation of the principles of the religion which she professed to believe, it was impossible that her wish could be complied with.

Shortly after this the English officer died, and on Swartz's next visit she applied to him again with the same request, and was baptized by the name of Clorinda.

The exact date of these two visits of Swartz are uncertain; but they were certainly prior to 1780, in which year Clorinda is described in the Church Register of Palamcottah as a baptized member of the congregation, her name occupying the first place in the register.

In the meantime the efforts of the English serjeant to win over some of the heathen had been uninterrupted. Their first convert is thus alluded to by Swartz in 1771:—

“A young heathen accountant had heard the truth with satisfaction. He was once here (at Trichinopoly), listened to all that was represented from the Word of God in silence, and promised to place himself under further instruction. The serjeant made him learn the five principal articles of the Catechism, and then baptized him.

“It grieved us that he should have baptized the young man before he had attained a distinct knowledge of Christianity. Besides, such an inconsiderate step might prove injurious both to the heathens and Roman Catholics. May God mercifully avert all evil! ”

“The Catechism” here alluded to was one adopted by the Lutheran Missionaries, and “the five principal articles” were the Lord’s Prayer, the Creed, the Ten Commandments, and the words of the institution of Baptism, and the Eucharist.

By the year 1780 the number of converts at Palamcottah had increased to twenty-one, representing no fewer than thirteen castes, and including two of the servants of Clorinda.

During the next four years Clorinda succeeded in getting a church built almost entirely at her own expense at Palamcottah.

Visits for the purpose of preaching and baptizing were also paid to the infant Mission by the Rev. H. Pohle, a clergyman sent out by the Society

for Promoting Christian Knowledge to help Swartz. At the same time, a native Catechist was located there.

By the year 1784, the number of converts had increased to upwards of 100, some of whom were merchants of an inferior class, some artificers, some washermen, some farmers, and a few sepoys, or native soldiers.

In 1784, Clorinda and two Roman Catholic Christians went to Tanjore to visit Mr. Swartz, for the purpose of requesting that a Missionary or one or more native catechists might be sent to Tinnevelly to instruct the people more perfectly in the truths of Christianity.

Swartz was only too glad to comply with the request, and not only went himself to be present at the opening of the new church, but took steps to strengthen the Mission by the appointment of several native catechists under the direction of one Sattianaden, who had for many years sustained the character of a sincere Christian and an able teacher.

In 1790, Sattianaden was ordained according to the rites of the Lutheran Church.

Sattianaden appears to have been converted to Christianity after he had grown to man's estate. Owing to his want of early education, his acquirements were not equal to those of many of the native preachers who succeeded him; but the following testimony to his character, contained in letters written by Swartz, will sufficiently account for the prominent place which his name occupies in the early history of the Tinnevelly Mission.

The first extract is from a letter written in 1789 :—

“ The dear catechist Sattianaden has laboured at Palamcottah with a blessing, forty-three persons having been under his instruction. Royappan, the native preacher from Tranquebar, is at present with him, in order to administer the Holy Supper.”

Writing again the following year, Swartz says :—

“ Sattianaden's whole deportment evinced clearly the integrity of his heart. His humble, disinterested, believing walk has been made so evident to me and all others, that I may say with truth, *I have never met his equal among the natives of this country.* His love to Christ, and his desire to be useful to his countrymen, are quite apparent. His gifts in preaching afford universal satisfaction. His love to the poor is extraordinary; and it is often inconceivable to me how he can manage to subsist on his scanty stipend, and yet do so much in relieving the poor. His management of children is excellent; and he understands how to set a good example in his own house. Several years ago, his eldest daughter, a child between seven and eight years of age, died of the small-pox. She was a very intelligent child, and feared God. At her funeral I could not myself restrain my tears; but her father united with joy in singing with the school-children the hymn, ‘Jesus, my hope,’ which affected me greatly.

"On December 26th this estimable man was ordained native preacher. After the first hymn had been sung, I addressed him from 1 Tim. iv. 16, 'Take heed to thyself,' &c. I then received his promise to discharge his office according to the instructions that had been given him. Each of us then blessed him, and commended him to the grace of God. Mr. Jaenicke and Mr. Kohlhoff next addressed him in a short exhortation. Finally, I turned to the congregation, and asked them whether, as we had now set him apart as native pastor, and were about to give him his written vocation and instructions, they would engage to acknowledge him as their appointed teacher, and yield obedience to him? They all answered 'We will.' On this, I gave him his call and instruction; and Royappen, the native preacher, concluded with prayer. Sattianden then preached from Ezek. xxxiii. 11; and as soon as he had concluded, received the Holy Supper with us. This was a sacred and most delightful day to us all. Should I not sing to my God? The name of the Lord be humbly praised for all His undeserved mercy! May He begin anew to bless us and the congregation, and graciously grant that through this our brother many souls may be brought to Christ! Amen."

Sattianaden does not seem to have confined his labours to Palamcottah, his first list of converts including persons from no fewer than thirty-eight different villages scattered over a wide extent of country.

The Reports of the S.P.C.K. from 1791 to 1800 give us some very interesting glimpses into the history of the Tinnevelly Mission during that period. In 1788 the Society had placed another clergyman, the Rev. J. D. Jaenicke, at the disposal of Swartz, who at once decided that the Palamcottah Mission should be entrusted to him. Mr. Jaenicke quickly proved himself to be, of all others, qualified for the peculiar and trying work which now devolved upon him. Arriving at Palamcottah in October, 1791, he remained ten months labouring both among Christians and heathen. A few extracts from his journal, preserved in the Reports of the Society, will best show the spirit in which he entered upon his labours, and the manner in which in those early days the work was carried on.

"During my stay I instructed and baptized above sixty heathens, as well as received several Romish Christians. The country Christians around Palamcottah constitute by far the greatest number of our members, and there are several numerous congregations in different parts, of which the largest are at Padpanadapuram and at Puvany. At both these places I have erected considerable chapels, the expense of which has been defrayed by Mr. Swartz. Of several members I can with truth affirm that they walk worthily. The Christians are visited diligently by the catechist and native preacher, and I have been constant in my own labours among them. Whenever I went into the country among them I always found cause for joy and thankfulness to God. They assembled together among themselves, particularly at Padpanadapuram, both morning and evening,

and one of them, who is a true Christian, and elder of the congregation, reads a chapter from the New Testament, exhorts them, and sings and prays with them. When no one is able to visit them on Sundays, they attend the Church at Palamcottah, a distance of nearly five miles.

"There is great reason to hope that Christianity will flourish in the Tinnevelly district. I made two journeys through parts where the Word of God has never been preached, and the native preacher made two others. The inhabitants were attentive, and desirous to hear, and in many populous places, several hundreds assembled themselves, while I expounded the Christian doctrines to them in the streets and choultries."

"Besides my regular employments, I endeavoured to be useful to the catechist and native minister. They came to me in the evenings, and I held conversations with them on practical Christianity, and the prudence, faithfulness, and other qualifications of a teacher, concluding with a prayer. Besides these, I gave them some instruction in Church history and dogmatics, and would have gladly done more had not my efforts been interrupted by a dangerous illness. Even then they continued to attend me; and we conversed together in a useful and edifying manner."

"Oct. 25th.—I went with the native preacher to Padpanadapuram, about seven miles from Palamcottah. The Christians here are all of low caste, but I rejoiced over their honest integrity, their love towards God and Christ, as well as towards one another, and their desire after the word of God.* On the 26th, I appointed an elder over them, Santiago, a man whom they all honour, and who has distinguished himself by his piety."

"On Nov. 7th a trader came to me, and begged me to procure justice for him. Very many come when they are themselves in the wrong, and want us to espouse their side, to intercede for them, and rescue them from punishment. I usually reply to such persons that I was not sent here to adjust their differences, but to show them the way of salvation; which I then take the opportunity of explaining to them. When the complaints of the people are just, and the Missionary has it in his power to help them, he only acts in conformity with his office in doing so.

"On the 9th the Colonel told me that several traders had come to him with the pretence of putting themselves under instruction. They had also been with me; but on examining them, I discovered that they were deceivers and coiners, who had cheated many persons."

"21st.—A heathen ironsmith, and a Romish youth, were with me today, both expressing a desire to come to us. The latter, however, wanted first to celebrate his marriage with heathen pomp. The former had five reasons for being undecided. 1. His wife would not consent. 2. He should not be able to get his children married in our congregation. 3.

* These were Mr. Jaenicke's first impressions on the occasion of his first visit to the place, and must have been greatly modified subsequently on his becoming better acquainted with the people. He unconsciously described his own character rather than theirs.

He had hitherto manufactured idols. 4. If he did not live in a Christian manner, the judgments of God would fall upon him. 5. If he forsook sin and did good, he should be saved in any case. On the 22nd, the smith said he would first of all hear our doctrines, examine, and then determine : a resolution which I much approved."

" 25th.—After the Malabar sermon, a goldsmith, who had led an ungodly life, came forward at my desire, and asked forgiveness of the congregation ; and then I received him once more."

" *January 1st, 1792.*—The number added to the congregation in this place during the last year is sixty-five."

" *January 8th.*—I went with some friends* to Calakadoo. It lies at the foot of the chain of mountains that form the boundary between the land of the Nabob and Travancore. These hills are very majestic, and the country generally very beautiful. On the 20th we continued our journey. New beauties disclosed themselves every step we travelled. . . . In many parts, the grass is seven feet high, and so infested by tigers, that no one ventures to travel by night; and in the day only in company."

" In the afternoon, the catechist and I spoke to many heathens, who heard us gladly. Our fellow-travellers conversed with us on the excellence of the Christian doctrine, and its suitableness to every people ; and we encouraged one another to diligence in extending it by instruction and example."

" On the 21st the native preacher and Savarimoottoo returned from a journey into the country. They have visited places to which no one had ever penetrated, and everywhere held conversations with heathens. Sattianaden had much conversation with the weavers, for whose sake the journey was principally taken, and who had previously intimated a desire to place themselves under instruction. They are 300 in number. But they want something done, in which, though not unreasonable in itself, we can afford them no assistance. If they are sincere, the Lord will assist them.

" *February 12th.*—I baptized eight persons, and received two Romish Christians. On the 18th I went with a party to Courtallam.† There is a noble waterfall here indicating the commencement of the river Sittar."

* The head of the party was Mr. Torrin the Collector, then setting out on his first official tour as collector of the Nabob's revenue, in the East India Company's behalf, accompanied by Colonel Clarke, the commanding officer at Palamcottah, Mr. Martin, the paymaster, and some other gentlemen belonging to the district.

From the year 1792, when the journey referred to was made, the Company collected the revenue due to the Nabob of the Carnatic. In 1801 the whole of the Carnatic, Tinnevelly included, was transferred by treaty to the Company.

† It does not seem to have been known in Jaenicke's time that it is only during the rainy season that it is safe to visit the Courtallam range of hills, or travel in their vicinity. No European now-a-days, except in cases of emergency, would think it right to spend several nights in succession in Courtallam as late as the end of February. The lamentable consequences of Jaenicke's ignorance, and that of all the members of the party, of the danger to which they exposed themselves, will appear in succeeding extracts.

"Feb. 25th.—I returned to Palamcottah. The native preacher had baptized three persons during my absence, and expressed a great desire to visit the places where I had been, after I told him of the eagerness of the people to hear the word of God. We determined that he should at least visit several of them, and remain a few days at each. He set out on the 29th."

"March 1st.—I was seized with a severe bilious fever, the effect of the water, cold, dew, and mists of the hills.

"Three of our party, among whom were Mr. Torrin and Mr. Martin, were attacked by the same disorder. Many black people, who were there at the same time, died of it. I suffered a great deal, and was several times near death. On the 25th I baptized seventeen heathens and received a Romish Christian; and on the 29th travelled to Padpanadapuram to lay the foundation of a chapel. April 16th, the physician and other friends having advised me to make a journey to the sea-coast for the recovery of my health, and having myself long ago promised Mr. Meckern to visit him at Tutacorin, I set off to-day for that place, preaching the Gospel, as usual, on the road. I arrived on the 17th, and was received with much kindness by Mr. Meckern, who is the Governor of the Dutch Factory at this place. The Factory is strongly fortified, but contains few houses. The extension of the kingdom of Christ lies very near Mr. Meckern's heart; and the Malabar Christians whom he has brought together are assisted by him in all that relates to their temporal welfare; but the care of their souls is from many causes defective.*

"I pointed out to the catechist how he should act with the people, and frequently urged him to diligence and faithfulness. As far as debility permitted me, I laboured among the heathen. On the 17th and two following days, I was attacked by fever, and my feet were swollen.

"On the 6th I preached, and in the afternoon paid farewell visits to several Dutch families. On the 7th I departed, in company with the second officer of Manapar and the Resident at Cape Comorin, and arrived on the 8th at Trichindoor, where I found Mr. Torrin in tolerable health, but Mr. Martin very ill. Here I remained until the 11th, with only one attack of the fever, and then set off for Manapar, where I was received by the second officer with much kindness. The congregation in this place owes its existence to Mr. Meckern, and consists of 300 persons. They are almost all weavers; and Mr. Meckern has erected houses and advanced money for them, so that they now live in great comfort. But in spiritual things they are worse provided for than at Tuticorin. Having been previously apprised of this, and of the incompetency of the catechist, I requested Mr. Meckern to appoint a better. It happened, fortunately, that there were two catechists then at Tuticorin, and Mr.

* Malabar means the same as Tamil; it is used only by Europeans, who call all the Tamilians Malabars.—G. P.

Meckern immediately sent the best of them here. I instructed him how to act with the Christians, so as to increase their knowledge and lead them to a practical Christianity. As the Christians do not work in the evening, it was arranged for them to attend the church every evening to hear the doctrines of Christianity and pray. The catechist is a righteous and active young man; and I trust, therefore, that the state of the congregation will be soon improved."

"*May 19th.*—I had the sharpest attack of the fever, and the last. I had no hope of surviving through the evening, and commended my spirit into the hands of the Lord, who loved me and gave Himself for me. But my thoughts were not His thoughts, and He has graciously rescued me from death.

"*June 2nd.*—I went to Padpanadapuram, preached for the first time in the church there, and administered the Holy Supper to twenty-eight persons. The church was full, and the hearers, for the most part, attentive and full of thankfulness. From that time until the 21st, I suffered much bodily pain. Though unable to preach, I endeavoured to be as useful as possible to the native preacher and catechist."

"*August 28th.*—Having, in union with my fellow-labourers, done all I could for the good of the congregations, I set off to-day for Tanjore. The Lord be praised for the mercy which He has showed me at Palamcottah! May He crown my little labours with abundant blessing, and forgive all my errors, for Christ's sake!"

"*August 29th.*—I arrived at Tuticorin, where I remained for some days, conversing with heathens and Christians, visiting the schools, and preaching. In my conversation with Mr. Meckern, I proposed plans for the better superintendence of the Christians, which met his approbation, and inspire me with the hope that, through God's gracious assistance, things will go on better at Tuticorin and Manapar. Mr. Meckern requested me to ask Mr. Swartz to publish a volume of Malabar sermons, in which the doctrines and duties of the Christian faith should be explained—promising to defray the expense of printing them, and to give us half the copies. Such a book would not only be of great use to the catechists in the Carnatic, but still more to the Christians of Ceylon.

"On the 14th, I arrived in Tanjore, after an absence of one year and two days, where I found Mr. Swartz and Mr. Kohlhoff in good health. Blessed be God for all the kindness which He hath showed to me throughout my whole journey!"

During the next few years Mr. Jaenicke's labours were continually interrupted by severe attacks of illness, but he was still engaged at intervals in visiting and organising the various congregations formed and superintended by G. Sattianadan and his native assistants,

Hitherto little progress had been made amongst the Shanars of South

Tinnevelly. The story of the first introduction of Christianity amongst them forms one of the most interesting episodes in the early history of Missions in that country, Sattianaden had applied to Swartz for an additional catechist to help him in the instruction of candidates for baptism. Swartz at once bethought him of a recent convert, David Soonderanandum, who was then acting as an assistant to a bazaar-man near Tanjore. In early youth David, who belonged to a Shanar village in the South Tinnevelly, had learned to read and write and versify, and being more intelligent than most lads of his class, he devoted much of his time to astrology, medicine, and magic—the scientific studies held in highest estimation by the villagers in the neighbourhood, and learned to wander about idly from place to place in the company of some philosophical vagabonds of his acquaintance. In consequence of this mode of life, he incurred the displeasure of his relatives; and one day, having got a beating with a churning-stick for neglect of duty, unable to bear the disgrace, he ran away from home, joined himself to some travelling merchants, and accompanied them to Madura, Dindigul, and other places in the north; and had subsequently, about the year 1793, found his way to Tanjore, where he first became acquainted with Christianity, through the itinerant labours of Swartz's catechists.

Once associated with Sattianadan, David was not long in directing his attention to his own native village, Vejayaramapuram. The result of their first effort is graphically described in a letter written by Sattianadan in 1797:—

"On my arrival at Vejayaramapuram I commenced conversing with the people of the place, and informing them of the true way; and that very night began to instruct the people of David's uncle's house preparatory to their baptism. The next morning I roused them by three o'clock, and recommenced teaching them the preparatory lessons. During the entire day I kept up a conversation with the people of the village. They did not allow me even a quarter of an hour's leisure, but assembled in crowds to hear the word of God. David and I were constantly employed, without the least cessation, in reading to them, expounding what was read, and practically applying it to them. According to the gifts we possessed, each of us so directed his remarks as to make them appropriate to each individual's state of mind. We also went to a place called Sunmogapuram, and conversed there an entire day with the people. A Christian woman, a Pariar belonging to a village to the east, came to see us, and said that she had five children, and was living in a brother's house, and that if a prayer-house were erected in that neighbourhood, she and all that were in the house with her would attend prayers gladly. In addition to this, we went thrice to the Sattankullam market, and, accosting the people in the outskirts of the market, where they were assembled in small numbers, explained to them the doctrines

of the Gospel. By this means the whole of the neighbouring country had an opportunity of hearing of the God of glory, and of the Saviour sent by Him, and that there is salvation in no other way but through Him alone. In this manner we spent sixteen days in the neighbourhood, and David and I exerted ourselves night and day. Four families were received as an offering of first-fruits to the Lord. Eighteen persons and three families promised that at the termination of the palmyra season, in the month of July, they would come and learn. Their children have commenced to learn in school. They are a simple people, quite unacquainted with deceitful motives, and are all David's relatives.

"The labour bestowed upon these people is not in vain. As this is the palmyra-climbing season, they are now somewhat hindered. Were it not for this a great number of people would join. These Shanars should not be treated with disrespect, but we should love them, and remove every obstacle out of the way of their salvation. Our catechists treated them with contempt, and exalted themselves before them, and, in consequence, were regarded with aversion. The people mentioned this to me, and complained to me of it. David's uncle is rather an intelligent man. He has hitherto been a leader among the people who practice the *Sactipuja*. It is the custom, as you are aware, for the people who practice this kind of worship to assemble once or twice a-year, and perform their *puja* at night, when they all drink out of the same vessel, and all eat food together promiscuously, without distinction of caste. Fifteen houses in Vejayaramapuram are attached to this kind of worship, and they esteem it a great honour to have renounced caste. David's uncle was the principal man amongst them, but, having heard the word of God, he has become a Christian, and abandoned sactipuja. When Devasagayam, catechist, and Mathuranayagum, schoolmaster, went to his house for the first time, they refused to touch even his raw rice, and went all night entirely without food. Afterwards, when Vedamuttoo, catechist, was sent there, he took his own rice with him, and cooked his food and ate it at the side of the well. When I went, the man I refer to said, 'I am glad to see that you behave so kindly towards us, and make no distinction of caste. I hope that you will visit us yourself, and that those catechists will not be sent for some time to come, in order that some other people of my caste may be saved together with me.'"

A few months after the above visit, and in consequence of it, twenty persons were baptized at Vejayaramapuram. No exact records remain of the further progress immediately made; but it appears that so bitter was the persecution with which the new converts were assailed, that they were at last obliged to withdraw in a body to a place a few miles off. Here David purchased a piece of land, and settled his relatives upon it, built a prayer-house, and dug a well.

As the little settlement thus formed was the first place in Tinnevelly which could be called a Christian village, and which owed its existence to Christians, it received the name of Moodaloor, or First-town. The land was purchased in 1799, when the population amounted to twenty-eight souls. It is now the centre of one of the largest and most flourishing Christian settlements in Tinnevelly.

Whilst these interesting movements were going on, Mr. Jaenicke was gradually sinking under repeated attacks of jungle fever. To the last he laboured on, and had only returned to Tanjore from a journey of 500 miles a few weeks before his death, which took place on the 10th of May, 1800, in the forty-first year of his age and the thirteenth of his Mission.

Two years before this date the cause of Christian Missions in Southern India had received a severe blow in the death of the veteran Missionary Swartz. He had, however, bequeathed the whole of his property, £10,000, to the support of the work to which his life had been devoted. To this fact the active prosecution of the Tinnevelly Mission was largely due. For in England, during the next twenty-seven years, the work so auspiciously begun seems to have been completely lost sight of, and it was carried on entirely by native agents, supported by the proceeds of Swartz's bounty and forethought.

Of the actual progress of events from 1800 to 1816 we have little information. Of Sattianadan, the only further notice we find is in 1808, when he is described as "advanced in years, and his black locks grown grey, but still preaching with much natural eloquence, with visible effect."

In 1816 the Rev. J. Hough was appointed Chaplain of the East India Company at Palamcottah, and at once threw himself heartily into the work of reorganising and extending the Missions in its neighbourhood. Several of them, especially one at Nazareth, a village twenty miles south of Palamcottah, and that at Moodaloor (First-town), a few miles further south, he found in a flourishing condition. On catechising the people he found them really well instructed, and there was evidence on all hands of the reality of the work which had been going on amongst them. Not a single idol was to be seen in either of the two villages named, which, indeed, consisted entirely of native Christians. Under the shade of a tope of cocoanut-trees were seated a number of women spinning cotton, and singing Lutheran hymns to the motion of their wheels. Two old men, who had been converted by Mr. Jaenicke twenty years before, also sang several hymns which he had taught them.

During the next four years, Mr. Hough succeeded not only in forming several fresh village congregations, but in establishing no fewer than twelve district schools, besides a small college for training native catechists. Finding his health giving way, he now appealed to the Church

Missionary Society for help in consolidating and extending the work which he had thus revived.

The immediate result of Mr. Hough's appeal was that he was reinforced by two German Lutheran clergymen, Mr. Rhenius and Mr. Schmid, who had for some years before been working at Madras under the auspices of the C.M.S.

From the point which we have now arrived at, dates the gradual extension of the Tinnevelly Missions. So successful were the labours of Mr. Rhenius and his companion, that in 1824 we find an annual gathering of the Christians at Palamcottah attended by no fewer than three hundred persons, mostly catechists and representatives of distant congregations.

In 1829, the Missions of the Christian Knowledge Society having been transferred to the Society for the Propagation of the Gospel, the latter sent out the first of the many Missionaries who from that time to this have been labouring side by side, and in perfect harmony, with the clergy of the Church Missionary Society.

In the meantime churches, schools, and parsonages were built, native catechists ordained, the Tamil Version of the Scriptures revised and re-revised; native associations for church building, for the supporting native clergy and catechists, for the distribution of books and tracts, for the relief of the poor, were formed, and districts have been divided and subdivided; devoted men, native and European, have succeeded each other in regular order until, at last, we are able to rejoice in a state of things which the most sanguine of the early labourers in this distant field would have hardly ventured to anticipate.

Well, indeed, may we echo the words so often on the lips of those who are privileged to take part in the good work, and say, "It is the Lord's doing, and it is marvellous in our eyes."

To give any detailed account of the steps by which these results have been attained would manifestly be impossible; but the same object will, probably, be far better attained by a few simple narratives in which the history of particular Missions, and of some of the more prominent workers in them, may be sketched. Such, if we do not over-estimate the interest of our readers in the subject, we shall hope in future numbers to furnish.



THE BISHOP'S YACHT, "THE MESSAGE OF PEACE."

IN THE BAHAMAS.

BY THE RIGHT REV. THE BISHOP OF NASSAU.

V.—A VISITATION OF THE OUT-ISLANDS.*

PURING January and February, 1871, I was kept in Nassau by the Diocesan Synod; but the second week in March found Mr. Capel† and myself at Ragged Island, after a long and tedious journey, lengthened by calms and head-winds. Circumstances had hitherto prevented me from visiting this island, once so busy, but now, in common with the other salt islands, suffering from the depression of its staple commodity. Salt is their only produce, and that they are unable to sell; and were it not for the abundance of fish about their shores, I do not know how the inhabitants would live.‡

Ragged Island, March.—Occurrences in past years have led to the decay of our Mission to this island, and the church is in ruins; but through the energy of Mr. Ceruti, who had lately undertaken the office of honorary catechist, the Church was showing signs of renewed life. I found a Sunday-school of forty children, with five teachers. Fourteen communicated on the occasion of my visit, and eleven were confirmed.

* The visitation of the diocese was made in five trips from Nassau, viz.: 1. S. to Exuma, Long, and Ragged Islands. 2. E. to Eleuthera. 3. N. to Abaco, Grand Bahama, and Berry Islands. 4. W. to Andros. 5. to Rum Cay and Watling Islands. In this way the greater part of the diocese was visited within the year. The Bishop is now (May) on a six weeks cruise to the extreme south of his diocese.

† Chaplain, since returned to England.

‡ The enormous duties levied on salt by the Government of the United States have almost paralysed the salt trade of the Bahamas.

I took measures towards rebuilding the church, and money, lumber, and provisions have been sent to the island for the purpose ; but, unfortunately, the removal of Mr. Ceruti has thrown everything back.

This is one of the many instances of what is a weak point in our system, and a cause for continual anxiety—a Mission depending on a single man. When the man is removed the Mission falls. But in another way it is indirectly a source of strength. It is a strength because the precarious nature of our work, and the continual anxiety lest a moment should see its collapse, foster the spirit of faith which is our true strength. Moreover, it is under trying circumstances like these that individual energy is developed ; whilst we have Missions failing because individuals on whom they depended have been withdrawn, we have, on the other hand, Missions springing into existence because individuals have come forward to take them up. I think, also, I may say that our anxieties on this head are every day becoming less. I am every day more and more encouraged by the increased number of volunteers to carry on Church work.

Exuma.—After a pleasant stay of a few days, we left Ragged Island for Exuma, experiencing the same light, flattering weather we had met with on our way up, until we were off Little Exuma, abreast of which we anchored for the night, with a very heavy sea running, from which we suffered some little damage. There was no landing with such a sea, and we held on for Great Harbour. On Friday, the 17th, we rode over to Steventon. The people here are all Baptists. The Church school-room is in course of erection, and in the meantime the Baptist chapel is used for that purpose, with an attendance of sixty-three children, and an average of forty Sunday scholars.

On the next day, Saturday, I held service at Steventon, examined the Church day-school, baptised five adults and eleven infants, administered Holy Communion and confirmed eleven. Rode back to the harbour in the afternoon. On the next day, Sunday, held service at the harbour, when twenty received Holy Communion and fourteen were confirmed. On the Monday we left for Little Exuma, where in the evening we held service, and I confirmed ten. The next morning six persons received Holy Communion—a seventh arriving too late.

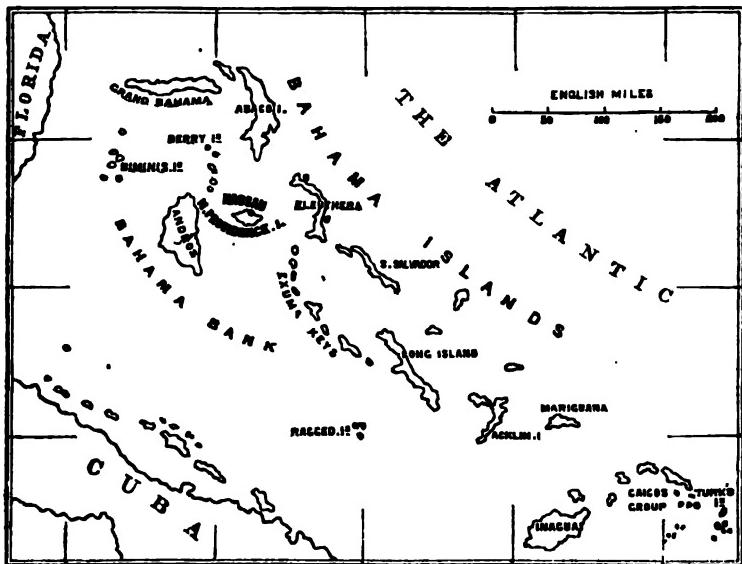
Long Island.—After service we sailed for Alligator Bay, Long Island, where, on the next day, we held service, and seven persons were confirmed. I called together a meeting of the neighbouring settlements to decide upon the best spot for a school ; and we fixed its future position. A site has been given me, and I hope the people will have their school up in the course of the year.

Next morning, 23rd of March, I took to my boat, and in her sailed to Mr. William Adderley's ; there I confirmed his son, Mr. John Adderley —then on his death-bed—and administered Holy Communion. After

the service we rode to Mr. Charles Knowles's, at Glynton, where I held service, administering Holy Communion to eleven and confirming twelve, returning in the afternoon by boat to the schooner—a long and tiresome sail and row, made the longer by missing the channel. Arrangements have since been made for building a Church school at Glynton. Mr. Knowles has given the land. The lumber for the purpose has been sent him, and before long I hope the building will be up. The next day we returned to Nassau for Easter.

On Easter Sunday I confirmed twenty-four persons at St. Matthew's, Nassau; twenty-three had been confirmed in the same church only four months before.

Eleuthera.—Three weeks after Easter—on Wednesday, the 3rd of May



—I sailed in H.M.S. "Minstrel" for Eleuthera; but I suppose that, like Sir Walter's minstrel, she must be "infirm and old," for we did not reach Governor's Harbour before Friday. Shortly after our arrival my own schooner came in, having left Nassau only that morning. On Saturday we held service (weather not permitting on Friday), and again on Sunday, when six were confirmed and the Holy Communion administered to sixteen. I found the Sunday-school increased in number. The opposition to the Church still exists here. Nine candidates for confirmation had been deterred from presenting themselves for that rite. But the trials the Church has to pass through in this settlement tend to purify her for her Lord! Nevertheless there is much that is encouraging. The 100 communicants, whom Mr. Hildyard found on his appoint-

ment to St. Patrick's, Eleuthera, have increased to 134 ; and, since my visit, Mr. Hildyday has started two fresh Missions in the island, which are full of promise.

Abaco.—On the 18th of June I sailed for Abaco. On the 14th held service at Green Turtle Cay. On the 15th sailed to Hope Town, where Mr. Philpot had established a Mission, under the energetic superintendence of Mr. Thompson, the lighthouse-keeper. Here I held service in the schoolroom, and confirmed sixteen. The Government has kindly granted a site here for a church, for the building of which preparations are being made. On the Saturday I returned to Great Harbour ; and on the Sunday held service, and confirmed nineteen—fourteen males and five females. The difficulty of obtaining at this settlement a site for a church, which has for so long been contemplated, has at last been surmounted. One has been bought for £35—a lady, whose good works are well known in Nassau, supplying £30 of the purchase-money.

Grand Bahama.—On Monday, the 19th, we sailed with a very light wind for Grand Bahama. On the 22nd (Thursday) we held service at West End, confirmed eight, and administered Holy Communion. Lumber has been sent for the long-proposed church at this settlement, which I trust will soon be erected. From the West End we beat up that nasty southern shore of Bahamas, which I seldom sail along without wishing myself well away ; and on Sunday we held services at Eight-mile Rock, where I confirmed nine and administered the Holy Communion to fourteen. We have a good man in the catechist.

At High Rocks, in the same island, Mr. Marshall Cooper carries on a Sunday-school, in spite of difficulties ; and between that place and Golden Grove, the church, the building of which has for some time been delayed, is now in hand.*

Berry Islands.—From Grand Bahama I sailed to Berry Islands, where Mr. Taylor, a promising young catechist, is stationed. He has a trying Mission : for the population is so scattered over this extensive group of islands, that it is a difficult matter for clergymen or catechists to reach them. Mr. Taylor conducts two Church day-schools. I examined the children, but as yet they do not show any very high state of proficiency. On Sunday, 2nd July, I held service in the new church at Bullock's Harbour, and confirmed eight persons—four candidates were unavoidably absent—and administered Holy Communion. After service we beat up to Nassau.

The Sunday following, the 9th of July, I confirmed twenty-three persons in Christchurch Cathedral, Nassau ; and on the next Sunday, twenty-four persons at St. Mary's.

Andros Island.—On Tuesday, the 1st August, I was holding service at Fresh Creek, Andros Island, to which island Mr. Blair accompanied me

* Grand Bahama is a large island, thickly wooded, but with a very scanty population.

for school-inspection. On Wednesday, 2nd, warped out of the creek and sailed up to Bowen's Sound. Went ashore, and next day examined the Church day-school in the newly-erected building. Held service in the church, which was only a few days afterwards to fall by hurricane. Administered Holy Communion and confirmed thirteen persons. After service I was taken part of the way back to the schooner, in his boat, by poor Fox, who lost his life in the same gale which destroyed the church. Returned on the same day (Friday) to Fresh Creek; and on Sunday, the 6th, I consecrated the new church at Calabash Bay. That day was one to which I shall long look back with pleasure. The pretty church (the Rev. W. Sweeting, architect, to whom the building owes not only its design, but much hard work done upon it besides); the sweet singing, for which Fresh Creek has long been famous, and to which I doubt whether any church in Nassau comes up; the interest taken by the Church-people in the ceremony; their happy faces, and the kind hospitality of certain of the inhabitants, who entertained our party between the services with a thoughtfulness and a courtesy highly appreciated by us—all this made it a very bright, happy day to us.

The next day (Monday, the 7th) we sailed down to Mastic Point, stopping at Stanyard Creek, to examine the Church day-school and to hold service. The children, of whom there are fifty-one on the books, showed considerable proficiency for the short time they have been under the teaching of Mr. Edgecombe. The school and services are still held in his house, as the building in course of erection, to serve as church and school, is not yet finished. While at this settlement I learnt a strange instance of credulity on the part of some of the inhabitants.

The buccaneers, who once infested these islands, are supposed to have buried treasure in different places, and it is said that it was their custom to kill a slave on the spot where the treasure was hid, that his spirit might be the guardian of what they there deposited. Shortly before my visit, a spirit, it is said, appeared to a girl, and described where a hidden treasure would be found, telling her that it (*i.e.*, the spirit) could not rest until the treasure was removed. Accordingly, several persons dug away for some time, but, I need not tell you—found nothing.

We arrived in the evening at Mastic Point; but, as the whole population was going to a wake, we could not hold service until the next day. Here I learnt for the first time that it is customary at these wakes to put food outside the door for the dead person to eat. The next morning I examined the day-school in the new church. It appears to be making good progress. Afterwards service was held, Holy Communion was administered, and three persons were confirmed. The service was largely attended; but the new Mission has to contend against strong prejudices.

Leaving the same day (August 8th) we ran down to Nicoll's Town.

The church here was destroyed by the hurricane of 1866, and other circumstances since then have contributed to put things back. At length, however, the Mission is apparently recovering. Stones have been collected for a new church, which the people wish to build more substantially than the last, and before our next anniversary it will, I hope, be in use. On the evening of our arrival, we had a Missionary meeting, conducted by Mr. Fisher,* and afterwards our party turned in into beds extemporised in the schoolroom, with Mr. Fisher's Missionary pictures hanging around—frightful enough to disturb the slumbers of a man with the quietest conscience. Next morning the Holy Communion was celebrated, and I preached to the people. There were none confirmed. After service we returned to Fresh Creek, to pick up our schooner, and came back to Nassau.

On the 20th of August I confirmed thirty at St. Agnes, Nassau, and on the next day sailed for America.† In that country my only work for the Church was to collect money to rebuild the churches destroyed by the hurricane of August last.‡

Since my return in November, my visitations have not occupied a long time. The end of the month I started for Long Cay, but light baffling winds caused my return.

Rum Cay.—On the 18th of December I left in H.M.S. "Fly" for Rum Cay, arriving there the following afternoon. Mr. Fisher went ashore the same evening and held service. The next morning I went ashore early to administer the Holy Communion. I am sorry to say only five persons communicated. In the evening I again held service and confirmed nine. The Church in this island suffers much from dissensions of a private nature.

Watling's Island.—Got under way in the night, and arrived the next day at Watling's. The new church in this island is now used for service, though not quite completed. It was built by the joint efforts of Church people and Baptists :§ not, however, by very skilled hands, for part of

* Vicar of St. Agnes, Nassau.

† During the months of August, September, and October, sailing is dangerous, on account of possible hurricane, and the vessels mostly remain in harbour.

‡ During his stay in the States, the Bishop attended the Convention of the Church in America at Baltimore, where he had the pleasure of meeting the Bishop of Lichfield, the Dean of Chester, and other clergy from England.

§ The circumstances to which the Bishop refers are rather singular. It appears that, after a former visit to this island, in which the Bishop had rebuked the people pretty sharply for their indifference, and had urged upon them the duty of building their church at once, nothing resulted, until a young girl of the island, impelled, as she said, from heaven, to speak to them upon various matters of spiritual concern, began to bid the people to live more devoutly, and to build the church according to the Bishop's instructions.

The tone of her communications (although in all this the young girl is reputed to have acted without any apparent excitement) yet so influenced her neighbours, that the magistrate of the island, who had opposed the building of the church, wrote himself to the Bishop to say that they were all at work doing their utmost to carry it on, and that they would receive, as catechist, any one (white or coloured) whom he would send.

the walling has already fallen. Services were held on Sunday; Holy Communion was administered to thirteen; six adults and five children were baptized, and fifteen confirmed. I am sorry to say I had to suspend several from Holy Communion on account of immorality. The Sunday-school I found fallen off in numbers, owing to the withdrawal of the Baptist children. I returned to spend Christmas in Nassau. This visit was the last in the year.

We have to thank God for several outward marks of progress during the past year, such, for example, as—

- I. The erection of two new churches in Andros and Watling Islands.
 - II. Twelve churches (most of them also intended as schoolrooms) are in various stages of progress at different stations in Eleuthera, Long Island, Ragged Island, Abaco, Exuma, Andros Island, and Arthur's Town.
 - III. Nine Church schools have also been established during 1871 in Andros Island, Exuma, Eleuthera, Grand Bahama, and New Providence.
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WORK AMONGST THE CHIPPEWAY INDIANS.

FROM JOURNALS AND LETTERS OF THE REV. E. F. WILSON.

 OTHING is more common than to hear persons complain that Missionary records are uninteresting, and more or less unintelligible from the absence of all details about the circumstances under which the work is being carried on.

In corroboration of the general truth of this complaint, we have the undoubted fact that private letters, circulated in manuscript, are read with avidity by those who scarcely ever open a formal "Report."

What then is the remedy? Does the fault really lie with those who prepare such reports, or is it one which is inherent in such records? We have no doubt that the latter is the true explanation of the difficulty. "Reports" never can be substantially different from what they are; but they need to be supplemented, and that pretty largely, with the fuller and more varied information which generally forms the staple of Missionary letters and journals. The instinct which leads those who send home these accounts to put them in the form they do, is a perfectly natural one. They feel that, if any real interest is to be created in what they are doing, their friends must be able to enter into their hopes and fears, their difficulties and encouragements, and have data by which they can form an opinion as to whether the results are all that can reasonably be expected.

To give this supplementary information about the various fields of

Missionary labour is peculiarly the province of such a publication as *Mission Life*. It was, in fact, one of the chief objects to promote which it was originally commenced. Under these circumstances we gladly welcome a budget of letters and journals, with a plentiful supply of pen-and-ink sketches, which have been entrusted to us by Mr. Daniel Wilson, and which give a singularly graphic account of the earnest and self-denying work which is being carried on by his son, Mr. E. F. Wilson, in the Diocese of Huron.

By way of introducing the writer at once to our readers, we will reproduce one of his own series of sketches, which, better than many words, will enable us to realise how widely different from anything to which we are used are the scenes and surroundings, and ordinary every-day incidents, which help to make up the sum total of life amongst the Indians.



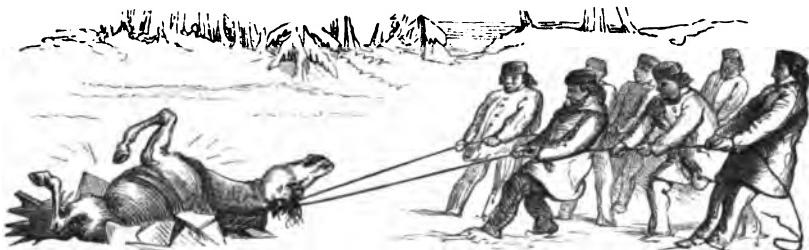
RETURNING FROM CHURCH ON CHRISTMAS DAY.



A ROTTEN PLACE IN THE ICE.



MATTERS LOOK BAD.



THE RESCUE.

Having thus "broken the ice," we will consider our readers to be sufficiently introduced to the hero of the above episode, to feel some interest in knowing how he came to enter upon his present work, what that work is, and with what measure of success it has been attended.

On the first point it will only be necessary to say that Mr. Wilson originally went out to Western Canada as a settler; and that he was induced to come home and offer himself to the Church Missionary Society, in consequence of the urgent need which he saw there was for more extended and systematic efforts being made to preach the Gospel to the vast numbers of Indians who, in spiritual matters, were left entirely to themselves.

With these few words of preface, we will proceed to set before our readers such particulars of Mr. Wilson's work as may seem most likely to interest them in it, and, through it, in every kindred effort which many another of those, of whom England, and England's Church, may justly be so proud, are carrying on in various quarters of the world.

CHAPTER I.

Of the first impressions made upon the mind of the settler in Western Canada, none are more vivid than those which are connected with the Red Man of that western world. His forest home, his tall, gaunt figure and sober face, as he stands listlessly in the street of some new settlement, the blanket-cloaked squaw, laden with baskets and mats for sale, following behind her lord as he moves slowly off along the side walk of the newly-formed roadway, all painfully remind a new-comer that in "possessing the land" he is dispossessing a former occupant.

To reconcile, as far as possible, the rival claims of proprietorship and advancing civilisation, vast tracts of bush-land have been set apart, under the title of reserves, for the exclusive use of the Indians. On these they live in bands of various sizes, 200 occupying one of the smaller reserves and as many as a thousand being collected on some of the larger ones.

The large reserves have for some time been supplied with Missionary

clergy, who have worked with much success amongst the people ; but for the smaller settlements little has been done. Where anything has been attempted, the plan adopted has been to select for head-quarters a spot where the Indians are tolerably numerous, to build on it a church and a Mission-house, and then to place a number of catechists in charge of any outlying districts which might be sufficiently near to be visited periodically by the Missionary in charge.

It was such a Mission as this that Mr. Wilson designed to establish. The spot which, in the summer of 1868, he chose as his head-quarters, was an Indian settlement situated on the banks of the broad river St. Clair, near the town of Sarnia, Canada West, extending over some 7,000 or 8,000 acres, and occupied by some 400 Chippeway Indians.

The shore of the river was fringed with little fishing shanties, netting apparatus, and canoes. Back from the river the bush extended for many a mile, dotted here and there with rude log huts, each surrounded by a small clearing, more or less cultivated, according to the industry or sloth of its owner. Nothing could well exceed the wildness of the bush ; deep-rutted wheel-tracks, sometimes crossed by fallen trees, often lying completely under water, formed the only apology for roads ; whilst on all sides gaunt and naked stems spread out their huge arms over the saplings and underwood, which, sprouting up beneath, formed a forest of themselves.

Mr. Wilson held his first service on the reserve on the 26th of July, 1868, in a little log-walled school-house.

"The people had only received notice the night before that there was to be service, so we expected very few ; twenty-two, however, were present, which was quite a nice little number, and they were all so attentive and so warm-hearted."

After service, Mr. Wilson held a consultation with a number of Indians, and with Mr. Jamieson, the Missionary at Walpole Island, the result of which was that the Indians agreed to help in building a church, and expressed their willingness to welcome Mr. Wilson amongst them.

Mr. Wilson's first care was to make himself acquainted with the state of the Indians in the various reserves scattered over the diocese. This involved a journey of some 680 miles, "sometimes by train, sometimes by steamboat, at other times in an open boat, a canoe, a buggy, or on foot." His own account of these preliminary labours will give a good idea of the work which lay before him :—

"*Monday, July 27th.*—I took train to Toronto, and arrived at 9 P.M., took a bed at an hotel, and at 7 A.M. next morning, July 28th, started by train for Collingwood, on the Georgian Bay. I had appointed to meet a young Indian fellow at one of the stations on the way, who is going to be my interpreter, and to take him on with me. His name is Wagimah-wishkung (*alias* Andrew Jacobs), and, for the sake of brevity, I call him Wagimah.

"True to appointment, Wagimah met me at the station, and we travelled on together to Collingwood. We got in at 12.30, and at 1.30 p.m. went on board the "Francis Smith," which was to convey us to Owen Sound, a distance of fifty miles by water. At 6 p.m. we arrived, and immediately made our way up to Coulson's Hotel, where we got tea, and then set off to arrange about a boat to take us to the Indian reserve at Cape Croker next morning.

"When we got down to the water, we found a boat-full of Indians rowing by. Wagimah hailed them, and they pulled to shore, and after some confabulation, we chartered their vessel (a six-oar boat with a sail) for the next day, and arranged that two Indians should accompany us; to start at four o'clock in the morning, and bring us back the day after, for the moderate sum of two dollars (8s.).

"Then we returned to the hotel, and got the head-cook (a blackie) to put us up a basket, containing a clean white cloth, half a ham, two large loaves of bread, a bottle of beer, some cheese, and knives and forks, and then off we went to bed.

"July 29th.—At 2 A.M. some one came breaking into my bedroom by mistake, and woke me up. I got to sleep again, but woke again at 8.0 and looked at my watch; once more I went to sleep, and at 8.50 awoke again and this time got up and dressed, and went to call Wagimah. By 4.20 we were both dressed, and, shouldering our baggage (consisting of two handbags, a roll of coats, and our basket of provisions), off we started for the place where we had appointed to meet the Indians with the boat. No boat was there, so Wagimah left me on the bank in charge of the baggage, and started away to the encampment, two miles distant, to see what was up. When he got there he found the Indian, whom we had spoken to last night, dozing peacefully in his wigwam, without troubling himself in the least about his engagement. However, he was not long in waking up, and soon Wagimah and he appeared through the distant mist, rowing with all their might for the place where I was guarding the baggage."

"At 6 A.M. off we rowed, a fine morning, but rather foggy, and sun scarcely visible through the mist; not a breath of wind was stirring, so we had to keep to our oars. Only one Indian, after all, went with us, as there was no other at liberty; Wagimah took one oar and this Indian another, and I sat down to steer, and then off we went.

"Soon after we started an Indian on the bank hailed us, and asked us to take him with us, which we benevolently consented to do; but he was of no use at all to us, as he was ill with a bad throat, and could not row. After rowing for about an hour the wind got up a little, and we tried the sail; it helped us a little, but for the first five hours of our voyage we could not make much of it, and had to trust chiefly to our oars. At 8 A.M. we had breakfast off our ham and bread, and devoured it with a

relish. We changed about with the oars: sometimes one rowed, sometimes another, and so we kept on, without tiring. We kept as near as possible to a N.W. course, and were out of sight of land a good part of the way: the Indian steering by the sun, but when my turn came to steer, I, of course, used my compass.

"At 11.45 we reached Commodore Point, and put in for about three-quarters of an hour, spending our time in eating raspberries, which were growing in the greatest profusion, and bathing in the bay. Then on we pushed again, past Griffith's Island, Hay Island, White Cloud Island, and King's point, and at 2.80 p.m. we arrived at length, after eight and a-half hours' voyage, at Cape Crocker.

"As soon as we had got our things out of the boat, off we started for Angus the catechist's house, which was over a mile distant. We plunged at once into the bush, and kept along a narrow, stony track, walking most of the way in Indian file. The air was full of smoke, the bush being on fire in many places.

"Just before reaching Angus's house we made a halt for dinner, as it occurred to me it would be advisable to be prepared against all emergencies, and Mr. Angus might not, perhaps, happen to think of giving us a dinner; so we sat down on a log and opened our basket. I soon cut some chunks of bread and slices of ham, and pop went the beer-bottle, and we all set to with a will. Then the things were packed away again, and after five minutes' walk we had arrived at Angus's gate, and Mrs. Angus and Wagimah were exchanging hearty pooshoos. Angus was at home, and soon in came Mr. Cradoc, an Indo-Frenchman, who acts as schoolmaster; and we had a good deal of conversation, and arranged to have a meeting of the Indians the next morning.

"There are 350 Indians in the place, the majority of whom are Roman Catholics or Methodists. They have very good houses, some log, but mostly neat little frame weather-boarded buildings. The land generally is lying waste, and no attempt seems to be made at farming, except for a patch of Indian corn here and there.

"Church of England service is conducted on Sunday by Angus, who receives fifty dollars per annum as catechist from the Church Society of the Diocese.

"We had tea at Angus's house, and then I pushed out into the bay to make a sketch of the village. Some Indian boys were bathing, and, as I was sketching, one of the little aborigines clambered out of the water on to the end of the boat where I was sitting; I instantly turned a leaf and took his portrait. After sketching, we had another dip in the lake, and then came in to bed. Wagimah and myself occupied one little single bed; but everything was neat and clean, and I had a capital night. Before going to bed, though, I should say we had family prayers. I read a few verses from John iii., in the Ojebway Testament, and then said a few

words which Wagimah interpreted ; then we knelt, and I used some Indian Collects and the Lord's Prayer.

" *July 30th.*—Got up at 6.30, and went down to the bay with Wagimah to bathe ; we got a canoe and pushed out some distance from the shore, and then plunged in. Then we came in to breakfast, and made a very good meal off pork, bread, tea, and huckleberry preserve.

" At 8.30 A.M., the Indians assembled at the school-house to hear the Makuda-wekonia (black-coat) give an address : twenty-one came, men, women and children ; and first of all we had a baptism. I read the service in Chippeway, and Angus and the parents stood as sponsors to the child ; its name was Martha Samuel. Then I read two or three Collects and the Lord's Prayer, and spoke to the Indians for about half-an-hour, Wagimah acting as interpreter. I told them in a few simple words my object in coming among them, what first induced me to become a Missionary, and what I proposed to do—namely, to visit them twice a-year, and stay two or three weeks each time. I explained to them the system of the Church Missionary Society, how the money was collected in Missionary boxes, and what was done with it ; then I went on to say, that the Society had told me a great many things that I must do, but that there was one thing above all others which they said I must make my chief object, and that was to *preach Christ* ; I dwelt then for some time on the verse, 'the blood of Jesus Christ, His Son, cleanseth us from all sin', and asked them to remember it, and pray God to teach them what it meant.

" When I had finished speaking, Chief Sabegwan got up and said a few words, and then I registered the baptism in my note-book, and took down a list of the congregation—twenty-six names in all belonging to the Church. Sabegwan said there were many who belonged to no place of worship, and would doubtless join the church if the Mission were established. They said they had a church building, but it had been left alone several years for want of funds ; about \$20 (£4) is required to finish it.

" Angus, the catechist, preaches to the people every Sunday in the school-house ; he has a stock of sermons, written for him in Ojebway by a Missionary many years ago, but he has preached them many times, and the Indians know them almost by heart ; I promised to prepare a new set and send them to him, and I told the Indians that I would endeavour to visit them again next November. They were much pleased at this, and said they would then be there in much greater numbers, and they hoped I should find the congregation increased ; they promised also to send a boat to Owen Sound to meet me, if I would write and tell them beforehand.

" We returned to Angus's house, and he made us have some dinner before we started, though it was only 11.30 A.M. A bowl of stewed

venison was placed in the middle of the table, and plates and pieces of bread round, and each person helped himself as he wanted it. When this was over, we shouldered our baggage, and, accompanied by several of the Indians, started for the boat. A nephew of Angus accompanied us on our way back to Owen Sound, and being a strong, stout fellow, besides the wind being in our favour, we managed to reach the Sound at 7.15 P.M., one hour and three-quarters less time than we were going.

"We gave Tabahsung the remainder of our provisions, and the neezh wahbik (\$2) which had been bargained for, and then made our way up to the hotel for tea.

"*July 31st.*—We had arranged to start this morning at 4 A.M. for the Sahgeen Reserve, twenty-four miles distant. At 3.30 A.M., the night-porter called us, and by 4.10 we were both seated in a buggy and driving off—roads very stony and bad, and thick bush on all sides. We had made a raid on the tables in the dining-room before starting, and carried off a quantity of ham, bread, toast, and plum-tart, and at 6.15 A.M., we pulled up for breakfast, which we had sitting on a fallen tree by the wayside.

"At 8.30 we reached the Indian village, and went to the chief's house, Madwash by name; only his wife was at home, but we made out all we wanted from her. There were about 250 Indians on the reserve, and nearly all Methodists, the Madwashes included; a Methodist minister resident, a Methodist schoolmistress, an old Methodist church, and a large new one building, capable of holding 200 people.

"After learning these particulars, I soon made up my mind that this would not be a desirable place to establish a Mission, and that to attempt to introduce a Church service where there were no Church people, and nearly all Methodists—well-looked after and cared for—would only cause dissension and be of little profit. So at 11.30 A.M., we bade adieu to Mrs. Madwash, and drove off for the Sable Reserve, five miles further. A most dreadful road the whole way; we had both to get down and lead the horse more than half the distance, and then our baggage was in the most imminent danger of jumping out as the buggy went jolting and rolling on over huge boulders, logs, and stumps of trees.

"It took us over two hours to reach the place, and when we got there the rain was coming down in torrents. We inquired for Wahbesie's house (he being a member of the Church), and after some trouble we at length found it; but it lay back some distance from the road, with only a trail leading to it, so we had to take the horse out of the buggy and lead it after us. The little house, made entirely of bark, only about 15ft. by 10ft. in size, and with two little windows, lay in the most picturesque spot, surrounded by lofty pines and other trees, with a background of dense underwood.

"Near the house was a calf-shed, which we tried to squeeze our horse

into, but it would not go, so we had to take it to a stable about a mile off; then we came into Wahbesie's house, and introduced ourselves to his wife and daughter; and I explained through Wagimah the object of my visit.

"At first they did not appear to take very much interest in the matter; but before we left everything had opened out most satisfactorily. They said there used to be a great many Church people among them; but no Missionary had been to see them for many years, and now all who had belonged to the Church were either gone away into the States, or else had joined the Methodists. I then asked how the Methodists were succeeding, and what services they had. They said there was generally a service in the school-house on Sunday; but it was very irregular and badly attended. The Methodist minister at Sahgeen, they said, came over to hold service every other Sunday; on the alternate Sundays they managed it among themselves. Wahbesie, it appears, is the only man who with his family has remained firm to the Church; but with wife, children, and grandchildren, they number eighteen in all; he thought, however, that there were many who would attend if once the service were set on foot. The total number of Indians on this reserve is 250, all Ojebways. There are about four Roman Catholic families, the rest are either Church, Methodist, or nothing at all.

"Wahbesie is a fine, intelligent-looking man, and I found that he could both read and write in Ojebway, though scarcely speaking a word of English. I asked if he would act as catechist, supposing the Mission were set on foot; he said he would do so, and got out his Ojebway Prayer-Book and Testament to show me. Then the question arose, Where were we to hold service?

"The school-house we have a right to, as it was built by Church people and Methodists jointly for common use; but I thought it better, if possible, to get a separate building. Wahbesie said there was a vacant house next to his, which belonged to him, and which formerly had been used by Peter Jacobs, now dead, to hold service in, many years ago. So we went over to see this house. It was a log building, consisting of one square room, about 16 or 17 feet square, with a cooking-stove in the middle, shelves, dresser, and a few forms round the walls. After surveying it, I told Wahbesie I thought it would do very nicely for holding services; that we would try and make a beginning there, and if, with God's blessing, the Mission succeeded, we might in time build a regular church.

"I then proposed to do as follows:—To visit them again in November, and stay with them two or three weeks, taking up my residence at this house we had been looking at, and holding services on Sunday, and during the week visiting them from house to house; then, on my departure, to leave Wahbesie as catechist, who would read the service always on Sunday, and preach such sermons as I should supply him with, and keep me informed as to the condition of the people. I said his salary would

be 50 dollars per annum. I then told him that he must now consult with his people on the subject, and let me know the result; and that in the meantime I would communicate with the C.M.S., and see whether they favoured my project. Then we returned to the house, and the family were called together for reading and prayers. I opened Wahbesie's Testament at John iii., and read to the end of the 16th verse; then said a few words on the necessity of the new birth and change of heart, and of God's way of salvation through Jesus Christ. Wagimah interpreted, and they listened with profound attention; and then we knelt for prayer, and I read the beautiful Collects for the sixth and seventh Sundays after Trinity, the General Thanksgiving, St. Chrysostom's Prayer, and the Blessing.

"When we rose from our knees, Mrs. Wahbesie asked if we would stay a few moments longer while she went to call a few of her friends and neighbours to shake hands with us; we, of course, waited, and soon one after another came wending their way through the bush—first a decrepit old man leaning on a stick, then a couple of women, then a young lad of fifteen or sixteen, then a poor aged woman, with flowing white hair, which contrasted strangely with the deep raven black of the others; seven or eight in all came, and I told them in a few short words what I had been saying to Wahbesie, that I hoped, if possible, to visit them again in November, and I hoped then to have a nice little congregation, and that in time we should be able to build a church; then we shook hands with them all round, and they all came with us to the spot where we had left our buggy standing, and, with many a pooshoo, pooshoo! off we drove.

"Our visit to this place was certainly most interesting. Here I felt was indeed a field for work: no minister of any denomination resident, and Methodist services not held regularly; this little vacant house, and Wahbesie prepared to act as catechist; all this seems like the finger of God marking out the path. There was something particularly cheering to me in seeing how immediate was the effect which a few words of Gospel truth had on these people. Before I had opened the Word of God, the interest they took in the matter seemed small, and many were the difficulties which they thought stood in the way, and I felt a little discouraged; but, after our reading and prayer, we had scarcely risen from our knees when Mrs. Wahbesie was off to call together her neighbours, and hearty indeed were the shakes of the hand which we received.

"We now had to drive to Southampton, eight miles distant; and it was 6.30 P.M. when we reached it. We both had tea, and then Wagimah went off back with the buggy to Madwash's, intending to start off about midnight to Owen Sound, take the 7 A.M. boat to Collingwood, and so get back to his home; while I put up for the night at Southampton, intending to take the early boat to Goderich, *en route* for London. And so we parted, and our trip came to an end."

(*To be continued.*)

THE MELANESIAN MISSION.

BY THE REV. C. H. BROOKE.

A LEAF FROM A SOLOMON ISLANDER'S DIARY.

HEAVING presented my adopted son, Charles Sapibuana, with his Diary for 1872, I felt curious to know what the first entry might be; and seeing the bright new figures of the new year glittering on the table before me, I perfidiously, in the absence of the owner, opened the book, and found the first entry at the Epiphany:—

“This is the great day of the wise men. Jesus was manifested to them, coming from the East up to Jerusalem, and seeking for the King of the Jews. And to these was Jesus first manifested; and after them to the Romans, and so on until now, when it has reached us.

“And why was Jesus manifested to the Gentiles? This is why: Only the people of Israel alone knew the way of life, which began with Abraham; and God told Abraham that His people should follow that way. But hitherto we did not know it.

“And for this cause Jesus came down, that He might save us *all*; and therefore He was manifested to the Gentiles.

“Jesus was manifested to the Gentiles of old—so is He now to us—in holy washing and the holy food.

“And these did not go of themselves alone; but God helped that they might believe.

“And in like manner we can do nothing of ourselves; but God helps us by manifesting Himself to us.”

These are simply a few notes, which Charles takes regularly of his own accord, on Sunday evenings, after the address on the Gospel for the day.

FRAGMENTS FROM FLORIDA.

I READ in the Report of the late Meeting of the British Association at Edinburgh, that Mr. E. B. Tylor urged the importance of the study of old religions, and the collection of facts concerning savage nations, as they are so rapidly being affected by intercourse with civilised man. Heartily agreeing with him, and having the advantage of being the first and only civilised man who has ever lived on the Solomon Island of Florida, it appears to me that any one so circumstanced must be of an unusually dull turn of mind (a very mummy), if he cannot find some facts, legends, &c., worth recording. I therefore make the attempt,

and hope to send my fragments to be embalmed with the spices and aromatics abounding among the pictured papyri of *Mission Life*.

First, I would speak of the "house I live in," which, I am happy to say, however, is by no means a fragment, but a perfectly entire water-proof tenement, twenty by ten, and ten feet high under the ridge pole, sloping to a foot at the sides. It is called a Vale-Bela in the language of Florida, which means house table, or, as we should put it, table-house—a house on piles. The piles in this case are about seven feet high, so that in wet weather I can sit under my house, where the piles cluster as thickly as the pillars of an Egyptian temple. There is not a straight stick to be found among them, but their crookednesses are but means to the general perpendicular of the whole, and have no unpleasing effect, so nicely do they counterbalance one another. At the top of each pile is a resting-place, scooped out for the beams of the floor above. These also are crooked, but are so laid as to present a tolerably even surface. Upon these again are split palm-stems laid cross-wise, their inner surface downwards; and over all a coarse floor-cloth of split and flattened bamboos interwoven, the only objection to which flooring is that it is very difficult to sweep it clean because it offers so many lodging-places for dust. The sweeper, however, has a remedy: his hand precedes the broom, beating the bamboo flooring, and thus starting all the dust out of the nooks and crannies, to be removed by the broom. This one disadvantage is amply compensated for by the sweet, clean, bright, and cool appearance imported by it to the house, which, by the way, is far cooler than any plank-house would be. The end walls are of split palms, their round surfaces outwards, which are tightly tied with their strips of cane to a framework fixed within. The edges of these palm stems being uneven, light and air find free access, which is a good thing, because there is no window other than the door, which in wet weather has to be shut.

It is a happy adjustment of circumstances, that where the light and air enter rain does not find access, owing to the projecting gables, which (I now refer to the seaward one) with the piece of equally projecting floor, forms a very comfortable couch, when the sun is at the back of the house.

The doorway is three feet high, by a foot and a-half wide, just large enough to admit a small harmonium with considerable risk to the fingers employed. Like all the doors on the island, it is closed by means of a sliding shutter, but, unlike all the others, the shutter in this case is a black-board of European construction, which (being before my age) I had brought down with the intention of writing music upon (a simple, figure notation) for the gigantic singing-classes existing in my imagination, but which, owing to adverse circumstances, has become a power of darkness instead of a means of enlightenment.

The building of this house brought out a good trait in the people's character. On my first two short stays on the island, life was rendered almost unbearable by the jealousies of chiefs, each of whom wanted to get possession of me; for in order to abate these jealousies I never slept two successive nights in the same house, was always on exhibition, was never alone for one moment day or night, and without a foot of earth to call my own, or where to put down in safety the few things I brought on shore. This was bearable for a space of ten days, but the fatigue, bodily and nervous, in so hot a climate, would very soon have made an end of a tougher subject than myself, if continued for a longer period. So—I am amazed, as I now look back from the hill-top of experience I have since gained, at the audacity of my proceedings, and the immense number of corns upon which I ruthlessly trod—I chose a site and an architect, and having given him a few instructions, returned to Norfolk Island. After an absence of ten months I found myself again at Florida, and one of the first things I despaired from the boat was a new house on the aforesaid site. The name of my architect is Subasi, and if he is ever baptized (and I think he will be one of the first adults), Noah must be his name, for upon his devoted head fell all the jealousies combined, and he was told that he laboured in vain, for that B. would never live in the house, much less pay for it. Only one man was satisfied, and that was Takua, upon whose land (I little knew it at the time) it stood.

This great potentate, a miniature Czar, has since tapued the site and the house, whereout he sucks no small advantage, and I both advantage and disadvantage. The advantage is this: only the *crème de la crème*, only the rich aristocracy, the personal friends of His Insatiable Rapacity, people who are well-known, whose while it would not be worth to abstract—stealing is, of course, unknown in the community, although a member has been known to suffer from a sharp attack of kleptomania—any loose article; these only venture to shake that most aguish ladder by which the august level of my abode is gained. And this is the disadvantage: that many honest, humble folk, whom I would see a great deal of and get to know, are kept at a distance, and the parents of my own flock are taxed by the imposition of entrance fees, heavy in proportion to the tide of wealth supposed to flow into the kit of any one with a connection in Norfolk Island.

A word about the aspect of the house.

The site, then, is on the weather side of the island, about thirty yards from the white sand of the beach. It looks towards the rising sun across the Indispensable Strait, but its view is bounded by the opposite mountains of Malanta, distant about twenty-five miles.

CHURCH PATRONAGE.

BY THE REV. A. MOZLEY, M.A., Incumbent of St. Peter's, Great Windmill Street, Westminster.

HWILL not call the present an age of revolution, but it certainly is one that expects of every public institution to correct its inherited and traditional faults, to mould itself in some measure according to true principles and theories, and curtail some of the anomalies that encrust all the habits and associations of so ancient a country and people as England and the English.

The question of Church Patronage is necessarily a duplex one. There is the appointment of an individual to his work or vocation, and there is the property out of which he is to be paid.

Difficulties with regard to the pay of the clergy commences very early in the teaching of the Gospel, not always ending in satisfactory results, or establishing precedents to be blindly followed. Our Lord sent forth His first teachers without anything, and had to warn them to be prepared for very bad receptions. The experiment of the common bag was unsatisfactory under the care of Judas. The first great outburst of Christian love in the Church of the Apostles, the having all things in common, was too ephemeral to be any but a very shadowy or ideal example; and, moreover, it needed a very severe discipline to support it while it lasted, as witness the histories of Ananias and Sapphira. St. Paul, in many portions of his career, had to retain the trade of his youth as an Apostolic preacher; and in some places, according to the temper he found among his converts, his spirit revolted from being maintained by their voluntary offerings.

To follow Church Patronage through all ages of the Church would not only occupy too much space, but entail much repetition. The history of religion itself is involved in it, for ministers of religion from the beginning have required both nomination to their functions and payment for their work, whether in the service of Baal in old times, of Buddha, of Mahomet, or of the Church of God in its manifold history. One thing has to be acknowledged at the very outset of any consideration of this subject—that we cannot start *de novo*; past facts, relationships, and associations, both legal, moral, and religious, must be considered. The whole present position of the question must be dealt with as having a certain *vis inertiae*, not at once to be overcome. And yet it is the province of an age like this to leave a strong mark behind it, and the time is drawing close when a great move must be made. Let us then ask—I. What is the present state of things? II. What signs are there of its public condemnation as dawning before us? III. What are

the reasons for a careful re-adjustment of the whole question ? and
IV. What is the nature or direction of that re-adjustment ?

I. The present state of things is deficient in many important elements of justice and expediency. Work and pay certainly do not concentrate in one focus ; indeed, there is danger that while the work remains the pay will be dissipated in space, like other ill-adjusted rays of light, and have no further relation to the work of the Church. Again, in consequence of the struggling efforts of Church patrons—subdivided as they are—to fulfil, each one in his small, contracted circle, some common natural instincts of humanity, there is little security for the right man in the right place.

Again, the idea of private property is wholly objectionable and inimical to the claims of justice in the working of any department of the public service—as the Church must be considered, if it is to stand the trials about to come upon her. Buying places in many branches of the public service used to be common. Quasi freeholds were acquired, and vested rights established, which have been exploded of late years as utterly untenable, even where compensation, to a large extent, has been necessary. The result of this system is the establishment of personal independence, to the destruction of discipline, as exercised by the rulers of the Church. We have Bishops—able, just, good men—who themselves are appointed as responsible ministers in the public service, under a revised and purified system as regards the regulation of episcopal estate and income ; but who find themselves crippled, and, in many cases, powerless, because they are set over, not a department of public work, but an intricate complication of private interests, and with little power of nominating or promoting clergy. Property cannot be yours and mine too—*meum* and *tuum* are distinct ; and yet the Church has been labouring under the hallucination that, in matters of work done for pay, it has all due and proper control over clergy, who (to a degree that essentially leavens the whole mass) have bought their places on certain terms, in which the law will firmly support them against any innovations or changes which the Church, as such, may require.

I am not going to use hard words about simony, or define that sin. I only look upon the recognition of its grievous nature as a wise provision for the true and elastic working of the Church through ages of dulness and indifference, and preserving Church property from utter wreck, such as would befall it, if buying and selling were wholly unrestrained.

II. What signs are there of public condemnation as dawning upon us ? A very able report of the Committee of Convocation has been prepared upon the subject. Bishop Mackenzie was Chairman of the united Committees, and, as Suffragan of Nottingham, he read a paper at the last Church Conference, in which he spoke in the strongest terms of the evil of the present state of things. The *Digitalized by Google* manifestoes on the

subject of the Bishops of Manchester and Exeter are still fresh in our minds. Beside, however, the public recognition, there is a growing feeling that, as the Church increases her spiritual agency, she becomes more comprehensive, more national; the dictation or personal control of private individuals is more and more out of place. Private patronage and family possession of good livings is a very pretty picture, if the scene of its existence could be excluded from the rest of the Church or country. No doubt it is the occasion of bringing a higher class of men into the Church, and also of putting good men forward, in spite of public prejudice and party spirit, which otherwise would have kept them back, and thus of introducing a great variety of type into the English Church. Mr. Beresford Hope rests much on this argument. But the question now before us is, whether this kind of principle has not done its work, and must not now yield to more general and far wider claims of justice and truth, in harmony with the claims of the whole Church for a sounder system of patronage and greater equality of income. Great country livings give a dangerous reputation of wealth to the Church in her working centres, which, carried up to London by our working artisans, much hinder that willingness to estimate the Church in their new homes as she really is, poor and struggling in sympathy that is with themselves.

III. But this brings us to the question of certain imperative reasons for a careful re-adjustment of the whole question.

There are clear signs of an entire change, already operating and becoming more and more imperative, in the work expected of the clergy. That work used to be defined as *serving a church*, i.e., having one or two services on the Sunday. This was estimated as being worth £100 a-year, and all the rest was thought saleable in the market as open property. Now if the Church is to be reformed, i.e., if her own energies (so apparent now) are to become her fixed rule and order, there must clearly be the power given to those who rule and direct the Church to appoint men fit for the work, to promote able and useful men, according to merit and services, and to know clearly what income they have at command for the remuneration of their labours. The hap-hazard, chance system of the past, itself the offspring of spoliations and corruptions in a thousand forms; though seemingly settled down as part of our country's institutions, with a crust of respectability over it, will do no longer, for a very good reason. The whole condition of things it rests on is about to undergo a change. A stiffened, crystallized old system of administration may be picturesque, and have its sparkling angles—even its diamonds, its emeralds, and rubies;—but these perhaps can be set elsewhere, as ornaments and beauties of the Church, while the bed on which they have grown must submit to rough practical cultivation.

One imperative reason there seems to be, why the scandal of the sale of

livings can no longer be countenanced—that private rights are detrimental to our public service—and that imminent as well as great reforms in the Church are about to make the Church more and more a department of the public service.

But it may be said that the present bugbear is disestablishment, which would make the Church less and less a department of the public service. No doubt there are two principles struggling with each other, pulling at each end of a rope. Perhaps they may gyrate without a violent separation, each having its influence on the other according to the strict law of mechanics. But we should consider each supposition with its necessary accompaniments. Disestablishment is talked of, but the actual tendency of events in the last half-century, judged by enactments (as to property), by the revival of the Church's constituent organ, and by the branches of public work willingly undertaken on the part of the clergy, as supervisors of public charity, of education, and a large development of public worship, point strongly to a closer union rather than a separation.

Nor do the claims of independent actors in spiritual matters affect the question. Union of Church and State, as regards all secular matters—such as patronage and property—in no way need imply dictation on the part of the House of Commons on doctrines. That body will be content with its own department, and the more freely it legislates there, the more willingly will it dispense with doctrinal questions.

IV. And now as to the nature and direction of the re-adjustment.

The more the question is dwelt on and ventilated, the bolder will be the plans necessary to meet the urgent demands of the case. We have heard what the Committee of Convocation recommend as to the sale of livings. It strongly condemns all traffic in next presentations, and only recommends acquiescence in the sale of advowsons, so generally considered quite innocent—*on the condition of the next presentation after such sale being in some public hands.* This latter suggestion seems made in strange ignorance of its real import; for, as advowsons are generally sold, it would be like going to your butcher and paying for your dinner of next Sunday week, when your real object was to dine next Sunday.

The buyers and sellers would find these transactions hungry work. As a matter of fact, the recommendation would amount to an entire stoppage of the traffic in any definite form as separated from the sale of landed estates.

It is generally argued that the purchase of livings brings good men and men of money into the Church, and that the Church is benefited by their services, paying them by the respectability of the position rather than in income. I confess I have no faith in the real good of the investment which a retired grocer makes in the purchase of a living for his pet son. Nor have I faith, either, in the spiritual good resulting from a man known

as a wealthy civilian rather than as a working priest. Men are wanted for their definite work. Clergy are wanted to spend their time in prayer, and teaching, and preaching, among their people, not to present the dignified position which appertains rather to the squire than the priest.

Very wealthy livings are generally scandals, even within themselves as well as to the outer world, from the very fact of their existence. But how re-adjust? I confess that all minor expedients, turn them over as we will, try to make them fit in as we will, but end in inevitable failure. All private patronage will end in traffic. It has been tried, and has been a scandal—grown within the memory of the present age from a comparatively small thing to a gigantic wrong. The patronage of the livings of England is stated to be thus :—

The total number 18,000.

| | | | |
|----------------------------------|-------|--------------------------------------|-------|
| The Crown | 1,500 | Chapters | 1,000 |
| Episcopal and senior Rectors ... | 2,500 | Universities and official persons... | 2,000 |

Leaving 6,000 in private hands, to which number alone the question of sale now happily applies. But having been banished from the others, or felt as utterly unworthy, why not from this also? Cannot an individual hold a sacred trust as well as a body corporate? Experience, alas! tells us not. Then what are we to do, as the law protects their right? I would say boldly to the owners of Advowsons, Take your fitting compensation for what the law will maintain as your private right, and leave the Church what is her right, for her own purposes, at her own disposal, subject to her own discipline. The clergyman will be a poor man, it may be said. Why so? HE WILL HAVE HIS OWN MONEY IN HIS OWN POCKET, THAT WOULD HAVE BEEN SPENT IN THE PURCHASE; and I would certainly risk the alarming threat, that a system of just patronage would be the means of driving away clergymen of private means from the service of the Church. A position founded on justice and honour would be quite as respectable, and attract quite as worthy men, even in worldly positions, as one founded on a principle ever held in the Church as corrupt, dangerous, and a public scandal, when allowed—that of purchasing spiritual rights and offices. The case even of landed proprietors presenting their relations, though natural and allowable, is not desirable, or worth fighting for to make exception of. The clerical position loses independence, and such a man, from his general connections and social position, if worth anything, would generally be quite as well off under an open system of preferment as under the close one, and, if specially fitted, would probably remain as naturally in the family living (whoever had the right to present) as if absolutely presented by the landowners.

Private patronage in itself is not objectionable—indeed, has its merits; but the dangers overpower all wholesome advantages, and indirectly, as now directly, the good influences and wishes of landed proprietors would have their way; but those good influences and motives cannot

legally be winnowed from the abominable empty chaff of the present traffic that goes on ; and, therefore, a sacrifice must be made. One form of purchase has invaded even modern town Church work—specially degrading, intellectually and spiritually, and in itself very shallow—that of a young clergyman “founding a district,” as it is called, or a wealthy merchant building a church, that a district of intelligent men and women may be subjected to the ministrations of a man who is unable to obtain any sphere of influence or work on more open and natural principles.

With regard to public patronage :—

1. The Crown. The higher preferments it already enjoys, and I do not think any great harm would ensue, or any real diminution of Church influence and individual opportunities of promoting service and merit, if it would throw its weight into some general scheme.

2. The Episcopate. The one idea of re-adjustment should be to strengthen the hands of the rulers of the Church, and enlarge their influences to an extent that would amply compensate for the few direct and irresponsible presentations which Bishops now enjoy.

3. Chapters and Universities seem now the subject-matter for such inevitable changes and reforms, that the Church or clerical element, conspicuous in its absence as regards Universities, will no longer require retiring places for its old tutors ; while they, and the Chapters also, would be represented on the general system any legislation would appoint. Many legislative ideas may be propounded and worked for by degrees without entailing on those who wish for such reform the responsibility of saying how the revolution is to be effected without a complete and sudden disruption of everything. The beginning, however, would be with private livings actually on sale.

My own conviction is that a body such as the Ecclesiastical Commission, if not it itself, might slowly and by degrees, according to an elaborated system, absorb tithe and parochial endowments into a general fund, relieve the clergy of the trouble they have in business matters connected with their incomes—either pay the lay impropriators in a sum for what practically has long been confiscated, or make some annual arrangement—and then apportion to each parish a certain just and proper income, *varying according to circumstances of population and work.*

With regard to appointments. The theory of the Episcopate giving each clergyman his place or office should be made in some degree more real than at present. This would readily be effected by a system of harmonious working between each Bishop—on the occurrence of a vacancy in his diocese—and the Centre Commission in each province, over which, in matters of patronage, the Archbishop would preside. That Commission would have a great variety of representatives within it—the Crown, the Chapters, the Universities, and individual representative laymen from

both Houses of Parliament. Such a body would consult local and public interests, and at the same time be unwilling to encounter oppositions from disregard of just personal influences.

But it may be said there is not money enough in the Church property to venture on any redistribution. I would answer that, under the present system, the old property of the Church is melting away, as fast as can be, from the grasp of any Church discipline or work, such as, we hope, will be needful in the future ; and therefore that the best policy is to hold fast something whilst we can get and keep it. I would also say that a public, responsible way of managing Church patronage would be the only chance we have, in this age which threatens the stability of all private foundations, of acquiring more funds from the wealthy and influential friends of the Church—who would see great facility of doing good in making offerings to this common fund.

In another way I can see a good chance of acquiring funds for the help of the Church in each parish. The present system of irregular endowments checks the harvest of offertory collections for the maintenance of the clergy. If the income to the parish from the Commissioners was small, the incumbent would have a good claim on the parishioners ; and the annual income might be regulated in some measure by the power of the parishioners thus to help. This would in itself be a way of securing to the laity some voice in the larger and important spheres of labour, from the degree to which the clergyman who undertook such a sphere would depend on their offerings. This would be equivalent in some places to a voice in the election, without its scandals ; for no one, unless possessing certain powers, would venture to undertake the post, or, indeed, would be presented to it.

A public system of Church patronage, working in each case through the Bishop in the diocese, and controlled by the Houses of Parliament and Convocation, as well as by public opinion, could hardly fail, in addition to its many other advantages, to negative some of the present evil effects of party divisions and prejudice.

In some scheme of this kind I see the best mode of keeping hold of what we really have, at the sacrifice of giving up what we only seem to have, but which is actually private property ; and also of adding to it in the offerings and the constant liberality of Churchmen, who, when the existing prejudices about a wealthy national Church are dispelled, will freely open their hearts and hands to supplement in their own parishes the known shortcomings of the Church's funds.

MISSION LIFE.

EDITED BY THE

REV. J. J. HALCOMBE, M.A.,

READER AND LIBRARIAN AT CHARTERHOUSE.

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TO OUR READERS.

WITH the present number *Mission Life* completes the seventh year of its existence. Commenced under the firm conviction that information on Missionary subjects, given simply and truthfully, was the one thing needed to draw forth larger measures of Missionary zeal, it has laboured, as we hope not without success, towards that end. The organ of no Missionary society, and connected with no particular Mission, it has endeavoured to represent the needs and the prospects, the failures and the successes, of each in turn; and, in virtue of its independent position, it has been able to deal impartially with many subjects on which differences of opinion may have existed.

The retrospect of these seven years affords to us many causes for congratulation. We believe that from among our readers not a few hearts have been enlisted in the Divine cause of Christian Missions, and that our pages have been the means of securing material help and warm sympathy for many of those ventures of faith which they have recorded. We rejoice to know not merely that our Magazine is welcomed month by month in the parsonages and homes of England, but that our pages reach the Missionary in his isolation in all parts of the world, and cheer him by the thought that his work is not without many sympathisers, and that he cannot be wholly solitary, while he is remembered in the prayers of many to whom he is unknown, whom he has never seen, and probably never will see in this world.

For the future, while giving no definite pledges, we ask our readers to believe that we shall not willingly come short of what has been accomplished in the past. We ask them to aid us in our endeavours to make *Mission Life* worthy to be the chronicler of the labours of the Church of England, both among the colonists and among the heathen, whether abroad or at home. It is a high position to which we aspire. In the

past year we have written much of the lives and deaths of two great bishops, the Martyr of Melanesia and the Confessor of South Africa, who both by their lives and by their deaths glorified God. There must be some great things in store for the Church which nurtures sons such as these; and the thought that we are handling the works of such a Church and the deeds of such men bids us remember how great is the task which we have undertaken, while it encourages us in our endeavours to accomplish it.

In a kindred publication, connected with the Missions of the American Church, we recently saw a brief but mysterious notice, in prominent type and surrounded by a handsome border: it was, 'One more name.' Further investigation showed that this was a hint to each reader to obtain another—in short, to double the circulation of the magazine. We resort to no such device of the printer's art, but, in sober phrase, we ask our readers to consider the request as made to themselves. A thousand or two of copies added to our present monthly circulation will make *Mission Life* a success in a commercial as well as in a literary sense; and we think that the interests of the cause, to which editor and readers are alike devoted, make it a matter of obligation to both to secure for our pages as large a body of readers as possible.

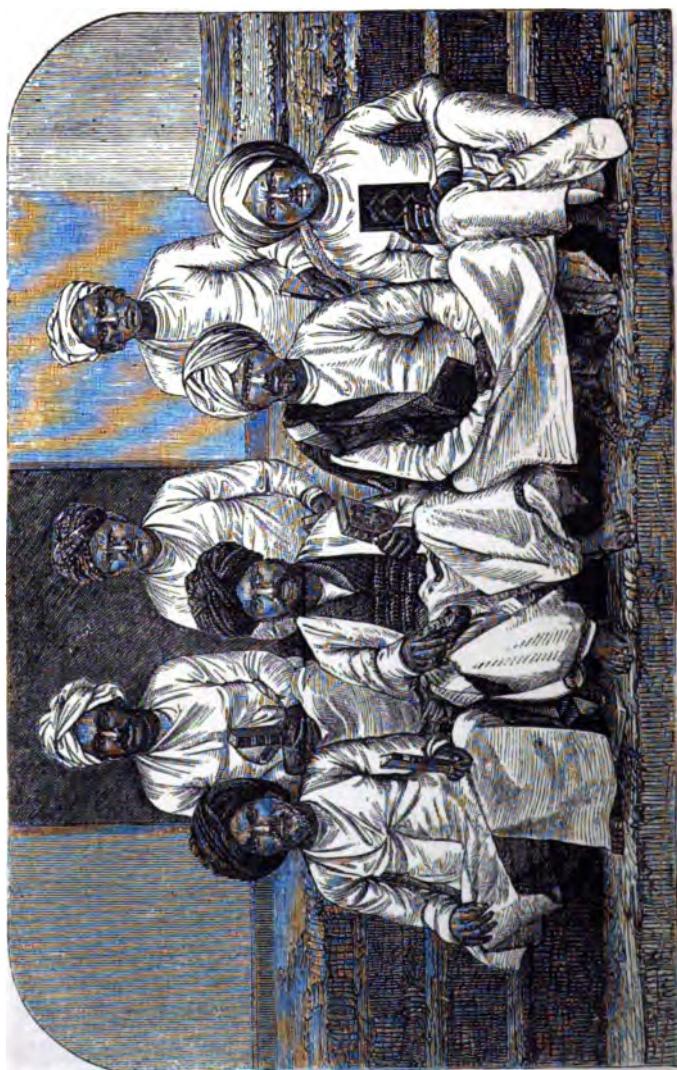
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TRAVANCORE NATIVE TEACHERS.

THE SYRIAN CHRISTIANS:

NARRATIVE OF A TOUR IN THE TRAVANCORE MISSION OF THE CHURCH MISSIONARY SOCIETY.

BY REV. JOHN BARTON, M.A.

[Full particulars of the present state of Travancore will be found in an interesting work entitled *The Land of Charity*, published by Messrs. Snow, Paternoster Row.]

HE Travancore Mission is divided into two districts, North and South, each under the charge of a resident Missionary, who superintends the native pastorates. The character of the people, and the nature of the work, is much the same in both districts. In both there are numerous Syrian churches. Side by side with these are congregations of Syrians, who have left their Church and joined ours, and whom we now distinguish as Syrian Protestants.



SYRIAN CHURCH—TWO CATANARS IN FRONT.

Everywhere on the outskirts of each central congregation or head station, where the native pastor resides, there are also two or three congregations of slaves.

The work among the slaves is of comparatively recent date, and forms a most interesting feature in the Travancore Mission. The first efforts were made about 1850 at the instigation of Mr. Ragland, but they did not meet with much success (so bigoted and prejudiced were the surrounding heathen Nairs, and even Syrians also, and opposed to any attempt to raise, or even instruct, the poor down-trodden despised slaves), until within the last ten or twelve years, which have witnessed a most remarkable ingathering of converts.

The number of Christians in connection with the Travancore Mission

has risen in this time from 7,919 to 14,490, and nearly all of these have been from the slave caste—the accessions from the Syrian Church having almost ceased now that it has begun to reform itself.

These slaves, like the Helots of Sparta, were evidently the original inhabitants of the country, previously to the great Aryan or Scythian immigration, which took place, as philologists and Sanskrit scholars tell us, about 2,000 years ago, when the Sanskrit-speaking race, called Hindus, because they came from beyond the Indus, or Sindhuh (lit., black river), took possession of the whole country, and, as in the case of the Saxons in England, drove back the former inhabitants to the forests and fastnesses of their native hills, and reduced the weaker people of the lowlands to the position of serfs or bondmen.

There are thus two classes of Aborigines or non-Aryan races in India—those which inhabit the hilly tracts, as the Santals and Gonds and Bheels, who retain their own language and remain a perfectly free people; and others, like the Mângs of the Deccan, or the Malias of the Telugu country, or the slave people of Travancore. These last have become so completely absorbed into the Hindu community, that they have lost not only their independence but also their former language, and to some extent their old religious beliefs also—almost everything, in fact, but their distinctive physiognomy, the preservation of which is simply owing to the fact that they are regarded as outcasts, the very scum and dregs of society, and that none, even the lowest in the Hindu scale, would dream for a moment of intermarrying with them. They reside in miserable mud hovels, built on mounds amid the rice swamps, which they are compelled to cultivate for their Hindu or Syrian masters, receiving as their only wages a scanty pittance of grain, so insufficient as a rule for even their slender wants, that they are driven to theft, and make it a practice to enter the neighbouring plantations at night to steal the cocoa-nuts, or plantains, or roots. As a natural consequence they are sunk in the most brutal ignorance; for days and weeks together, at certain seasons, they have to stand for the greater part of the day in water up to their waists, and so rife are diseases of all kinds among them, that they seldom live to old age.

These slaves were formerly bought, sold, or mortgaged, just like the land on which they lived, or as the cattle and other property of their owners. No wonder that to such a people the Gospel has been good news indeed. It offers them, first of all, deliverance from the fear of the devil, of whom they stand in the greatest terror; their whole religion, in fact, consisting of various rites and sacrifices performed to avert the anger of the demons supposed to inhabit different places. Next, it procures for them a friend against the cruel tyrant or oppressor, and secures for them their just rights as human beings, which Hinduism and a corrupt Christianity had denied them.

As one might expect, the moral standard and spiritual tone of such people, even after they become the professed followers of Christ, is not very high; still there is a marked change, which even their heathen masters are ready to admit.

"Sir," said the head man of a Syrian village one day to B., "these people of yours are wonderfully altered. Six years ago I had to employ clubmen to guard my paddy" [unhusked rice] "while it was being reaped. Now, for two or three years, I have left it entirely to your Christians, and they reap it and bring it to my house. I get more grain; and I know they are the very men who robbed me formerly."

Another day, as a native catechist was discussing with a heathen Nair the nature of human responsibility, he illustrated his remarks by referring to the habits of the slaves, who were accustomed to lie, cheat, steal, &c. The heathen at once interrupted him, saying, "No, the slaves do not lie, or steal, or get drunk, or quarrel now; they have left off all these since they learned your religion."

I visited some eight or ten of these slave congregations, and was greatly pleased and interested by the simple earnestness of the people; their willingness to contribute—far more largely, in proportion to their means, than their Syrian neighbours—to the building of their churches and maintenance of their readers, as also by the remarkable aptitude shown by many of the children in learning to read. I think there is little doubt that another generation will find many of them quite on a par, as regards knowledge and intelligence, with the Christians of higher castes. Care has to be taken to keep them from getting puffed-up by their elevation,—especially now that, by an order of the Native Government, all slaves are declared free in Travancore, and many other of their civil disabilities removed.

The movement is, however, a very hopeful as well as a very remarkable one, and it has done a world of good to the somewhat indolent, selfish, and apathetic Syrians, who were quite content to receive the Gospel and education and Christian ordinances at our hands, but would not contribute a farthing towards it themselves. Now the zeal and liberality of the formerly-despised slave converts is beginning to put them to shame,—and, what is better still, the employment of Syrian (I use the word *Syrian* here as generally elsewhere, to denote *nationality* or *caste*, and not *religion*, for our agents, though Syrian in origin, are Protestant in creed and belong to our own Church) catechists and readers, to go among these people and minister to them in spiritual things, has tended wonderfully to break down the barriers of caste prejudice, which formerly existed between the two races, even when both formed a part of the Christian Church.

As regards the actual Syrians themselves, I saw much that was encouraging, and calculated to give good ground for believing that a

real spiritual reformation is going on amongst them. True, the catanars, or priests, are still, as a body, deplorably ignorant, and care for little more than a decent performance of the duties attached to their office and the saying of masses. There are, however, some noble exceptions, whose zeal and earnest efforts for the spiritual improvement of their people is beginning to stir up even the more careless and lazy among their brethren. One whom I met and had some interesting conversation with, has translated the Syrian Liturgy into the vernacular Malagālim, from which are omitted nearly all the prayers that a Protestant would take exception to. The Malagālim Scriptures, translated by our Missionary, Mr. Bailey, and printed by the Bible Society, are now read in almost every church; and several of the catanars have mustered up courage enough to expound and preach. The same catanar mentioned above has got his people to subscribe and build a little prayer-house, or chapel-of-ease, on the outskirts of the village where he lives, some two miles away from the nearest Syrian church, to which the people may come on Sunday afternoons and read the Bible together and have it explained by himself or one of his brother catanars. The building, composed almost entirely of wood, reminded one almost of a Swiss chalet, it was so tastily carved in front, and altogether so neat and good. At the gable end, above the entrance porch, two texts were inscribed from the Malagālim Bible: the first, "There is one Mediator between God and man,—the man Christ Jesus;" the second, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." One could hardly wish for anything better than this; and if no other result had followed from fifty years of labour in Travancore, this would be an ample reward in itself.

At first we began by fraternising with them entirely, then, after a few years, when they found out what scriptural Christianity really involved, and how very far apart they were from us, they drew off, and would have nothing more to say to us, nor allow us to preach in their churches. For some twenty-five or thirty years, accordingly, the only influence brought to bear upon the Syrian Church has been entirely from without: several Syrian congregations joined us in different parts of the country; indeed, all who wished to offer to God a spiritual and scriptural worship were obliged to come over to our Church, for they could get no instruction or help in their own.

For the last ten years, however, there has been a movement going on within the Syrian Church itself, and there are now no more accessions from them, nor could we desire it, so long as there is perfect freedom given to priest or layman to adopt a scriptural faith and a purer worship. Much of this reform is doubtless owing to the countenance and encouragement it receives from the present Metran or Bishop, who rejoices in the high-sounding title of Mar Athanasius. We were his guests for

one night, on our way down from Mavelicurra to Quilon, at a place called Kayen Kulum, where we took up our quarters in the premises attached to the Syrian Church.

It was an interesting evening, and one that I shall not soon forget. One seemed transplanted back at once to the early days of Christianity as one gazed on the venerable old man with long iron-grey beard, clothed in a purple silk robe which reached nearly down to his feet, but in all other respects living in the most simple and primitive fashion; indeed, so scanty seemed his commissariat that we congratulated ourselves on having brought supplies with us, and being able, accordingly, to entertain him as a guest at table while we shared his quarters.

Fortunately for me he knew English, and could speak it with tolerable ease, having been educated, in fact, in our own institution in Madras, when presided over many years ago by Mr. Gray. We had a great deal of conversation together in reference to the Syrian Church, and he seemed really desirous of help and sympathy, and anxious to do all he could to raise the spiritual tone of his people. His position is a somewhat difficult and precarious one, for there is a rival Metran in the field, who also claims to derive his episcopal commission and authority from the Jacobite Church in Mesopotamia, with which the Syrian Church of Malabar has always been connected. Mar Athanasius has, however, been recognised as the rightful Metran by the Travancore Government, and he has certainly justified thus far the hopes then entertained of him that he would rule his people faithfully and promote among them a real reform.

We arrived just at dusk, and were welcomed on entering the church-yard or "close" by some seven or eight catanars, who greeted M. as an old friend. Among these was a young man, a nephew of the Bishop's, who, a few days before, had performed his first mass—as great an event, apparently, in the Syrian Church, as preaching the first sermon is in ours; or greater still in one way, as it was followed by the feasting of no less than 5,000 persons at the Metran's expense, all of whom had come in to witness the ceremony.

After going up-stairs to the hay-loft sort of place over the gateway, which formed the episcopal residence, where we shook hands with the Metran and exchanged a few complimentary greetings, the young catanar spoken of above asked us if we would join them at their evening service. This we did, and found that he had summoned together a considerable congregation in the hope of hearing M. preach afterwards.

The service consisted partly of extemporised portions of the Syriac Liturgy, translated into Malagálim, which the officiating catanar repeated sentence by sentence, and which was afterwards taken up by the people; partly of prayers from the Liturgy itself. When it was over, the young catanar exchanged places with M., who read a portion of Scripture and

expounded it, evidently to the great satisfaction of his audience, for they were most attentive, the other six or seven catanars also standing by. There are only a few catanars as yet who venture to preach even from book, so that the people get very little teaching, and this makes them welcome all the more the occasional visit of a Missionary.

Another very interesting scene, which I also greatly enjoyed, was a visit paid one day to a Syrian house, where the owner, a well-to-do farmer, with a most pleasing countenance, received us most warmly, placed beds and mats at our disposal to recline on, and feasted us most sumptuously with all manner of curries, which he insisted on providing, though we had brought our own food with us. The room in which he entertained us was like a good-sized English summer-house, raised about three feet above the ground, with a floor nicely boarded and matted, and a roof thatched with cocoa-nut leaves. My seat was a bed, with one of the nice stained grass mats spread on it. At the edge of the platform M. sat on a low stool, and read a *Malagālim* tract about the Russian nobleman and the wolves to a group of some forty men and boys, who were seated outside on the ground, under the shade of the cocoa-nut trees, in the midst of a grove of which the house stood. Our host, who was a venerable old patriarch, sat close to him, as he was rather deaf, drinking in every word, and nodding audible assents and occasional comments as he read.

On our way here we halted for an hour at another village, where there is also a congregation and a church. The people were all waiting for us, and some cannon, consisting of iron pipes, each four or five inches long, closed at one end, announced our approach. The little church has lately been renovated and almost wholly rebuilt by the congregation, and a nice porch added, and some fifty or sixty were present to meet us, and received a few words of instruction. Some plantains, a basin of milk, and another of coffee, had been provided for us, of which we were bound to partake, though we knew another repast awaited us at our next halting-place.

And so it is wherever we go. Every Syrian house and church is open to us; the people are all delighted to see us, and hear the Bible read and expounded.

On the whole, I must say that the Syrians are a most kind, hospitable people, and I felt greatly drawn to them. There is somewhat of the same kind of hospitality to be met with from the monks connected with the Greek Church in Palestine, but, on the whole, I rather prefer the Syrians of Malabar. Nothing would be more interesting than spending three weeks or a month in a tour through all their churches, which number, I believe, some fifty within the immediate neighbourhood of our Mission Station at Mavelicurra.

A PENNY READING.

IN A SNOW-STORM.

BY THE REV. R. HOLEAND TAYLOR, S.P.G. *Missionary at Brigus, Newfoundland.*

FT is hard to convey to the ordinary English reader any adequate idea of the difficulties the Missionary has to encounter in the different countries of the world. In one land the powers of heathenism present a barrier, which nothing but undaunted perseverance, aided by fervent prayer and unshaken faith, could ever hope to throw down; in another, the conflicting opposition of contending sects, who all claim to be setting forth the power of the cross of Christ, paralyses his efforts, and retards the spread of the faith. In a newly-settled country physical difficulties also come into operation: the foaming torrent, the mountain ridge, the wastes of the bush, present many an obstacle, and entail a vast expenditure of time and strength, without producing results at all commensurate with these sacrifices.

In the Diocese of Newfoundland, where it is my privilege to labour, the vast extent of the different districts, the want of roads, the intersection of the coast (which alone is inhabited) by long arms of the sea, render it necessary to move from settlement to settlement in a small boat; and the fact that, less than three years ago, one of the most devoted of the band of workers in this diocese was lost, together with two men who were rowing him from the house of a sick parishioner, will show that this danger is no mere sentimental one, but fraught with a terrible reality.

In the winter season, perils by water are exchanged for perils from the severity of snow-storms. "He casteth forth His ice like morsels: who is able to abide His frost?" is a text eminently applicable to the winter weather in this land. Some years ago, one of the Missionaries of the S. P. G. perished in the fury of a snow-storm, within a hundred yards of his own house, which he was utterly unable to reach from the furious violence of the suffocating drift-snow. Rarely does a winter season pass by without some fearful catastrophe like this occurring. Three persons in this neighbourhood have been smothered in the snow during the last winter. A few winters ago, eight or nine poor creatures, at a settlement a few miles distant, came to an untimely end through being overtaken unexpectedly by the snow-storm.

Perhaps the account of a little adventure, which befel me on Palm Sunday, March 24th of this present year 1872, may prove acceptable to the readers of *Mission Life*.

The Mission of Brigus contains 1,500 Church people, who are scat-

tered about in twelve different settlements. To provide for their spiritual wants three churches have been erected. One was consecrated three years ago, at a wild and desolate portion of the Mission, called Burnt Head. This is the extremity of a long ridge of land which runs out into Conception Bay and faces the Atlantic Ocean. To reach the church from Brigus, where the Missionary lives, it is necessary to climb some rugged hills, where nothing but a "*blind*" track exists, then to march across a wild, weird waste, half marsh, half moor, without a house, or tree, or road, to indicate the right direction. If your Missionary could travel in a straight line, a walk of three miles would bring him to the pretty little Church of St. Augustine.

In the winter the sides of these hills are one unbroken expanse of snow, through which the wayfarer breaks a track; but the wind quickly obliterates his footprints by filling them up with drift, and the slightest fall of snow obscures them.

I had held morning service in Brigus, and had immediately hurried away to Burnt Head, for premonitory snow-flakes were already falling, and the sky looked black and frowning, as though it were filled with wrath; and the north-east wind was blowing the powdery snow along in clouds, so that, in the language of the people, the hills were smoking; for when the wind is blowing, the appearance of the snow on the hill-top, as seen by the inhabitants in the valley below, is that of dense clouds of steam.

I reached church and commenced the service; but before long the wind began to howl, and the snow to beat against our house of prayer, and by the time service was ended there seemed to be a perfect war of the elements: the wind had suddenly increased into a gale from the north-east; the black clouds were now discharging perfectly dense masses of snow, and this was drifting and whirling in every direction, blinding the eyes of the unwary, obliterating in less than one minute every footprint one might make in the snow, and threatening to take away the breath of all who were exposed to its fury.

One worthy fisherman pressed me earnestly to remain in his house all night; but thinking that my parishioners in Brigus would be anxiously awaiting my arrival, I foolishly declined his kind offer and determined that I would go on.

I plunged forth, and in a minute the church and houses and the rapidly-dispersing members of my terrified congregation were lost to sight, and I was staggering through the snow in the direction of Brigus. Fortunately I had a small pocket compass with me, and every few steps I took the bearings, to guard myself from going astray. To see three yards before me was an absolute impossibility, while the sharp snow, driven by the violence of the rude wind, fell upon the exposed part of my face like a shower of innumerable little darts.

Trusting now to God's good Providence, I went along, not knowing whither I was going ; but confident that, with the help of my compass, I should not go very far astray, but should ultimately strike some portion of Brigus. It was, however, a very trying time : alone upon the bleak moorland, deep snow beneath one's feet, the whirling, blinding clouds of drift rushing furiously along, obscuring the light of heaven and spreading a mysterious gloom on every hand ; no friendly beacon to guide one, no hedgerow, or fence, or mark of any description. For the space of forty minutes I proceeded slowly, steering my course by the needle, and feeling pretty certain that I was going in the right direction. At the end of these forty minutes I found that, so accurately had my little friend the compass pointed out the path, that I was now quite close to the only landmark in that neighbourhood.

Midway between Burnt Head and Brigus are two huge boulders, lying on the moorland and raising their heads some little distance above the surface of the snow. I knew not that I was near them until I touched them. I thanked God and took courage. Half my journey was now over : I was as near to Brigus as to Burnt Head ; but I was at the highest point of the mountain's ridge, exposed, to the fullest extent, to the fury of the storm. I put down my little compass on the snow to set the way I should travel, and the reader will vainly seek to image the conflicting emotions that filled my heart, when, to my intense horror, the little needle refused to work, and remained motionless upon its pivot. The violence of the wind had actually driven the extremely fine snow —for in these storms the snow is as fine as flour—inside the compass-box, and it now gathered around the needle and clung to the pivot ; and so my little friend lost its sensitiveness, and refused to point to the north, and I stood aghast and bewildered.

The first thought that struck me was, whether I could manage to pick out my own footprints and retrace my steps to Burnt Head ; but before I had gone ten yards I found each successive footmark fainter and fainter, till the last was blotted out. In despair I turned round in the other direction, to face for Brigus, but I knew not how or where to face. The wind seemed to howl from every quarter under heaven ; the drift seemed to whirl now east, now west, then north, then south. I lifted up my eyes, sore and pained from the snow : one dense mass was flying along, and dark and gloomy was the prospect. Time was flying fast, too, and shades of evening would draw in much quicker to-night ; and if I could not penetrate the snow with the aid of the already dimmed light of a March day, how could I expect to grope along when the shadows of night had closed in around me ? I determined to push on to Brigus, or rather in the direction in which I fancied Brigus lay ; but I had not gone a hundred yards before I felt conscious that I was gradually deviating from the course, but where I was declining to I knew not.

I plunged on for some time ; but the fact forced itself upon me at last and I halted—lost !

Fancy my position, on a bleak barren hill, rugged cliffs not very far distant, over which if I wandered I knew I might fall hundreds of feet, and be either dashed in pieces or buried in the hollows filled with snow, or I might fall in the foaming sea, and never again be heard of ; but in escaping the dangerous cliffs I might turn away from Brigus altogether, and wander on over the trackless wilds, until, strength being exhausted, the benumbing influence of the cold would induce me to lie down and sink into slumber, from which I knew I should never wake until the day of the great resurrection.

Stories of the wayfarer who had been overtaken by the storm, and had never reached home, came crowding into my mind. Not a week ago, on the previous Monday, a woman and her son had been caught out in the snow, and miserably perished. On the same day the Missionary of a neighbouring settlement had stumbled across the body of a man lying in the snow ; the poor fellow was dragging a load of fire-wood home when the storm came on, and before he could reach a shelter his strength was exhausted, and he lay down to die. The clergyman roused him, but he could not stand ; he managed to drag him along, and as they were near the road, they soon reached a house ; but it was with the greatest difficulty the poor fellow was saved. On the same day, on the very hills over which I was wandering, the medical man of Brigus, a strong, stalwart Scotchman, was caught in the storm, and had he not managed to meet with a man he would have perished, for he says that he gave up all hope of reaching home. Fortunately this sudden storm ceased at 5 P.M., and they could then see their way clearly.

Happily I did not feel the slightest terror ; I was quite calm and collected. Pushing on some distance further, I then found that my efforts to discover my whereabouts were really ineffectual. I determined, therefore, to halt, and wait either until the storm would abate, or until I could observe the true direction in which the wind was blowing, so as to ascertain whether it varied or not, or, if necessary, to stay all night, trusting that in the morning, when the people found that I was missing, they might come in search of me. I felt that it was only madness to go plunging on aimlessly in the snow, not knowing where I was wandering, for such a course might only take me further from home and exhaust my strength ; and I was sure in my own mind that if I could keep the cold at bay, and prevent myself from being frozen, I should not perish for ten or twelve hours.

I discovered a good-sized rock, whose summit showed above the snow, and here I determined to “*anchor*.” The day was now over, and the night was drawing nigh.

At 6 P.M. I took up my station at that dreary spot, to watch and wait.

to pray and hope. Like a sentinel at his post, I was continually walking two or three yards on each side my friendly rock, beating my arms and rubbing my hands to keep away the cold. All this time the wind continued to howl, the snow to whirl, and no sign of abatement appeared. I was rapidly becoming one mass of ice, for the heat of the body, induced by the violent exercise of walking, which I never for one minute ceased, thawed the snow about my face and neck into a sort of crystallised covering.

While walking my dreary march I was all the time carefully noting the way the wind was blowing, and as the long minutes slowly dragged away and wore themselves into hours, I became confident that there was no variation; and at 9 P.M. I became persuaded that it was blowing in the same direction as when I came out of St. Augustine's Church at Burnt Head at four o'clock. I therefore determined to make a move, guiding myself by the wind, and, with a humble prayer for help and protection, I bade adieu to my friendly rock, and set forth. A sheet of ice, on which it was impossible to stand, owing to the fury of the wind, was my first obstacle. Here I was blown down, and had to creep along on my hands and knees. On one side it seemed to slope away over a steep embankment, and I shrank from advancing there, lest it might abruptly terminate in a wall of rock whose foundations were under the waters of the sea.

I had scarcely passed this danger, when all at once I was entangled among sharp-pointed stones, with which the whole surface of the ground seemed to be strewn; they were bristling on every side, and it appeared to me, as I stumbled over one, or was blown against another, that I had come into some spectral grave-yard, thickly sown with headstones. Then it seemed as though the earth were opening her mouth to engulf me, for I appeared to be standing on the verge of some huge cavern. "The rocks I have just passed over are the ragged crest of some hill," I said, "and now I am at the edge of some steep declivity;" but whether it leads to Brigus, or to the sea, or to Burnt Head, I had not the remotest idea. However, I determined that I would adventure the descent, for having abandoned all hope of reaching home till morning, I knew that the cold would not be so intense in the valley as on the mountain's top; and if I could only find the shelter of some huge cliff, I could rest a little. Very cautiously I felt every step of my way with my walking-stick, straining my eyes to discover, if possible, my whereabouts. The snow lay very deep here, and the labour of ploughing my way through it was very great; but down I went. All at once I laid hold upon the top rail of a fence—the first mark of humanity, if I may so call it, I had seen since quitting my congregation at Burnt Head. Hope revived, for I knew that houses would not be very far distant. Groping along by the fence, in a few minutes I saw through the snow the dim form of a cottage. Weary and worn, I thanked God for this

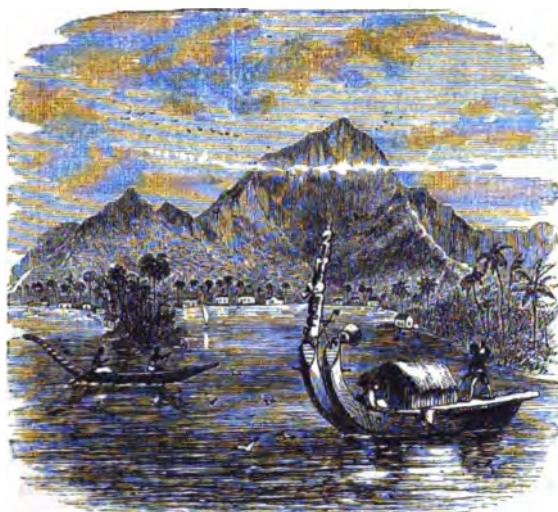
blessed sight. On reaching the door I discovered that it was the residence of one of my own parishioners on the outskirts of Brigus—a poor woman whom I had been visiting all the winter—and her husband, a shoemaker. They were gone to bed, but soon got up when they heard my voice. They wished to light the fire, and provide some refreshment; but this I would not allow, and only put a stop to their hospitality by saying "Good night," and facing the storm once more. The danger was all over now, for, though the drift was as furious as ever, and continued for two days, I knew where I was, and had the road to guide me.

At last, more dead than alive, I reached home, and discovered that my housekeeper, despairing of my return, and thinking that I was staying at Burnt Head all night, had gone to bed.

My first work was to divest myself of my cap and muffler and coat. These were so frozen and entangled one with the other and with my own hair and whiskers, that it was only by cutting the muffler in pieces that I could free myself. Fully half-an-hour was occupied in thawing the ice and snow from my face and hair, and then, with devout thankfulness to the good Providence of God, which had brought me in safety to my own quiet haven in peace, I took some refreshment and went to bed, contrasting my couch with the cold and dreary hill-side, where a short time ago there seemed every chance of spending the long hours of the night, and every human probability of sleeping the last sleep of death, and, as I listened to the howling storm beating against the casement, I lifted up a prayer for all who were travelling by land or by water, that the same happy issue might be given to them which had been vouchsafed to me.

The roads completely blocked up, and the huge banks of snow that everywhere showed themselves next morning, testified to the violence of the storm, which still raged, and continued until the following Tuesday. In the afternoon of that day I once more adventured the journey to Burnt Head, for, being Holy Week, I had two services daily in various parts of the Mission. I tried to find the spot where I had watched and waited, but could not.

This is the second adventure in the snow I have had on these wild hills since I took charge of this Mission in 1863. On the night of Christmas, 1867, I was lost in a similar fashion, and near the same place. On that occasion the consequences appeared likely to be much more serious, for in my wanderings I fell over a cliff and severely damaged my leg, and so had considerable difficulty in dragging myself through the snow. I have sometimes a presentiment that these hills will at last prove fatal to me. Should it be so, may God give me grace so to labour in the cause of His holy Church, that I may glorify Him in life and in death.



EIMEO.

THE FIJI ISLANDS.

BY MANLEY HOPKINS, Esq., *Hawaiian Consul-General*.

(Continued from page 508.)

WE now come to the king's proclamation addressed to his subjects, in which he succinctly gives the motives of his action towards forming a constitutional government. The document, though not long, we still further condense. It is to the effect that, in consequence of the daily increasing number of foreigners in his dominions, the capital introduced by them, and their acquisition of land, as also the introduction of the habits and customs of civilised communities, it becomes necessary, for the preservation of peace between the two races, and for the development of commerce, there should be a settled system of government and administration of justice. The king therefore accepts the services of certain persons to administer the government, in accordance with the constitution of 1867, which constitution was granted at the desire of the foreign residents, and was accepted by the chiefs; the king's relations with the latter throughout his dominion being such as to secure their support. The subjects demanding the immediate attention of the Government are:

1. Measures relating to the titles and claims to lands;
2. The survey and management of public lands;
3. The protection of European residents and property;
4. The appointment of magistrates;
5. An adequate postal

service ; 6. A bank of deposit and issue, to be guaranteed by the crown, and secured on public lands and revenues ; 7. The federalisation of the various chiefdoms, and the gradual blending of their interests with those of the king's government ; and 8. The recognition of that government by other powers.

We see at once in this proclamation the hand of foreigners accustomed to consider political and economic subjects. Such interference or such assistance must always be necessary when a barbaric people decides to lift itself suddenly, and not by centuries of degrees, to the level of European civilisation and formulæ. So Russia gathered to her aid the learned and the skilful of other nations, and does to this day so subsidise the sagacity and energy of Europe to her service and advancement.

A council of seven persons was, in accordance with Cakobau's programme, created. It consisted, or rather it consists, of five foreign residents and two natives. The cares of the state were at once mapped out in five portfolios ; and the new ministers or council issued a letter to the white residents at Fiji, explanatory of their own new position and plans. The tone of this document is highly apologetic. It states that the members of the Executive Council accepted office with great reluctance, but under the pressing necessity there was for some recognised government, in presence of the largely increasing European population ; the growing want of confidence in commercial matters ; the want of public works in connection with the new postal service ; together with the reproaches of the colonial press at the lawless state of things existing in the islands. How little the new ministers and their master could reckon on the help and sympathy of the white residents generally is curiously exemplified by the announcement that the member charged with the attempted formation of the council only consented to proceed with his task on the express understanding that no preliminary public meeting should be held, Cakobau's experience of previous failures leading him to the belief of entire want of co-operation among the white residents.

With the ministers' letter was also issued a summons by the king, convening delegates to a representative assembly, to meet on the 1st of August.

In the interim—namely, on the 1st of July—took place the first sitting of a supreme court of judicature. The session continued a week. Perfect order is said to have been maintained ; and justice tempered with mercy was the rule on which the court endeavoured in all cases to act. White and Fijian judges sat on the same bench ; whites and natives composed the juries ; officers of the court and prisoners were equally parti-coloured. The newspapers describe the appearance of the court as sufficiently imposing, though deprived of many of the accessories of an English tribunal.

Whilst every exertion was made to have justice done impartially, pedantry was somewhat left out in the cold, and departures were occa-

sionally made from the strictness of formalities. Considerable latitude was allowed to prisoners' counsel. Sentence of death was pronounced on three murderers; and another native was sentenced to ten years' imprisonment, with hard labour. Fourteen chiefs of the Lavoni tribe, found guilty of treason, were condemned to imprisonment and hard labour for life. One thousand of the Lavoni tribe, men, women, and children, had arrived at Levuka, and have given in their submission to Cakobau.

Comments have been made on the subject of this court, in its having anticipated by its first session the legislature which was to give it formal existence and powers. Perhaps we must not be too critical. A sharp remedy is required for an acute disease.

It remains to be seen how the new cabinet and meeting of delegates in legislature will succeed. The ministers, by name Messieurs Sydney Charles Burt, G. A. Woods, J. Temple Sagar, J. C. Smith, and Gustavus Hennings, together with the two natives, Ratu Savanaka and Ratu Timoci, certainly do not assume a too confident or sanguine tone in their address; but, on the contrary, one that should disarm unfriendly and premature comments on their serious undertaking. They state that they took office with much reluctance, and conditionally that they should have liberty to amend the constitution and adapt it to the altered circumstances of the islands. They make their public announcements in the Government Gazette.

Such is a slight account of efforts in progress at this very moment to make a group of islands, beautiful and containing a large extent of productive soil, available as a new home to our race. It is as if we saw, before our eyes, one of the geological formations "becoming," or witnessed an Atlantis rising from the sea, clothing itself with verdure and fruits, and disclosing harbours and hospitable bays, shining in the sun beneath an azure sky. Already commerce has commenced her civilising mission there. A writer at Levuka describes the increasing activity of trade and production, and of the prosperity of Fiji. Strange to say, the islands had received "a great check from the Franco-Prussian war, but were recovering;" curious instance of what French surgeons call the *contre-coup*. They were also getting over the effects of a hurricane. The latter visitation had taught valuable lessons to the planters as to the manner of building their houses, and preserving their cotton-trees, by keeping them pruned during the months of danger.

As a measure of the trade progressing in the Fijis the following statistics may be taken. During the month of April last the number of vessels arriving in the islands was 18, having a burthen of 2,181 tons. The vessels departing were 18, with a burthen of 1,578 tons. The exports consisted of 397 bales of cotton, value £13,895; 19½ tons of oil, £585; miscellaneous goods, £1,300; making a total value of

£15,780. In the same period the passengers arriving in the islands were, 133 males, 29 females, and 38 children. Those departing consisted of 46 males, 6 females, and 4 children; the difference between arrivals and departures leaving an increase of population of 144 persons in one month.

The value of exports during the four months ending 30th April was £40,380.

In presence of the enlarging traffic and trade in the Fijis the question arises whether Levuka is their best and most available port. Its advantages are that it possesses a fine harbour, with good holding ground. It has a permanent foreign population of upwards of 500. There are convenient warehouses and hotels in the town, the chief street of which is three-quarters of a mile in length. The Chief of Ovalau has shown invariable kindness to foreign visitors and residents. On the other hand, Levuka has the disadvantage of lying inside the archipelago, and the way to it is rather intricate and dangerous. A competitor for the sea-borne traffic presents itself in Suva, a good harbour on the south coast of the great island of Viti, and more easy of access than Levuka.

We have sketched, shortly and without colour, an important group of islands which are already making progress, and seem to hold out considerable promise. The somewhat hurried steps taken in the formation of a new government, and the efforts the incipient administration is already making to advance Fiji above her former condition, may seem precipitate, and too purely imitative of other nations which slowly "degreed themselves" into their civilisation. Judging from articles in the *Fiji Times* and the Sydney papers, these ardent but honest efforts, clumsy as they may seem, are highly amusing to some colonial spectators, who "use them for their mirth—yea, for their laughter." It is a matter of ridicule, for example, with these journalists, that the head of the new Viti Cabinet had once been an auctioneer in Sydney. At this distance, it does not strike us that the active business habits acquired by an intelligent person in that or some other commercial vocation unfit him from doing good work, though in a new and untried direction. Nay, we think that Mr. Burt deserves rather praise for exercising useful activity in this new sphere, into which none of these superior men, who have not been auctioneers, care to venture themselves. Our sympathy is due in these first beginnings, these early efforts, to those who have courage to make them. Religion by itself, invaluable as it is to the individual, will not necessarily raise a people into prosperity and influence. Commerce going with her, forms the combined power by which these advantageous results are to be attained. That combination seems already an efficient agent in the Fiji Islands, and appears healthily working towards adding another link in the great chain of an English-speaking brotherhood which already nearly encircles our globe.

A MAORI SETTLEMENT.

BY THE BISHOP OF AUCKLAND.

 ANGAKAHIA* is a Maori settlement on the left bank of a river of the same name—so called from its *many tributaries*—32 miles south of Waimate, between the Bay of Islands and Whangarei. Here was built the first of the two churches which Reihana erected on his return from England, in fulfilment of his promise to Miss Weale—that he would provide houses of prayer for his people. The other church, at Ohaeawae, is more accessible from the Bay of Islands, and was consecrated last year when I was in the northern archdeaconry of the diocese.

I was to have travelled to Mangakahia from Whangarei, the latter place being about 60 miles from Auckland by sea, in the north-east of the island; but when the time for setting out drew near I was advised to take the Waimate route, as by the former I should have had to cross some dangerous fords in the then swollen state of the rivers.

I accordingly left Waimate, the first home of Bishop Selwyn in New Zealand, on Wednesday morning April, 17 (1872), accompanied by Archdeacon Clarke and his brother, Mr. Marsden Clarke (of the Government Survey), and four Maories, one of whom was John Betts, a handsome and very intelligent man, elaborately tattooed. We passed through Ohaeawae about 8 A.M., and saw the blue-peter flying in front of the "House of Meeting" of the settlement, in honour of our expected arrival.

At 9 A.M. we reached Kaikohe—the head-quarters of the late Rev. R. Davis of the C.M.S.—where the Archdeacon and I left our Waimate ponies, and hired for the rest of the journey two rough but strong bush horses, the property of the Maori Lay Reader of the settlement.

From Kaikohe our route took us through broken though not difficult country, comprising tracts of good land, but without inhabitants, to the margin of the great Mangakahia forest. There we arrived about one o'clock and rested for an hour, sheltered from the rain—which began to fall at midday—by a small thatch, made of the nikau palm and supported four short sticks.

During this halt we ate our dinner, which we had brought with us; our Maori companions having lit a fire and boiled the water for our tea. We set out again at 2 P.M.

The great feat of the day was the walk through the Mangakahia bush,

* For further particulars and illustrations of this district, the reader is referred to an article in *Mission Life* volume for 1871 (p. 646), entitled "Maories Revisited." Digitized by Google

by a new track cut by the Maories last year, extremely rough, with many very steep ascents and descents, over a continuous network of roots—rendered unpleasantly slippery by the late heavy rain, and occasionally obstructed by large trees blown down in a recent gale. At almost every step for some miles I had to plant my foot cautiously on a slippery root, or boldly plunge it into deep mud or water on either side. Riding was in many places impossible, and in all undesirable. Even the Maories (who are very venturesome, not to say cruel, horsemen) thought it prudent to lead their horses most of the distance, or let them pick their way, unencumbered by anything but saddles and other light baggage.

Notwithstanding all my caution I fell twice at full length on my back, besides several less serious tumbles. These details may enable you to form an idea of the tracks by which we sometimes have to travel to visit our Maori friends, and to understand how it is that settlements like Mangakahia are not frequently visited by any of our small staff of European Missionaries.

We emerged from the bush at about 5 P.M., just above a small unfinished wooden house which Reihana built for himself a short time before he died. After his death in 1869, the house, though it had never been occupied by Reihana, was tapu'd by the Maories, and no one until quite recently was allowed to enter it. Even now they do not allow the building to be used by ordinary visitors, "those not belonging (as they say) to the priesthood." We were, however, welcomed to the house by the Maories in charge, and were very glad after our ten hours' journey, including three hours' toil through the bush, to obtain a night's lodging in it.

The furniture consisted of two small tables and a bedstead, the latter being placed in the room set apart for my use; there was no fireplace, so that we were unable to dry our boots and socks and other clothes. There were not many Maories living near the house (which is about four miles distant from the settlement and church), but we got together such of them as we could at 7.30 P.M., and had prayers with them before going to bed.

On the following morning, Thursday, April 18, we left Reihana's house at 9 A.M. for the church, where we arrived at 10.30, after an unpleasant ride through the mud, by a route that took us four times through the unbridged Mangakahia river and out of its tributaries, the banks of which were steep and slippery. We found a good many of the people assembled at the new buihui whare—"house of meeting"—dressed in European clothes, and waiting to receive us.

After shaking hands all round, we entered the whare, a long wooden shed, neat and clean, and sat down on a piece of new matting that had been spread for us on the floor. Whilst the rest of the population were assembling, the Archdeacon and the lay reader of the settlement—Bethuel

Rauriki (Onion-leaf) decided on the names to be given to the children whom I was to baptize. To vary the Christian names of the community, Bethuel turned to the Book of Ezra, and suggested some of those which are found in the second chapter, but without showing any preference for one over another.

Soon after eleven we walked to the church, a few hundred yards distant, and the bell was rung for service, which began before noon, and was attended by all the Maories of the neighbourhood who were able to come. I said the special prayers usual at a consecration, and the Archdeacon took the rest of the service. The second lesson selected was John x. to the end of verse 18, describing the work and office of the "Good Shepherd," to whom the church is dedicated.

In my address to the congregation I announced the sums that I had received through Miss Weale, Miss Barber, and Miss Mackenzie, towards the fund for the maintenance of a resident Maori minister, and urged them to exert themselves to make up the sum required as soon as possible. The last remittance from England of which I had to tell them was £4 5s. from Miss Weale, being the amount of Advent offertories at Whitechurch Canonicorum and other offerings from that parish. The offertory at the consecration was given to this fund, and amounted to £6 10s. 4d., including a sum handed to the Archdeacon after the service.

I baptized three adults and three infants on this occasion. Of the latter one was the daughter of an Englishwoman, whose husband, Wiremu Pou, a Maori who met her in England in 1860, died in March last. I also confirmed seventeen adults.

The church is an ecclesiastical-looking building, neat, sufficiently large, and conveniently situated, built after the same plan as that of Ohaeawae. It cost £300—the proceeds mainly of the labour of Reihana's people in digging up the gum of the Kauri pine, of which there are still forests on the hills surrounding the settlement. The interior of the church is somewhat disfigured by the three great pen-like pews, two at the west end and one near the chancel rails opposite the prayer-desk, copied, no doubt, by Reihana and his friends who visited England with him from the unsightly structures in which they saw some village magnates shut off from the rest of the congregation at the time of Divine service.

The church has a very beautifully-worked altar-cloth, the gift (I was told) of Miss Weale and some of her friends, and said to have been made at Jerusalem.

Reihana's grave, enclosed by an iron railing, is just outside the church at the south-west corner, in ground forming part of five acres, which the people purpose fencing in for a cemetery and the site of a parsonage house as soon as the necessary funds are obtained. Archdeacon Clarke

has already received from them the sum of £10—collected chiefly by means of the weekly offertory towards the cost of enclosing the land.

The behaviour of the congregation at the services was reverent; but there were unmistakable signs in the church and settlement of the need of a resident minister.

At two o'clock we returned to the "house of meeting," where we talked with the principal people of the settlement until three, when a repast of very fat pork with potatoes and kumaras was provided for all the assemblage. After this meal, and bidding adieu to the people, we returned to Reihana's house, where we slept on Thursday night.

Next day, after a night of very heavy rain, by which the track was rendered worse if possible than it was when we came, we returned to Waimate, much gratified by our visit to Reihana's people at Mangakahia, and with the services in which we had taken part in, the church "of the Good Shepherd."

THE LATE REV. JOSEPH ATKIN.

E have to thank the Bishop of Auckland for kindly forwarding a letter from Mr. William Atkin, of Auckland, the father of the Rev. Joseph Atkin, who was killed with Bishop Patteson. We are very glad to be thus enabled to correct several errors contained in the paper *in memoriam* of the Rev. Joseph Atkin, published in the March number of *Mission Life*. Mr. Atkin writes:—

"It is the first time I heard that I was 'an authority in all agricultural matters.' Nor is it a fact to say that I formerly belonged to a Nonconformist body. From a child I have always belonged to the Church of England. Nor is my wife, Mrs. Atkin, 'a sister (or any relation) of the well-known Mr. Newman Hall.'

"My boy for some years attended the Church of England Grammar School at Bornell under the head mastership of the Rev. John Kinder, but never the Auckland Grammar School. Nor had I 'always intended to bring him up as a lawyer.' Nor did he after 'his amateur trip with Bishop Patteson become so fond of the work as to lead him to wish to take Holy Orders.' The fact is, that after the first trip he declined to join them. It was not until after their boat had been attacked at Santa Cruz, and two lads lost their lives, that he decided to join the Mission, and I not only gave my consent, but was glad of his choice, and it is a source of consolation to know that Bishop Patteson never repented having had my dear boy amongst them. The Mission boat was not manned at any time by 'volunteers'; it would have been out of the question."

WORK AMONGST THE CHIPPEWAY INDIANS.

FROM JOURNALS AND LETTERS OF THE REV. E. F. WILSON.

(Continued from p. 494.)

CHAPTER V.

 R. and Mrs. Wilson were now rapidly getting on terms of intimacy and friendship with the Indians on the Sarnia Reserve. The particular method which the latter adopted to testify their cordiality is too characteristic to be passed over. It is thus described by the "Indian Correspondent" of a Canadian paper :—

"DEAR SIR,—Will you kindly permit your Indian correspondent to give your readers an account of a Chippeway festival, and also the Red man's way of conferring names. The feast I refer to took place at Uhki-kandah, or Kettle Point, on the 1st of January (New Year's Day). The large room in which it was held was beautifully decorated with evergreens, and there were several little spruce-trees fastened to the walls and in each corner of the room ; and a choice lot of apples were interspersed through the trees, which looked very nice. It was rather unnatural, however, to see apples on spruce-trees.

"I shall now relate the Red man's way of conferring names. When the Indians were all assembled, quite a large number of our white friends being also present, the Rev. E. F. Wilson, a Missionary from across the big waters, with his excellent wife, were presented to Chief Shahwunoo as candidates for Chippeway names. The chief, a tall, fine-looking man, with an air of native dignity, then made a brief address to those present. It is the custom of our chiefs, when conferring names to children, to take them up in their arms, but the chief finding it impossible to adopt that mode with the present candidates, took the Missionary by the hand, and addressed him as follows : 'The name that I have selected for you is a name we greatly respect, and hold in fond remembrance ; for it was the name of an old and respected chief of our tribe, who lived many years ago, and whose name we wish to have retained ; and seeing you are a Missionary to the Indians, it is the wish of my tribe, as well as myself, that you should be called after our late respected chief ; so your name hereafter is *Puhguhkahbun* (Clear light).' And then taking the lady by the hand, the chief addressed her thus : 'It is with great pleasure that I give you also a Chippeway name. The name I am to give you was the name of one of our sisters, who has long since passed away from our midst ; and it is our wish that her name should be retained among us. And seeing you are the wife of our esteemed Missionary, it is the wish of my people that you should be called after our late lamented sister ; so

your name hereafter is *Nahwegeeshgoqua* (a lady of the sky); and we shall always look upon you as a sister, for you bear a name very dear to us.' Then the whole assembly arose and congratulated their new brother and sister.

" After this interesting ceremony, we all sat down to partake of an excellent dinner, which consisted of the 'fat of the land,' and which was provided by the Indians themselves. We were very attentively waited on by the maidens of the tribe, who attracted great attention by the manner in which they performed their duty, and by their pretty faces and dress, for they were arrayed after the fashion of their sisters, the pale-faced young ladies. After dinner, the chair was taken by Shahkeen (chief's brother), and addresses were delivered by Rev. Mr. Wilson, Chief Shah-wunoo, John Jacobs, George Pwahnukee, Hiram Owens, Jeffry Pashe-keshig, Andrew Jacobs, and John Shahwuhnahnuhquod. The speakers dwelt principally on religion, education, temperance and agriculture. A very efficient Indian choir favoured the audience with several select pieces of sacred music in the interval between the addresses. After the speaking, the company sat down to tea; and the festival was concluded by shaking of hands and wishing each other 'A happy New Year.' Thus ended one of the happiest Indian festivals I have ever attended.

"Sarnia, Jan. 7th, 1869."

Yours, &c.,

KESHEGOWENENE.

But it must not be supposed that these manifestations of good-will were all on one side. Here, for instance, is Mr. Wilson's account of a counter-entertainment, given at Sarnia:—

" The Indians have been having a great feast at the council-house. It was given them by Mr. Salford, their late agent, who was a great favourite with them all, on occasion of his birthday. The dinner began at 4 p.m., and over 300 Indians sat down to it—men, women, and children. The tables were only large enough to take fifty at a time, so some of the poor creatures had to wait a long time before their turn came, and the feast lasted in all about four hours. The spread was excellent: turkeys, geese, fat pigs, pies, puddings, preserves, &c., all served up in English style, and a good array of knives and forks and crockery. Seven or eight of the Indians waited on the rest, and very active they were running about with the plates and provisions and jugs of hot tea. At the first table sat down the white guests, including F. and myself, the old chief, and all the principal men. When we had finished we withdrew and made room for the next detachment; and while the feeding was going on some of the ladies played on the harmonium and sung hymns and secular songs. The feeding was all over and the tables cleared by 8.30 p.m., and then began the speechifying. Mr. Vidal (manager of the Bank) spoke first; praised up Mr. Salford (who is now in England), and enjoined the Indians to be sober and

become temperance men, not, however, to make that the hope of safety, but to give their hearts to Jesus Christ; and then, having made that their foundation, go on and live temperately and soberly, by God's help. I spoke next: said what a pleasure it was to me to meet the Indians—that love for the Indians had brought me out to this country, and their welfare was at my heart. I thought of what they once were—the owners of the soil, with their hunting-grounds and their fisheries undisturbed, and what a change had now taken place! Here they were shut up in these small Reserves; were they the better for the change? They had, indeed, changed their buckskin coats for European dress, their bark wigwams for decent houses, their bark dishes for china ones—but were they happier on this account? One thing there was, indeed, in which their condition had been bettered since the white man came: formerly they were Pagans, now they had the knowledge of the true God and of Jesus Christ, whose blood cleanseth from all sin. I desired, indeed, the welfare of the Indians; I felt that, for them to be truly happy, they must do two things: 1st, They must be industrious and steady and respectable, in order to be happy here; 2nd, To be really happy, they must be sure of their souls' safety. With regard to the first, my advice to them was to work steadily and industriously, to avoid strong drink, to work their own lands and not other people's, and by no means to give up their Reserves to the whites. With regard to the second; if they would be sure of their souls' safety, they must become Christians, true followers of Jesus Christ, who died that they might live. I then finished by reading, in Chippeway, the first four verses of the 128th Psalm."

Towards the end of October Mr. Wilson paid a visit to the Mission at Walpole Island.

"October 20th.—Went on a visit to Walpole Island with F. and Mr. Salter. This Mission is about 30 miles down the river, and is held by Mr. Jamieson, who has been labouring among the Indians of the island for the last twenty years; about 350 belong to his congregation, 300 are Methodists and 150 Pagans, the whole number being something over 800. Mr. Jamieson is thoroughly acquainted with the Indian language, and preaches in that tongue. The Indians have a good-sized church, but it is old and curiously built, and does not appear as if it would last very long. A special service was appointed to take place at 2 o'clock in the afternoon, and we had a good muster of Indians, I suppose from 80 to 100; Mr. Jamieson read prayers, and Mr. Salter and myself each gave them an address. Several of the men on this island are very earnest Christians—Buckwheat, George Nag, and two others especially so. Mr. Jamieson says that these four men hold services and Bible-classes among the Indians of their own accord, and assist him very much in his work. Two among the congregation we recognised as old friends—one being a 'medicine man' whom I had seen at Kettle Point, the other a

woman whom I had met at Kabogoth's on the Sarnia Reserve. We remained over night at Mr. Jamieson's, and at 3 p.m. next day returned by boat to Sarnia."

As yet the church had not progressed sufficiently for service to be held in it, but, thanks to many willing hands, it was getting on. The reader will bear in mind the purchase previously effected of some pews from a disused Dissenting chapel. The time had not arrived for fixing these.

"December 1st.—A cold stormy day; glass down to 22 degrees; north wind blowing, and snow falling fast; already half a foot deep. Had made an appointment to meet some of the Indians at the church to-day and fix the pews; about 9 A.M., accordingly, Wag and myself started off in my buggy, both well wrapped up for the occasion, and packed in with rugs and a huge 'buffalo.' We had half made up our minds to borrow Mr. Salter's cutter, but came to the conclusion, after some reflection, that the snow was scarcely 'packed' enough yet for sleighing, so we contented ourselves with the buggy; however, on the road we met several sleighs with their tinkling bells, and were almost inclined to regret our decision. We stopped in town at the hardware store to get some nails, and then drove on to Joseph Wawanosh's. Joseph was not quite ready to come, but he gave us his carpentering tools to commence with, and said that he would follow us. On reaching the Indian Church we fastened up Omeme, and while Wag ran off to Antoine Rodd's house I unloaded the buggy and carried the things up to the church. Soon Antoine and Wag made their appearance with a shovel and a broom, and shortly after came Peter Gray and his two boys, and we then set to work—shovelling up chips and shavings, and carrying them away. The pews were stacked outside, and being covered with snow had to be swept down before they were brought in; we had not been long at work before Sampson Jackson, Wilson Jacobs, and two or three other Indians, made their appearance, and now work began in good earnest; one was set to sawing, another to nailing, another to fitting the pew doors, and in the course of two or three hours one side of the church was very nearly finished. Joseph was a long time coming, and the work was nearly through when he arrived. About 2 p.m. we broke off work, as one side was finished as far as we could go, and the other pews could not be set till the carpenters had removed their bench and other arrangements; we settled to meet again on Monday next, when we hope to finish the work and have all the pews fixed in their places. The little church will take twenty pews—ten on each side—to hold five persons each; this will seat 100, and, if necessary, we shall be able to place forms also down the centre aisle, so that I think with a little pressing 150 persons might find room, if at any time our congregation should reach that number. On our way home we called at the old chief's, and found that Mrs. Riley had finished the bead-work on the Communion cloth; it looked extremely well, and we took it home with us."

In the meantime service was held, with an average attendance of from twenty to thirty, at one and another of the houses on the Reserve. An afternoon Sunday-school and a week-day service was also established, the latter to be held alternately at four different houses, situated in four different parts of the Reserve.

The Sunday-school did not at first seem to be much appreciated, the number attending seldom exceeding eight or ten. The week-day gatherings were, however, far more hopeful.

"November 27th.—Held our third meeting for prayer this afternoon at widow Kwakegwah's house; ten Indians were present, and it was a nice hearty little meeting. Joseph was not there, so there were no hymn-books, and we feared at first that we could not have a hymn; however, Wagimah routed up an old hymn-book among some dusty old papers and books on a shelf, and I looked out 'Oondashon Keche Ojechang' ('Come, Holy Spirit, heavenly Dove'), a hymn which they all knew well, and Mrs. Wilson started the tune for us, singing the words in English from memory, while Wagimah gave out each verse in Indian. There were several present who could sing fairly, and we got on very well. Widow Kwakegwah's house is quite at the far end of the Reserve, and nearly seven miles from town; for an Indian's dwelling it is clean and well kept, the walls log, the floor boarded; on one side a huge blazing log fire; a bed in the corner formed a good seat for three or four of the women; Mrs. W., myself, and Wagimah had chairs; the rest sat wherever they could find a place. As soon as the hymn was over, all knelt down, and I offered up prayer in Chippeway from a book which I have been preparing for the purpose. Then I read Matt. xxvi. 31—35, about Jesus telling His disciples that that night they would all be scattered from Him and leave Him alone, and Peter's indignant reply; also verses 69, 75, about Peter's denial of his Lord. All were listening with profound attention while I read these interesting passages, and endeavoured to draw a practical lesson from them. Then we again knelt, and Wagimah offered up prayer. After this I read John xxi. 15—17, that striking charge of our Lord's addressed to Peter—Lovest thou Me?—three times in succession asked. Antoine Rodel offered the concluding prayer, and then I pronounced the blessing; and after settling for the next meeting to be at Sampson Jackson's, and reminding the Indians of our Lord's promise to be present in the midst wherever two or three are met together in His name, we took our departure. I feel that God is indeed blessing these little meetings for united prayer. I have always found this to be the result with meetings of this description; meeting for united prayer to God is an acknowledgment that we need His help, that we dare not, and cannot go forward without His support and direction, and for this reason I think it is that He blesses them."

THE LAKE SUPERIOR MISSION.

TO THE EDITOR OF "MISSION LIFE."

MY DEAR SIR,—On arriving at my father's house in Islington on the last day of May this year, after four years' absence in Canada, I was rather amused to find lying on the table the June number of your magazine, with those four pictures illustrative of the way in which Mrs. Wilson and myself spent our last Christmas day. As you know, I was accompanied to England by an Indian chief, and he, too, well remembered the scene, and laughed heartily at the picture.

It seems a long time to me since those Sarnia and Kettle Point days which you are describing now every month, and many changes have taken place since then. I think, if you will permit me, it will be well just to explain briefly to your readers the circumstances of our removal from Sarnia to this more northern district of Lake Superior.

The Sarnia Mission was commenced with the idea that it would form a central point, from whence to extend Missionary effort among the surrounding heathen; but after I had been settled there for about three years the Church Missionary Committee decided that it would be advantageous for me to remove to a post further north, and to place the Sarnia and Kettle Point Missions in the charge of a young native pastor named John Jacobs. So this is how the change was effected, and my old sphere is now filled by Mr. Jacobs, who labours very faithfully among his people. He has a handsome little brick church, which was erected just before I left at a cost of about £350, also a frame school-house, and the parsonage, both of which we took so much interest in building.

My home now is at Garden River, about 300 miles north of Sarnia, where we are bound in with ice and snow all winter, but I am still in communication with Mr. Jacobs, and hope to pay periodical visits to my old flock.

Garden River is not a new Mission: it was commenced some twenty years ago by the New England Company, and I entered upon my work there last autumn. There is no doubt that it is an excellent situation from whence to extend Mission work among the surrounding heathen, as it is in the very centre of the district occupied by the Chippeways, and we have steamboat communication in summer with all parts of the two great lakes—Superior and Huron. We have already a nice little parsonage at Garden River—a log building, put up by the Indians themselves when Mr. Chance, their former Missionary, first came to live among them; it has hops clambering up the verandah, and quite a pretty little garden, with heartseases, roses, and polyanthus, in front. The church stands

close beside it—a frame white-washed building, with good seats and fittings, but rather wanting in some things, there being as yet neither font or communion set; even my own little daughter had to be baptized, in common with the Indian children, from an ordinary basin placed on the Communion-table.

We have been making a great effort since I arrived in England to raise funds sufficient to build an industrial school for the Indian children. The poor old chief has had to work very hard; I don't think he ever had so much to do before in his life, and certainly he never travelled as many miles in so short a space of time. However, I think our efforts have been fairly rewarded, for we have collected £743 out of the £1,000 we require.* Whether people give more or not, we are quite determined now, by God's help, to make a beginning, and I have even engaged a farm man and his wife to go out with us, and a young man to teach bootmaking and assist in the school.

We think of adding a wing to the parsonage for the institution, as it will be more economical, and we shall then be all under one roof with the children. In order to carry on the work, we ought to have a guaranteed income of at least £600; as, for the first few years, we cannot expect the farm to yield much (being not yet cleared), and there will be all the children to be clothed and fed. If people will only help us to give the thing a start—say for five years—I think after that we shall be able to manage on less.

It would, of course, be more comfortable to know that our income is secured to us before we sail (Sept. 12th); and yet I must say that I do not myself feel any very great anxiety about it, as my experience is, that if we work on faithfully and take all prudent steps for securing our ends, at the same time making everything a subject of prayer to God, the way will gradually open out clearly for us. Already have we been gladdened by the promise, from quite an unexpected quarter, of £100 per annum; and putting this beside the grant from the Colonial and Continental Church Society, together with promises from other friends, we have, I think, already secured more than half of the sum we require.

As far as I am concerned personally, I would much rather have continued to labour under the auspices of the Church Missionary Society; but, as explained in the circular which I have just been sending round to our friends, the many urgent calls upon the Society for extension of their work in other parts, where the native population is more numerous and more strictly heathen, has led them to decide on withdrawing their aid from our Mission. By the urgent solicitations of the chief and the counsel of many friends, I have decided myself—after much prayer for guidance—to remain at my post; and having made this decision, I trust that I may meet with the warm support of our friends in England;

* See p. 2 of the cover of *Mission Life*.

indeed, I feel sure that God will incline the hearts of His people to help us, so that we shall not want.—I remain, dear Sir, very truly yours,

August 9, 1872.

EDWARD F. WILSON.

P.S.—I enclose you one or two more of my rough sketches, and a photograph of the chief; if you think it worth while, perhaps you will insert them. The first sketch represents our mail arriving, which is supposed to take place once in ten days in winter, but is sometimes delayed two or three weeks. Two men walk on snow-shoes, and two dogs pull the sleigh along with the mail bags; they come about 250 miles, from Penetangwishene, on the Georgian Bay, where they are met by the stage. It takes them about seven or eight days each way; they



ARRIVAL OF MAIL—CANADA.

go along at a jogging pace, and at night camp out in the snow. When I first went to Garden River I was post-master myself, which was very awkward, as sometimes in the summer months a steamboat would come in in the middle of service, and I had to slip off my surplice and set the people on singing a hymn while I went down to change the mail; but now I have got a young man named Penny, who relieves me of these duties, and also keeps a store, which is very convenient.

CHARITY IN THE SEAT OF WAR.

To the EDITOR OF "MISSION LIFE."

SIR,—Effective comparisons are sometimes drawn between Church of England societies and those of dissenting bodies; I mean as regards the liberality of the contributions by which they are supported. May we not seek a lesson also from the opposite pole of religious thought and practice? I do not suppose many of your readers have seen a number of the *Annals of the Propagation of the Faith*; or

if so, the scale of indulgences with which the wrapper is encumbered is sufficiently revolting to deter them from a more intimate acquaintance. Yet they lose something worth reading occasionally, as I think the following will show.

The now world-wide Society for the Propagation of the Faith has just attained its fiftieth year. "The work," says the editor of the *Annals*, quoting the words of his predecessor thirty years back, "began in an obscure and feeble way, as, indeed, is the wont of Christian institutions. Not unfrequently in such cases does the Almighty so bring about results, that no author can be cited, nor any human names connected with the commencement of great undertakings. He conceals and divides their source as He does the fountains of great rivers, so that none can tell from what spring the mighty stream first flowed. A cry of distress from the East, and a similar appeal from the West, falling on the ears of two pious women in a provincial town, inspired the design which, being happily realised, now sustains with efficacious support the Missions of the old and the new world."

One of these pious women was a widow at Lyons, who was so struck by an appeal from the Bishop of New Orleans, that she entered heartily into a scheme for establishing a society, whose members should subscribe a franc per annum in aid of the needy Transatlantic diocese. This was in the year 1815. Next year a young lady of the same city, touched by an account of the destitute state of the newly established Seminary for Foreign Missions at Paris, written her by a brother who was a student there, took up an idea suggested by him, and by dint of great exertions formed a Missionary Association, whose members engaged to subscribe a halfpenny a week.

The work began with the female operatives of the ancient city, and soon numbered a thousand associates. The first remittance was sent as an offering from the Church of Lyons to the Asiatic city whence it had received the Faith.

At first the burden of conducting so laborious a business rested on the single shoulders of this devoted woman; and it was, of course, carried on in an informal and humble way. But the correspondents of the American Bishop, seeing the success with which these efforts were blessed, conceived the hope of establishing something of the same kind in aid of New Orleans; and in 1822 the Vicar-General of that diocese advocated the cause in person. "But one objection had frequently been repeated: it was urged that a work for the Mission could never be solidly established except on truly Catholic bases—that is to say, by adopting a plan that would include in its object the evangelising of the entire universe. This idea at last prevailed. A meeting was called, and twelve persons responded to the invitation. A prayer to the Holy Ghost was recited, and a priest addressed the assembly. Having given a short

account of the progress of religion in South America, he proposed the establishment of a great association in favour of the Catholic Missions in the old and new world. The meeting unanimously adopted the suggestion, and, before they separated, appointed a president and a committee of three to prepare a plan of organisation. Then it was that, in adopting the principle of universality, which distinguished the new enterprise from all former attempts, the great work of the propagation of the Faith was established." Diocesan committees were rapidly formed in the great cities in the south of France; and soon one of the original twelve went to Paris, and was instrumental in forming there a central council for the whole kingdom. The flame was not to stop at the French frontier. The Bishops in Belgium, Switzerland, the different States of Germany, in Italy, Great Britain, Spain, and Portugal, nearly three hundred in number, one after another enlisted themselves in the ranks; and now, in modern reports, its subscription list not only exhibits the contributions of Africa, Asia, and North and South America, but even Oceania sends its mite. On the other hand, the number of dioceses, vicariates, and apostolic prefectures assisted by the Society, is stated as two hundred and fifty.

But it is not only the history of this Society, its unbroken harmony from the first, and its present admirable organisation and world-wide extent, that I would commend to the study of our own Churchmen; the reports of the last three years furnish a more special provocation to zeal. Most of us must have had the chords of sympathy powerfully touched by the temporal troubles of unhappy France; how would the intensity of that sympathy have been increased if we could have felt the throb of the vast Missionary system whose heart was in the country devastated and impoverished by foreign hosts? While the Prussian guns were being put in position round Paris, the Central Council of the Society for the Propagation of the Faith (then at Lyons) issued a stirring appeal to "the dioceses which had not yet been invaded, and the associates in other countries," calling upon the latter "to justify their claim to the title of Catholic, which unites in one brotherhood all the nations of the earth." Addressing their own countrymen, the Council continued in these memorable words: "Such of our respected correspondents as, like ourselves, still cling to the soil of our noble but devastated country, while devoting themselves in the first instance to the good works rendered necessary by the condition of France, will not fail to recall to mind, and to impress upon their associates, the fact that one of the surest means of drawing down the blessing of Heaven in the sad times we are passing through, is to give continued proofs of our charitable disposition. And who can tell that the day may not now be at hand, foretold thirty years ago by a saintly French Bishop, Missioner and martyr as well, Mgr. Imbert, when he said, in writing to the Councils,

'The Society for the Propagation of the Faith will be the salvation of France in her evil days.' We would remind those who are living out of France" (the circular goes on) "that God will never permit Himself to be surpassed in generosity; that He bestows His blessings with greater abundance upon the faithful who, forgetting in some degree their own sufferings, find means even in their distress to contribute the trifling sum which helps to publish and glorify His Holy Name throughout the world."

The following extract from the circular put forth in the little diocese of Aosta, in Italy, will give some idea of the extent of the danger apprehended to the Society, and will also afford another glimpse of the kind of spirit that animates its supporters: "The Society for the Propagation of the Faith may be said to have received its death-blow this year, unless Christian charity make a supreme effort to heal the terrible wound inflicted on the Association. France, which up to this has subscribed *nearly two-thirds of the funds of the Society* will not have it in her power, for some time, to afford the same effectual assistance as heretofore. Having been the theatre for several months of a devastating war, all her resources will, of necessity, be required to repel the terrible invader and succour her children in their desolation Aosta is certainly poor, but then she is eminently Catholic. Within her bosom she has indeed a multitude of destitute people to feed, a number of institutions to support, an infinitude of claims to satisfy; but charity is, above all things, ingenious, and the privations which the Lord will inspire the people to impose on themselves will inevitably produce the wherewithal to place an offering on the altar."

The following figures will show whether France did her part at this crisis:—

| | From all sources. £ s. d. | From France only. £ s. d. |
|-----------------------------------|--|--|
| Receipts of the Society in 1869.. | 208,683 15 0 | 147,042 8 11 |
| " " | 1870.. 167,952 13 2 | 114,442 8 2 |
| " " | 1871.. 200,835 13 11 | 139,949 8 6 |

where it will be observed that the *proportion* which her contributions bore to those of the whole world was, in the first year of the war (reckoning roughly), only about 2½ per cent. lower than in the time of her prosperity; and in the second year of it, while foreign troops were holding many of her fairest departments in pledge for an indemnity of 200 millions sterling, *within a fraction the same*.

It is touching again, as we cast our eyes down the list of dioceses, to light on names such as Strasburg and Metz, and observe how in the case of those provinces which suffered in the "great trial of affliction" most and longest, "their deep poverty abounded unto the riches of their liberality."

And thus, simply in consequence of Churchmen and women having
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been brought up from their cradles to consider the spread of Christian truth one of the first of a Christian's duties, a vast organisation has been saved from utter collapse.

Fas est et ab hoste doceri.—I confess this does not quite accurately represent my own feelings, but I would not quarrel with those who feel differently if they would but act upon the broad spirit of the maxim. Let us learn from the experience of others, whether friends or enemies ; and when the common sophistry about charity beginning at home is about to stay our hand, let us think whether the following words are less true in the mouths of English Churchmen than when coming from the pen of a Roman Catholic. “ Amidst the great movements which stir the minds of men and revolutionise empires, which annihilate distance, and re-establish communication between all the members of the human family, one may trace a merciful design of Providence for the conversion of the world. It must be remembered that the interest at stake is literally our own, and that the struggle between idolatry and Christianity is really not at an end. Paganism has never entirely disappeared from amongst us, either in its opinions or morals ; and who can tell whether the triumphs of faith in the East will not restore Christianity to a more glorious reign in our old European world ? ”—I am, yours faithfully,

G. F. SAXBY.

ST. ANDREW'S WATERSIDE MISSION, GRAVESEND.

N St. Peter's Day, the second anniversary of the laying of the foundation-stone of the Fishermen's Church connected with this Mission, services were held for the first time with the new organ presented lately. The large east window in stained glass has just been completed by Messrs. Clayton and Bell. The centre is a representation of the Crucifixion—the figure of our Lord being so large that it can be seen from the passing ships when the church is lighted within. On one side is the “ Journey to Emmaus,” to show that our risen Lord is with travellers on their way ; on the other side is the scene at the Sea of Galilee, after the resurrection, to show that our risen Lord is with fishermen in their work. The window is a memorial window to Lady Palmer, daughter of Admiral Sir Francis Beaufort, in whose memory the church is built. As yet only one of Lady Franklin's memorial windows is in its place. Three are to be put up in memory of the crews of the *Erebus* and *Terror*. The Mission Building Fund is still in debt to the extent of £500, a sum which would soon be cleared off if all friends of sailors knew of the work that this Mission is doing. Any help will be gratefully acknowledged by the Rev. John Scarth.

CHURCH EXTENSION.

ECONOMY OF CLERICAL WORK.

BY REV. A. MACKRETH DEANE, M.A., *Vicar of East Marden, Petersfield.*

HE curate question mainly resolves itself into a question of promotion. There doubtless have been, and will be, grievances connected with absence of fixity of tenure, with want of professional status, and with incompatibility of temper, between vicar and curate; but these rarely make themselves felt in the first few years of a curate's clerical life, and would doubtless be cheerfully submitted to by those who suffer from them if they were felt to be only temporary—if there was a reasonable certainty that the curate, if fairly efficient, would pass from the ranks of the unbenediced to those of the beneficed clergy within a moderate period of his ordination. So long as a man feels that he is merely learning his profession he will be content to occupy a subordinate position, and will show no morbid acuteness in the discovery of imaginary slights and discourtesies that are wholly unintentional on the part of his superior. This over-sensitiveness comes not to the apprentice-curate but to the man whose heart has been made sick by deferred hope; who has seen younger and (as he cannot but feel) inferior men time after time promoted while he has remained in undeserved obscurity; who fancies that his acquaintances sneer at him behind his back as a "clerical failure;" and whose age and experience are in truth rather against him than in his favour, on the notable principle that "if he had had anything in him he would have got a living before now." This is the true grievance of the curate, the slowness of promotion; if we can remove this we shall hear little of the others. And the questions really before us are, in the first place, such as these: At what period after his ordination ought the curate to receive a living? Is this reasonable time exceeded at present? And if so, what can be done to reduce its average duration?

These inquiries regarding what we may call the Average of Promotion, are, it will be observed, perfectly separate from the kindred question of the distribution of patronage, and it may be well to say a few words regarding the distinction between the two, as this is a material point that seems to be frequently lost sight of in discussions on the subject. It is often, in fact, assumed that the curate question itself is almost entirely synonymous with the reform of the system upon which livings are at present bestowed. If Bishops could be restrained from nepotism, and private patrons from simony, all would be well. Clerical discontent would vanish, and we should no longer see earnest and able men lan-

guishing in unmerited neglect after fifteen or even twenty years of good and faithful service. To bring about this desirable result various plans are put forward. Sometimes we have infallible methods of selection propounded which would ensure that, after passing through an apprenticeship of suitable length, the curate would be appointed to just the post for which he was most exactly qualified. The man of energy and power of organisation would be sent to preside over an important town parish, while the man of moderate ability, but of guileless piety, would find an appropriate sphere of work in the care of the simple villagers of some sequestered hamlet. Sometimes, in despair of finding any scheme of patronage that would not be open to abuse, it is proposed that seniority, pure and simple, should be the rule of promotion. The remedies proposed vary; but those who put them forward are alike in forgetting that they leave unsolved the "previous question" of whether, supposing an infallible method of selection were arrived at, clerical prospects would be in a satisfactory and healthy state. They assume that the livings are in existence, if only the right men could be appointed to them; that, to use the common but forcible illustration, there are as many holes as pegs, if only the round and square pegs could be assigned in each case precisely to the holes fitted for their reception.

We shall see presently that this assumption is entirely without foundation; that to suppose that the grievance of unduly deferred promotion is caused chiefly by a want of conscientiousness on the part of those who have livings to give away, is just as unreasonable as it would be to imagine that a want of liberality in almsgiving on the part of the rich is the cause of all the poverty and misery we see around us. But if it were otherwise, what explanation could be offered of this singular anomaly—that while it is undeniable that during the present century there has been a most salutary change in the way in which patronage is distributed—that, thanks to the force of public opinion, what was formerly looked upon as a private perquisite is now treated as a public trust—still, during the same period, the discontent of the unbefitted clergy has been continually augmenting? When a disinterested appointment was the exception, curates were content; now that it is the rule, we hear of heart-burnings and disquietude on every side.

Sweeping patronage reforms may or may not be needful, but this at least cannot be denied, that the discussion of such reforms is premature, as far, that is, as their effect upon the prospects of the unbefitted clergy is concerned, until certain other readjustments in our Church economy have first been effected. Changes in the way in which preferment is distributed can obviously only benefit one man at the expense of another. If A obtains a living four years sooner than before, it can only be because B obtains one four years later; the order in which men are promoted will be different, but the average age at which they receive

promotion will be the same, for that age does not in any way depend upon the system of patronage that prevails, but simply upon the ratio that subsists between the number of curates and the number of incumbencies they are open to receive. Unless this is altered discontent at the slowness of promotion will be merely spread more evenly over the whole body of the clergy by patronage reforms, instead of being intensified among a large minority as at present. It cannot, therefore, be stated too frequently or too forcibly, that it is only either by a reduction in the number of curacies, or by an increase in the number of incumbencies, that the prospects of the unbefriended clergy, as a body, can be permanently improved. "The Curates' Augmentation Fund seems but a makeshift after all," a most estimable and warm-hearted pluralist has been known to observe. "Why not give the poor fellows livings at once?" By all means; but first we must be informed where the aforesaid livings are to come from.

To return to our inquiries respecting the average time at which promotion may be expected. The main elements for the solution of this problem are the duration of clerical life from the period of ordination—which we may take with sufficient accuracy for our present investigation to be thirty-three years—the number of curates, and the number of livings. In a future paper an attempt will be made to give a complete numerical investigation of the question, but for the present it will be sufficient to give the results for the years 1851 and 1871, which may briefly be stated as follows: excluding from our consideration one-half of the livings in private patronage, as being given away on commercial principles, and also making an allowance for the number of curates for whom they are purchased, we find that in 1851 the curate might expect to receive promotion at the end of *eight* years' service, while in 1871 the time had risen to *eleven* years. For the man of average ability, not having political or family interest, and without private means that would enable him to take a living of less value than a curacy, of course the time would in each case be prolonged, as in the above calculation the somewhat violent assumption has been made that all livings which are not notoriously bought and sold are bestowed with rigid impartiality. But though the expectation given above must be taken as the *minimum* rather than the actual number of years the curate would have to wait, it is so far valuable as showing the increase in the time of probation that has taken place in the last twenty years. And certainly the prospect thus placed before us is not encouraging; for when it is remembered that those who have now served from fifteen to twenty years as curates, without receiving promotion, were ordained between the years 1851 and 1856, when the prospects of the young deacon or priest were brighter than they are now, it is clear that we are rather at the beginning than the end of the curate question, and that the next ten years will inevitably see the present state of things,

unsatisfactory as it is allowed to be, change very materially for the worse.

To sum up the result of our inquiry in one word, the clerical profession is suffering from overcrowding. It is by no means singular in this, as the same account may be given of the bar, the military and naval services, and in fact almost every other profession, trade, or occupation that could be named. There is, however, this essential difference between Holy Orders and all other states of life to which a man can be called, that being indelible this overcrowding cannot be relieved by the more unsuccessful men leaving the clerical ranks for some other walk in life. Surely then it is high time these things were taken into the most earnest consideration, and remedies devised if possible. If the grievances complained of proceeded only from unworthy motives—from greed for money, from offended vanity or unsatisfied ambition—they might safely be ignored. But this is confessedly not the case; nothing, in fact, but the loyalty of the curates to the Church has enabled them so long and so patiently to keep silence, and now that they at length have uttered a measured and temperate remonstrance, shall the latter turn a deaf ear to their cry? If she be a nursing mother to her faithful servants shall she reply, with a cynical indifference to their distress, *vestigia nulla retrorsum*, whether you like it or no you cannot leave my service, you may not cast off your allegiance, you must remain as curates whether you like or no?

Opinions will no doubt differ as to the length of time a curate should remain unbeneficed, but few will dispute that an *average* of eleven years is far too long, or that it would be well if we could retrace our steps during the past twenty years and remove the three additional years by which during that period the time of probation has been increased.

This might be done in either of two ways, or by a combination of the two. What we may call the positive method would be to increase the number of benefices, the negative method would be to diminish the number of curates. For the sake of illustration (but, be it observed, of illustration only) we may compare the now extinct system of purchase in the army, and the pensions and retiring allowances with which it has been succeeded, with the former, and the limitations placed by the trades' unions on the number of apprentices with the latter. Here we have overcrowding prevented by the action of measures affecting, as it were, opposite ends of the service. In the one case, by the retirement of the senior members the advancement of their juniors is secured; in the other, by limiting the number of these junior members excessive competition is *ab initio* rendered impossible.

The Resignation of Incumbents Act, recently passed, corresponds to retirement on half-pay, and as far as benefited clergymen incapacitated from age or sickness avail themselves of its provisions it will be a gain to the prospects of the curates. Since, however, at the age at which an

officer is quite unfit for service in the field, a clergyman may be eminently qualified for his duties, having gained in ripe experience what he has lost in activity, it is clear that the relief from this source will be but small, and that as far as what we have called the positive method is concerned we must mainly trust to the creation of new livings.

This branch of the subject has, however, been so recently dwelt upon in the pages of this magazine that it is not needful to pursue it now, but rather to call attention to the second or negative method of shortening the average time of waiting for preferment, viz., by diminishing the number of the unbefitted clergy.

The artisans who have organised the present vast system of trades' unions at least in one respect have been wise in their generation. They have clearly grasped the principle that to keep up wages you must keep down the number of workmen, and that to keep down the number of workmen you must begin by placing a limit upon the number of apprentices. We may perhaps think that the way in which this rule of action has been carried out is selfish, that it tends to sacrifice the interests of the masters to those of the men, that it takes no account of the work performed, but only of the remuneration received for it ; that, in short, whatever it may have done to improve the position of the working classes, it would be quite out of place in the Church of God. All this is most true ; and while we recognise the soundness of the general principle that has enabled the workmen to obtain through combination so large an increase in their wages, we must endeavour in its practical application to proceed in a very different spirit to theirs. They have considered their own advancement only ; we must look to the interests of the Church at large. They have sought to limit and restrict the amount of work performed ; we must endeavour, by well-matured plans for the economy of clerical work, to maintain or even increase the work done for Christ, while we lessen the number of the workers wholly set apart for that purpose.

Without for a moment wishing to disparage the creation of additional livings as a means of solving the curate question, it may be said that, in some respects, the negative deserves even more immediate attention than the positive method by which our object can be attained. In the first place, it is more feasible, inasmuch as it does not entail the raising of an enormous sum of money ; and again, it would enable the standard of qualification required in candidates for Orders to be raised rather than lowered.

It may be worth while to state what would have to be accomplished in order to reduce the average time of waiting for promotion to the point at which it stood twenty years ago, supposing it were accomplished solely by one or the other of these two methods. It would require, on the one hand, the creation of 4,000 additional livings ; or, on the other, the reduction of the staff of curates by 1,850 men. The second of these

is a sufficiently arduous task ; but when it is added that the first would necessitate the expenditure of a capital sum of forty millions sterling, at the moderate estimate of £10,000 for each church and its endowment, it will be admitted that the diminution of the numbers of the clergy is the more promising enterprise of the two.

We have, then, to consider how far it would be possible, by greater economy of clerical work, to dispense with the services of a certain number of the present staff of curates without diminishing the spiritual work performed.

1. Perhaps the most effectual way of reducing the number of curates without diminishing the amount of ministerial work performed would be to establish a sub-diaconate as a preliminary training for those who are about to enter Holy Orders. Most university men have one, if not two years upon their hands, between the time of taking their degree and that of their ordination, that might be utilised in this way. Some of them take tutorships or masterships in public schools, some (chiefly of the more backward) go to theological colleges to prepare for the Bishop's examination ; but the majority, at any rate of those who have private means, treat the interval as if it were a kind of lengthened long vacation. Why should this be so ? The barrister, if he means to follow up his profession in earnest, goes at once from college to his law tutor's chambers ; the medical student leaves the hospital for actual practice ; in each case without a break occurring in his professional career. Why, then, should not the future curate, on the completion of his general education, spend the time that must elapse before he has reached the age at which he can be admitted to Deacon's Orders, in serving, as it were, an apprenticeship to his future work ?

The sub-deacon might be formally licensed by the Bishop on attaining his twenty-first year, and after passing an examination similar in kind, but less stringent in degree, than that to which candidates for ordination are subjected. In church he would be permitted to read the Exhortation, the Confession, the Lessons, the Litany, the Epistle and Gospel, and, speaking generally, all those parts of the service that are not ministerial acts—such, e.g., as pronouncing the absolution and benediction. In the parish he would have an admirable opportunity of gaining experience in teaching and managing day and Sunday schools, in conducting cottage lectures, in assisting to prepare candidates for confirmation, and in visiting the sick. Such a training as this would greatly increase the future usefulness of the sub-deacon when he was admitted to the higher ranks of the ministry, and it would also be of no small value as serving to test the depth and reality of his call to undertake spiritual work in the Church of Christ. The sub-diaconate would not be indelible like Holy Orders, and those might without reproach withdraw who found that they had mistaken their vocation ; while, on the other hand, this time of probation would

enable the Bishop to judge with far more exactness than is possible at present of the qualifications of those who applied to him for ordination.

In several dioceses, both at home and abroad, sub-deacons have already been appointed. They are, however, as a general rule not candidates for Holy Orders, but earnest laymen, possessing sufficient leisure, who are anxious to receive an official recognition of their position as voluntary assistants of the parish priest. This movement deserves and has received a cordial welcome on all sides, and perhaps nothing would do more to strengthen and extend it than the plan that is here suggested. Englishmen are notoriously averse from placing themselves in what they conceive to be a novel and eccentric position, and it is probable that many are now deterred from coming forward from the fear of being thought singular, or even presumptuous, so long as sub-deacons are only few and far between. If, however, in addition to these permanent sub-deacons, there was a considerable body of candidates for Orders holding the same office this feeling of shyness would soon wear away, and the Church would gain a large accession of organised and systematic voluntary help.

There are two classes of the clergy to whom sub-deacons would be especially useful. In small country parishes it not unfrequently happens that a curate is kept for no other reason than that, from age or other infirmity, the incumbent's voice is unequal to taking the whole of the Sunday duty. Here a sub-deacon would be able to afford the required relief, and in such cases permission might perhaps be given to him to read sermons to be written or chosen by the incumbent. There is a precedent for this in the Books of Homilies, which were put forth chiefly for the assistance of the more illiterate clergy; and as it would be openly acknowledged that the composition was not his own there would be no deception, as in the case of those who use purchased lithographed sermons, and pass them off as their own.

In populous town parishes also, in which there are frequent services, large schools, and much visiting to be done, sub-deacons would find an appropriate work. A system of this kind has in fact been for some time in practice at Leeds, Doncaster, and elsewhere, with the happiest results. With an active vicar and senior curate in Priest's Orders to direct their energies, two sub-deacons would certainly at the least be equal in efficiency to one priest or deacon, and probably the remuneration that would be expected by the former (say £60 per annum each) would not exceed that now paid to the latter.

It would be impossible, of course, to insist upon every candidate for Orders serving as a sub-deacon; for this reason, if for no other, that without private means they would not be able to live on the stipends they received. But it would not be difficult to devise means by which all those who could afford to do so would be encouraged to adopt that course. Let three years' service as a deacon be required from each candidate for

Priest's Orders, subject, however, to the following reductions. Those who had passed two years in the sub-diaconate might be excused one year's work as a deacon, and a second year might be remitted to those whose time both as deacon and sub-deacon had been passed in parishes containing more than five thousand souls. In this way a man who was anxious for hard work, by beginning as a sub-deacon at twenty-one years of age, and serving in a large town parish, would be qualified for his title to Priest's Orders in his twenty-fourth year as at present, while those who avoided the sub-diaconate, and who took pleasant and easy curacies, would have to wait till they were twenty-six ; and the effect of these regulations would clearly be (besides placing a premium, as it were, upon the sub-diaconate) to throw the men of activity, energy, and zeal into the towns where they are so urgently required, to an extent far greater than any raising of stipends by means of grants from central societies could do. What success the institution of a sub-diaconate would have must be almost entirely a matter of conjecture, but if it was found that those who had passed through this training afterwards became more efficient clergymen, this, together with the shortening of the time spent as deacon, would probably be sufficient to attract one-half of the candidates for Orders into its ranks. We may put this number at 300, and assume that they would be able to do the work of 200 curates, and if we also suppose that there were a like number of permanent sub-deacons, which seems a moderate estimate, we should be able through the measure here proposed to dispense with the services of 400 curates without in any way curtailing the amount of ministerial work performed.

2. A second way of preventing a needless increase in the number of the clergy is to endeavour to confine the latter to the performance of clerical work as far as possible. The boast of the clergyman should be, "I never do myself what I can get a layman to do equally well for me." In this respect a thorough reform is needed among us. How large a portion of his time has a town incumbent to give up to 'serving tables !' how little can he devote 'continually to prayer and to the ministry of the word !' By begging from his friends, by obtaining a grant from a society, and by making a contribution from his own pocket that he can ill afford he manages to keep a curate. What is the result ? In very many instances it may without exaggeration be affirmed that, even where both are earnest and able, the amount of strictly spiritual work, such as none but a clergyman can perform, is no more than one man could easily accomplish. Except as regards the mere multiplication of sermons, in itself a doubtful gain, the incumbent might as well have provided himself with an efficient lay agent, and handed over to him all the work of collecting subscriptions, keeping accounts, managing clothing clubs and benefit societies, and the other multifarious items of secular work that now seem, as a matter of course, to fall into the hands of the parish

priest. In all parishes we want a great increase in the amount of voluntary lay help that is given, and where two or more curates are kept one at least should be replaced by a permanent lay agent. At present it seems to be almost universally thought that as one cannot have too much of a good thing the more curates are multiplied the better, while the truer statement would be that every curacy that can be suppressed without diminishing the amount of ministerial work is a threefold benefit. It is a benefit to the Bishop, for it enables him to raise the standard of his candidates for ordination; it is a benefit to the incumbent, for it enables him to fill up his vacant curacy more easily; and it is a benefit to the curate, for it improves his chance of promotion in a somewhat greater degree than the establishment of a new living in public patronage.

It is a question again how far incumbents, perfectly able to perform their own duties, should be permitted without restraint, when they happen to be well endowed with the good things of this world, to keep "one of the working clergy" merely as a luxury, like an extra gardener or a second footman. It would generally be said that there is no harm in this so long as he pays a proper stipend, but we have seen that all needless multiplication of clergy is an injury to the Church. It renders the flow of promotion more sluggish than it otherwise would be, and it makes it necessary to seek for fresh recruits for the clerical ranks among those of ever more and more slender acquirements.

Once more, whenever it is possible laymen should take the place of clerics as secretaries and agents of the various charitable and religious societies. A great proportion of the work is the merest serving of tables, and it is well known that the amount received after the sermons preached by the "travellers" of the societies, in excess of what would be contributed if the parochial clergy preached themselves, barely pays their expenses, if indeed it does not represent an actual loss to the resources of the association. It would not be possible to enlarge upon this topic without hurting the feelings of a body of men worthy of every respect, and therefore it will be sufficient to point out that here again an economy of thirty or forty unbenedicled clergy might be effected.

3. What we may call "sinecure titles" should be discouraged as far as possible. Under this heading would be classed those held by fellows of colleges without cure of souls, by masters in schools who take only Sunday duty, and of wealthy young men who go to small parishes for a "nominal" stipend, and do an equally nominal amount of work, merely as an unavoidable preliminary to taking possession of a family living. Let there be no royal road to Priest's Orders. As proposed above, let a three years' diaconate be required from all who have not served as sub-deacons, and who do not work in populous parishes. Of course when the title has once been fairly earned no further restriction can be placed upon him who has earned it, and he is then free to return to his fellowship or

mastership as the case may be. Formerly there was much to be said in favour of a fellowship conferring a title, since, when Orders were compulsory, the tutorial work of the college would have suffered. But since the recent changes that have taken place this is no longer the case, and there seems to be no valid reason why all should not be treated alike; and looking to the lamentable failures clever men often turn out as parish priests when they leave the common room for parochial work in middle age, it may be questioned whether it would not be as much in the interest of the men themselves as of their future parishioners and of the Church if this exception were done away with.

Such are some of the ways in which the number of curates might be diminished through economy of clerical work, the foregoing suggestions having been put forward rather as specimens of what might be done than as an exhaustive treatment of the subject. The following estimate of their effect is of course pure conjecture, and may be taken for what it is worth.

| | Diminution in the number of Curates. |
|---|---|
| 1. From employment of sub-deacons, permanent and otherwise | 400 |
| 2. (1) From substitution of laymen for the performance of secular work... | 100 |
| (2) Suppression of unnecessary curacies | 50 |
| (3) Agents of Societies | 40 |
| 3. From abolition of sinecure titles..... | <u>50</u> |
| | <u>640</u> |

This may be over sanguine guess work, but if even only half of the total here given were reached it would have as beneficial an effect upon the average of promotion as a capital expenditure of five million pounds in the establishment of additional livings, and, moreover, it may certainly be said of each proposal here made, that it is desirable for its own sake, apart from the improvement it might cause in the prospects of the curates. What the result of these measures might be time and experience alone could show, but few will be found to dispute the principle that underlies them all, viz.: that *the multiplication of the clergy is an evil if it be not for the performance of spiritual work.*

In conclusion, it may not be out of place to enter an emphatic protest against the supposition that the proposals contained in this paper have been made in the mercenary spirit of considering only the worldly interests of the clergy, at whatever cost to the well-being of the Church of Christ. God forbid that this should be the case. The souls of men are more precious than the prospects of the curates. If indeed they were not so in the eyes of those curates themselves, how very few of them would have entered a profession in which they knew full well they would meet with unceasing toil, with bitter disappointments, with a dependent position for the best days of their lives, and for remuneration a pittance such as is offered to no other professional man of like experience. In fact I

do not for a moment doubt that if it were announced to-morrow that for the future every curate would have to wait fifteen or twenty years for promotion, that still candidates would eagerly offer themselves for ordination. Possibly the candidates thus attracted might exceed in zeal and earnestness those who now enter the ministry, from the very feeling that they were making a sacrifice for the sake of the work they were constrained to undertake. But in the name of honesty let this sacrifice be fairly placed before them. In the name of the best interests of the Church let us endeavour, not by a diminution of one jot or tittle of the work done of saving the souls that should not die, but by wise and well-considered modifications of our policy, ensure for each minister of God such opportunities for doing that blessed work as shall enable him to use his powers to their best advantage. And surely this has not been done, when a man in the full maturity of middle age still finds his energies cramped, his zeal repressed, and his heart sickened by the thought that there is no permanency in his labours, that he is here to-day and gone to-morrow.

THE CURATE QUESTION.

BY THE REV. G. E. BELL, *Curate of Overton, Lancashire.*

 REJOICE to think that the "Curate Question" is at last coming to a head. It may be an awkward subject, but it is irrepressible, and will not be pooh-poohed.

I take it for granted that sufficient statistical information has been already given in *Mission Life* to show that curates are in a bad case as to position, pay, and prospects. The object of this paper will therefore be to show, from correspondence that I have recently had with unbefriended clergymen, what they themselves think and say about the "Curate Question."

There seems to be a general agreement that the position of curates is capable of, and requires improvement in three important points, viz. :—(I.) in their legal status; (II.) in the matter of stipend; and (III.) with regard to promotion.

That a thorough reformation is necessary on the first of these points I think recent unhappy circumstances must have taught even those who did not know it or could not see it before.

Curates have been concisely described as "men whom a shrug of the shoulders may ruin."

"A curate's lot," writes W. B., "is such as no respectable man should be subjected to."

I fancy I hear some one calling these overdrawn statements. I cannot,

for my part, say that they are. On the contrary, I believe it is impossible to dismiss them in that way.

T. E. writes on the ninth of last month, "I could tell a tale of treatment the most unjust and injurious and degrading."

Perhaps, before I make another quotation, I had better state, in newspaper phraseology, that I "decline to be held responsible for the opinions of my correspondents," though I cordially agree with the majority of them. I cannot follow "D. M." for example, when he says—perhaps on the spur of the moment, perhaps smarting under some recent episcopal chastisement—"The country is filled from end to end with the groans and hardships of the curates who are compelled to do all the work of the Church, and are half-starved into the bargain."

I can go along with W. B. when he says, "I yet hope we may live to see the day when an incumbent who turns off his curate on frivolous pretexts, or tries to do so, or who systematically practises the hundred little ways of annoyance by which a curate is worried into resigning, will find it very difficult to get another."

The same gentleman, who has had lengthened experience in these matters, says, "There is no class of men in the community whose grievances are more substantial and more intolerable than ours; but we have been so quiet under them, and have had so few opportunities of anything like united action, that hitherto it has been nobody's business to notice them. All experience shows that nothing will be done for us till we unite and make a stand."

N. J.'s opinion is much the same as that of the last writer. He says: "We thoroughly deserve all that we have got by our sleepy-headedness, and to my mind this attempt at a reformation is refreshing in the extreme, and needs nothing more than a general stand (not only to increase our stipends, but) to secure immense advantages to the Church of Christ in this country, which now are lost in consequence of many of us being altogether cowed, if not well-nigh degraded."

"Priests, scholars, gentlemen, heads of households—such are the Church's assistant-curates," the Archdeacon of Exeter is reported to have said in 1866, at the Inaugural Meeting of the Curates' Augmentation Fund. But if so, if they are, and we know they are, all that the Archdeacon describes them, how is it that they are some of them "cowed"—how is it that some of them can be supposed to be, as my correspondent hints, "well-nigh degraded"?

I reply that the whole curate system stands in need of reformation. If we get to the root of that system, we shall find—rotteness. It has been said (with what truth I do not pretend to say) that in order to get a living, a man with no interest must be a sycophant. He must fawn upon either a bishop or other patron. If this be so, then there can be no doubt that the system is degrading.

But how do we propose to remedy, first of all, the legal status of curates?

When the disease is severe, the remedy, to be efficacious, cannot be light or acceptable. So in this case—the disease admits of no tinkering, the remedy must go to the root. As far as I can see, there is no middle course. You must either leave things as they now are, or you must make the tenure of a curacy independent of the caprice both of the Bishop and incumbent. You must secure the curate against unjust or capricious dismissal. After taking whatever precaution may be thought necessary, you must make the tenure of a curacy as permanent as that of an incumbency.

I do not say that it must be impossible to get rid of a curate; but I think it should be at least as difficult to get rid of him as it now is to deprive an unworthy incumbent of his living.

It should not be possible for a curate to be dismissed without knowing at whose instigation, and without an opportunity of exculpating himself.

He is now accused, tried, condemned, and sentenced with his hands tied behind his back, with his eyes bandaged, and his mouth gagged. In other words, the little operation that sends him adrift perhaps for the eighth, ninth, or tenth time, is performed sometimes in the episcopal study with the stroke of a pen, and the document bears on the face of it, if not visibly yet plainly enough, the tremendous words, "No appeal."

An old friend writes to me thus with regard to the proposed permanency of curacies: "So long as a vicar pays for the assistance of a curate out of his own pocket, he has a right to dismiss him when he pleases."

Then, my friend, I reply, you put the curate on the same level with the vicar's cook and housemaid, butler and coachman, and, in truth, he is on that level now—one, two, or three months' notice, and the vicar can get rid of them all, curate, cook, and coachman.

But I do more than question the justice and expediency and reasonableness of this short and summary method of dealing with "priests, scholars, gentlemen, heads of households." I deny both its justice and expediency. This paper would be long indeed if I attempted to show the injury done in a parish, done to the cause of religion, done to the Church, by treating the Church's servants and domestic servants in the same off-hand, imperious, and despotic way.

A moment's thought is sufficient to show that the priestly office must be degraded if you degrade the priest himself. And when you degrade the priestly office, you lessen the value of religion in the eyes of the people.

"But the Bishop will take care that a curate is not dismissed on frivolous, unjust, or capricious grounds." I agree with any one making this objection that the Bishop ought to do so; but I deny that he does, and I hold that the curate's legal status is not safe in the Bishop's keeping under the present system, and therefore we must look elsewhere

for the protection that ought naturally to be found in our diocesan palaces. I am not afraid of giving the curate permanency of tenure, because I know him to be a Christian and a gentleman, and I believe that if he felt that his right place was not in this or that parish—if he felt that his absence would be better for the parish than his presence—he would himself propose to go. Let us look this permanent tenure question in the face, as we have had to look at household suffrage and many other—shall I say unpleasant—propositions.

A dissenting minister is not at the mercy of one irresponsible man—he is sat upon, at any rate, by a posse of his brethren—but the curate lives perpetually under a Napoleonic dynasty. A sheet of note-paper and a penny stamp are terrific weapons sometimes.

"The incumbent must not have the power," writes a correspondent, "of turning a man adrift merely because the latter is superior to him as a preacher, or better liked in the parish. The Bishop should only sanction such dismissal on solid and substantial grounds, to be distinctly stated; and the theoretical appeal to the Archbishop should be made practicable and inexpensive."

"Without permanent tenure, or something equivalent," writes another, "we should be just where we were, or more powerless, and more at the mercy of our superiors."

If there is "something equivalent," I should be glad to hear what it is; at present, I confess I can see no middle course.

But it is time that we proceeded to the discussion of the second point in the curate system that I said required improvement—stipends. And here my task is easy, for I assume that there is no difference of opinion to combat. The "poor curate" is thoroughly a household word. "As poor as a church mouse" has yielded the palm to the "poor curate."

Rich and thriving England—the country that Mr. Gladstone has told us is taking "leaps and bounds," not mere strides in prosperity—listen how you pay your curates.

"My last curacy," writes a Doctor of Divinity, at seventy years of age, still waiting for promotion, "was £100 a-year!"

"I would gladly join a society," writes a curate of twenty-two years' standing, "that would enable us, by legitimate means, to procure bread enough for ourselves and our families."

T. V. is "forty years of age, and has still only £120 a-year." He is holding his fifth curacy, and, being a married man, he has had to remove his furniture, &c., five times. "Curates as a rule," he says, "are ten times in a worse position than dissenting ministers; and a man of forty, with ten or fifteen years' experience, gets no more than a man just ordained, and the chances of promotion are very small indeed."

"I consider the curate," writes another gentleman, "in the present day in a worse position than the most menial of all artisans. With the

imperative duty upon him of upholding the position of a gentleman, he has nothing whatever adequate to support even its surface-appearance, and must call in the wicked arts of hypocrisy and deceit, if he cannot endure the disrespect of the common people."

"Tried by any standard whatsoever"—to quote once more the Arch-deacon of Exeter—"the curate's maintenance is miserably small considering, first, the nobility and entire self-surrender of his work, and therefore, to speak plainly, what the Church gets from him ; considering, secondly, what is the social position he has to maintain ; and considering, thirdly, that this miserable pittance is often for long, long years, and in a great number of instances for life."

And now, let us ask, what is the remedy for this acknowledged under-payment of a great many of the clergy ? How is this stigma to be removed from our Church ? The incumbents cannot do it. The Bishops might, at any rate, assist in doing it; but we will suppose that they will not—that they have an objection to "stall-fed" curates—what are we to do ? "Well," you say, "there is the Curates' Augmentation Fund." Yes; but we want to increase stipends long before men have been fifteen years in Holy Orders. After two years' work the curate's pay should begin to increase, and continue to increase steadily year by year as long as he remains a curate.

How is this to be done ?

I like the suggestion thrown out by the Rev. M. F. Sadler, at the Bedford Conference, that the Church should obtain power to tax all her property, for the purpose of augmenting curates' stipends. I think that is a sensible, practical plan. And I say so at the risk of offending one of my correspondents, who does not perhaps look at it from the same point of view. He calls it "robbing Peter to pay Paul." If the Church declares through her representatives that she wishes her property to be taxed for the purpose of augmenting curates' stipends, where is the robbery ? It is not suggested that the Church should be taxed against her will. Her consent and expressed desire is first of all to be obtained. But we will suppose that this consent is not obtained as soon as we desire. What is to be done then ? Then I think we must look to some gentlemen who hold a good deal of Church property in trust—the Ecclesiastical Commissioners. I think they might hand over some thousands of pounds every year to curates, and not spend quite so much on bricks and mortar. The Curates' Augmentation Fund might be made the medium of distribution, and thus be enabled to carry out its original programme.

"But, failing this, what other plan is there to fall back upon ?" some may be inclined to ask.

There is still a source of supply, and a legitimate, if not the most legitimate source of all ; I fall back upon the laity—upon those who

reap the benefit of the curate's labours, upon those who cannot dispense with the curate's services. And in the end I believe it will be found that from the laity the funds we want to augment stipends will, in a great measure, come.

"A great point would be gained if we could bring the case well before the laity," writes a correspondent I have quoted before, "who know little and think little of the precarious, unsatisfactory existence to which curates are doomed."

Incumbents have in the offertory machinery that cannot be surpassed for this very purpose. "Do ye not know that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar?" "If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?" What stronger appeal can be made to the hearts of the laity than is here put into our mouths? And if we neglect to use the appeal, who is to blame?

There are churches now where certain offertories are specially set apart for the assistant clergy, and I believe the laity are always glad, when the opportunity is given them, to contribute something for those who are daily and hourly going in and out amongst them, and spending their lives for others' sake. This plan might be widely and beneficially extended. The Curates' Offertory should take its turn with those for the Church Societies; and if it now and then had the preference, I do not think the societies could complain.

Barely as I have touched this point, I must now leave it. What little I have yet to say must be on the curate's promotion—our third great object, perhaps the most important of all, because, give the curate the certain prospect of promotion, and he would bear the more easily the disadvantages and hardships we have already mentioned. An excellent plan of promotion has very recently been suggested in one of the Church papers. It has the additional merit of being definite. The author of it urges, "that all power of selection for ordinary parochial cures ought to be taken out of the hands of all public patrons, and that Bishops ought to become simply guardians of the rights of the clergy, presenting to all vacancies according to a fixed rule of seniority. If a vacancy occurred, the senior incumbent of the class of livings next below the vacant one ought to be presented; and if the vacant benefice be of the lowest class, then the senior curate of the diocese ought to be presented.

By this rule all curates would, in ten or twelve years from Priest's Orders, get small livings, and then pass on in rotation to larger benefices Each Bishop would then classify the livings in public patronage in his diocese as 1, 2, 3, and 4; the incumbents on the order of seniority, reckoned from Priest's Orders, and the curates likewise. If a living in class 1 fell vacant it should be offered to the senior incumbent in class 2;

if in class 2, to the senior incumbent in class 3 ; if in class 3, to the senior incumbent in class 4 ; and if in class 4, to the senior curate of the diocese. Some who lived to be old men would move, if they wished, three or four times. All curates would get small livings as the gateway to better ones, and hence the difficulty of filling up such livings would wholly cease, while the clergy so promoted must be old experienced men before they attained to livings of class 1 and 2 The edge of injustice would be taken off by the rule of seniority."

In considering objections to his plan, the author says: "We should be told that the right man would get into the wrong place. This is the case now But under the rule of seniority for public livings, I think the chances of the right man getting into the wrong places would be fewer than now, while that rule is the only one which remedies the injustice done to the clergy Added to which, the rule of seniority has a self-adjusting principle in it which no other scheme has. A man of a timid, nervous temperament, or a poor preacher, would not be bound to accept a town living; on the contrary, the certainty of the very next offer being his, in case of refusal, would lead most men to accept only such posts as they are fitted for Men would, under such a system, find their right places as well as their reward."

The author of this plan defends private patronage, thinking that the sale of livings would be stopped if a sound system of promotion were adopted for all such livings as are in public patronage.

I agree with this writer in thinking that the reformation of public patronage would do much to put a stop to the simoniacal traffic in private livings; and I would urge all curates to set their faces against this and other practices that tend to shut out many of our brethren from well-earned promotion. But whether the promotion be earned or not, every priest has a right, after a season of probation, to a step in advance. Our rulers in Church and State, especially the former, should take care that the way to advancement—to posts of responsibility and influence—was open to every ordained man. The hap-hazard, happy-go-lucky system now in vogue should not be tolerated. On this point—promotion—as on the other two before-mentioned, I must quote from my correspondence :—

"To my mind," writes F. H., "the Bishops are greatly to blame. In the exercise of their patronage they are influenced, I believe, by social, political, and party considerations. Be this as it may, it is certainly shameful that such patronage—a public trust, remember—should be left entirely to the individual whims and caprice of the Bishops. We want some guarantee that good men and true are not left out in the cold."

A. D. J., a layman, writes: "One of the principal grievances of curates appears to be the unfair distribution of livings in public and episcopal patronage. This might be partially remedied by a law or custom requiring every Bishop, &c., to publish yearly a list of the livings

given away by him, with their values and populations, and the name of the recipient, with the number of years he had been in Orders, and the number he had been in the diocese.* As the Bishops are now making a disturbance about the sale of livings being prejudicial to the Church, they could hardly complain of some check being put upon themselves."

E. T. says : "One proposal I would make for improving the curates' chances of preferment would be to procure legislation in accordance with the principle stated at the commencement of the 40th Canon, that 'the buying and selling of livings is execrable before God.' I would have that word 'simoniacal' eliminated from the oath taken by the clergy in their induction, and make them swear that they have made no payment whatever."

B. W. writes : "I have never, in my large range of clerical acquaintanceship, known or heard of any one who has ever been promoted by a Bishop or a patron for *work and service alone*."

The last extract that I shall take from my correspondence is a remark of A. L.'s on the buying and selling of livings : "Many of the hindrances to regular promotion," he says, "would be removed if curates, or a large portion of them, would agree to discountenance those methods of procedure which hinder the proper course of promotion. For example, if a large number of us pledged ourselves to have nothing to do with the purchase of livings, or with holding them for others, a great step would be gained."

I gather from my correspondence that there is a strong feeling against the traffic in livings and against the present method of dispensing public patronage. I am persuaded that the Bishops could do much, and could have done much, to alleviate the hardships of the curate's lot if they had tried—if they would acknowledge the claims that curates have upon them, simply as curates. The claim seems to me to be all the stronger because of the helplessness of the claimants—just as the cripple in a family is generally the child closest to the parents' hearts. Now and then it does happen that a curate is presented to a good living in the Bishop's gift, but with what a flourish of trumpets! One would think that his lordship was the poorer by at least the worth of the incumbency he had given away. Nothing less than a special paragraph in the Church papers to herald the announcement is equal to the occasion. And, after all, it generally ends by informing us that the promoted curate has laboured many long years in the parish, leading one to infer that the reverend gentleman's claim to the living could not have been decently ignored.

I have still to suggest a method of promotion seldom if ever

* The Bishop of Ely lately stated that he had not had a single living to give away for two years and a-half, and that if he lived for forty years he could not provide for the curates who looked to him for promotion. The popular impression as to the power of Bishops to promote curates seems to need correction as much as any other popular error.—ED. *Mission Life*.

mentioned—seldom if ever put in practice. I mean that power of promoting to honorary, but coveted and dignified, offices in the Church, which lies almost exclusively in the Bishop's hands.

Who ever hears of a curate being made an honorary Canon, or a Rural Dean, or a Prebendary, or a Bishop's chaplain, unless he be a Bishop's son, or nephew, or son-in-law? Why shouldn't curates now and then be made Canons and Archdeacons? There are instances—very few, but still some instances—of colonial bishoprics falling to curates.

If the status of curates is no hindrance to promotion to the colonial episcopate, why should it be so opposed to canonries and the Archdeaconate? Or are these latter honours of a higher nature than the former?

Here it seems to me a Bishop can do something with pen and paper that would raise no storm, no expression of disapproval; on the contrary, such gifts bestowed with discretion would win the approval of all, except perhaps that of some disappointed expectants. The path to Church preferment being, as all acknowledge, very precarious, very slippery, and far too narrow for the passage of the many desirous of treading it, I can see no reasonable objection to this unheard-of method of rewarding meritorious, hardly-used curates. Why dignities are heaped on a few men, and sometimes on men little capable of bearing them with dignity, why they very very seldom fall to the lot of the Church's best and oftentimes most deserving servants, it would not be easy to say; or rather it would be impossible to give a reason that would commend itself to a candid, justice-loving mind.

But I hope and believe that even in the Church of England, "as by law established," a brighter and purer and altogether better epoch for appointments ecclesiastical will ere long dawn.

I cannot doubt but that much of what I have just said and quoted has the sympathy and approval of some of our Church dignitaries. Are there not those on the episcopal bench now who would gladly see the path to independence and preferment made easy for the Church's working servants? And are there not many amongst the crowd of noble-minded, honourable men who now adorn the Church of England, who would, if they could, put an end to the "Curate Question"—not by stifling it—not by pooh-poohing it—not by ignoring and underrating it—not by a supercilious, contemptuous disregard of it, but by finding a just and legitimate solution of an acknowledged difficulty—by satisfying the just and commendable aspirations and wishes of a large body of hard-working, devoted fellow-labourers—by placing in positions for which they are admirably adapted by birth, education, experience, and talent, those "priests, scholars, gentlemen, heads of households," who now, many of them, live and die "the Church's assistant-curates"?

C O R R E S P O N D E N C E .

THE CURATE QUESTION.

SIR,—I have read with much interest your article on “Church Extension” in the August number, and I venture to trouble you with some remarks which have occurred to me.

Speaking generally, I think you have fairly stated the “Curate Question” on the side of its grievances and difficulties. It appears to me probable that the first two *gravamina* (p. 445) can never entirely cease or disappear. Nor do I suppose that these two would be felt to be very unbearable grievances, if the two latter and more formidable ones could be effectually diminished or removed. In every profession neophytes must be, and must feel themselves to be, in a disadvantageous position as compared with their elders. And this they may well endure, and even gladly submit to as a salutary discipline, if only they are persuaded that merit will meet with a suitable reward, and that faithful labour will be requited by a fitting and equitable remuneration.

But is this so in the clerical profession? I am afraid we cannot claim that it is so. You remark justly, that there are curates and curates. It cannot be denied that some belated curates have themselves chiefly to blame for their misfortunes, and owe it to their own self-will and self-indulgence that Bishops and other patrons pass them by. Not less undeniable is it, however, that men with equally little desert, and even inferior qualifications, get into lucrative places by private favour; and that faithful and good workers are sometimes left out altogether, and end their days without preferment. Rightly, therefore, you devote pains and space to the discussion of numbers 3 and 4 in your list. But I make bold to suggest three apparent defects in your treatment of this important subject.

1. It seems to me that you fail to keep sufficiently in mind the wide difference there is between urban and rural cures. I think this difference should be uppermost in our minds whenever we discuss the question, and should, if possible, be kept prominently before the eye of our readers or hearers. You do indeed refer to it (p. 449, &c.); but afterwards you deal with the whole question, almost as though no such distinction exists. But may we not say (*exceptis excipiendis*) that rural places with populations of less than 2,000 are pretty well able to take care of themselves? The pressing difficulty is that of the great towns. Now, how does the question stand? In round numbers only half of our 5,000

curates are employed in towns, i.e., in places containing more than 2,000 souls. Here then is the real evil. There must be some centrifugal force which whirls away our curates from the towns. There must be some genial attraction which persuades them to seek the repose of the country. We want to reverse this. We want to create an attraction which will draw the other way. In other words, we want *for the towns* (not generally) (1) a sufficient prospect of promotion for curates; and (2) an adequate progressive increase of stipend.

2. Permit me further to suggest that you also fail to appreciate, or at least to proclaim, the essential difference between the clerical and the other learned professions. In *law*, or in *medicine*, plenty of *work* is always *accompanied by* plenty of *pay*. In the Church it is not so. Owing to the growth of new towns of vast size, and to the appropriations of the Middle Ages, which made almost all town cures vicarages, it has come to pass that the rule is *more work less pay*. This is the real evil with which we have to grapple. I cannot pretend to deal with it in this letter.

3. I venture to demur to your way of putting the proposed remedy. You say, p. 459, "to get more money we must be able to show the laity very clearly what we want to do with it." Now, to my mind it is not *we*, the clergy, but *the laity* who must take up this question if it is to be dealt with thoroughly. We must welcome the laity to a share in our counsels; we must ungrudgingly give them a share of our power; we must persuade them to act, and be ready to give full effect to their reasonable proposals. If the laity find the money, the laity must say what is to be done with the money.

I hope you will pardon me if I have spoken freely, and perhaps with something of rustic bluntness. The curate question is only part of a much larger question, as you most wisely suggest by heading your paper "*Church Extension*." I am inclined to suggest that the position of curates would be bettered, and the Church would be strengthened, if some such measures as these could be adopted:—

(1.) The employment of permanent *deacons* or *sub-deacons*, who might pursue a secular calling in conjunction with defined clerical functions.

(2.) The providing facilities for priests who discover that they have mistaken their vocation to return to a secular life.

(3.) The organisation of a system of graduated promotion, both in pay and in dignity, for men who serve well, and continue to serve in town cures.

(4.) The provision, under the control of the Bishop, of clergy homes, or colleges (schools of the prophets), in large towns, for unmarried clergy engaged in parochial work.

(5.) The erection into a Bishopric of every large town, with its

environs, provided that the town itself contains 50,000 or more inhabitants.

What can be more unreasonable than that places like Liverpool, Manchester, Birmingham, Blackburn, Sheffield, Bristol, and many more, should be mere appendages of a widely-extended country diocese?

I would ask leave to say that the Curates' Augmentation Fund, strictly administered in harmony with its old name and its original purpose, as an *endowment fund*, is, in my opinion, a worthy beginning of a larger work, a first step in the right direction.

Apologising for the length of this letter, I remain, your obedient servant,

W. B. HOPKINS.

Littleport, August 10, 1872.

CHURCH SOCIETIES.

DEAR SIR,—I extremely regret that through my fault, and mine alone, several errors have appeared in the Statistical Table in my paper on Church Societies.

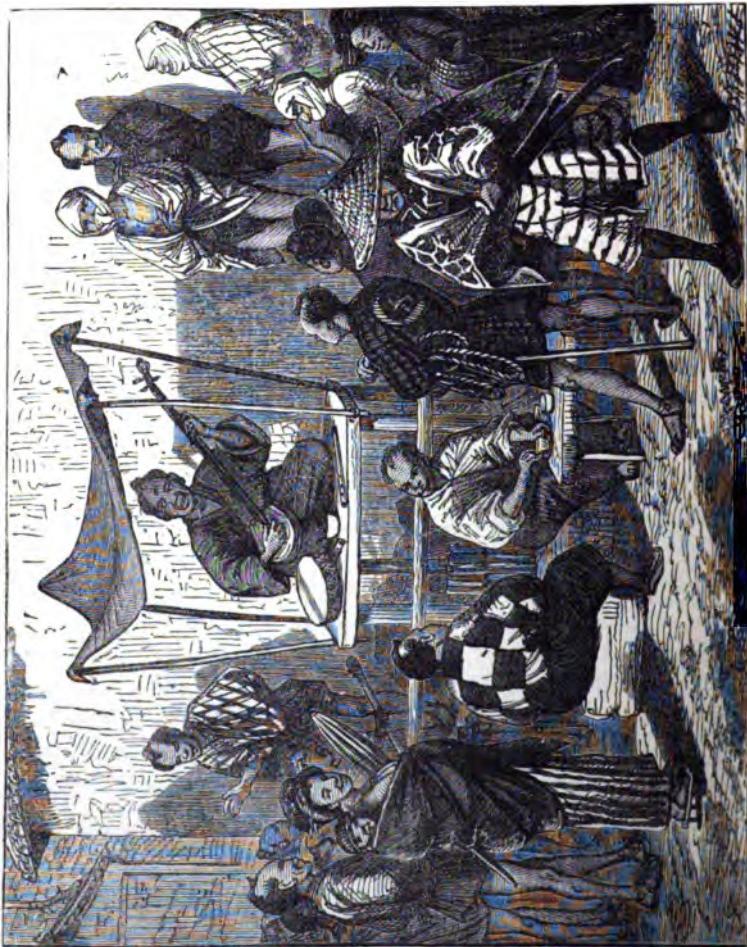
How they have arisen is a matter, perhaps, of no public moment; but it is due to the several societies that they should be corrected. May I ask you, therefore, to insert the enclosed table in the September number of *Mission Life* with this view?

I am, dear Sir, yours truly,

W.M. RAYSON.

Elmfield, Worcester, August 5th, 1872.

| SOCIETY. | INCOME. | EXPENDED IN WORK. | WORKING EXPENSES. |
|---|---------|-------------------------|----------------------|
| Additional Curates' Society, 1869, p. 30 | 86,882 | 27,964 | 4,271 |
| Pastoral Aid Society, 1870, p. 154 | 51,510 | 47,128 | 4,912 |
| Society for the Propagation of the Gospel, 1870, p. 187 | 126,940 | 115,220 | 11,720 |
| Church Missionary Society, 1870-71, p. 268 | 164,817 | 152,876 | 18,341 |
| Society for Promoting Christian Knowledge, 1871, p. 58 | 41,209 | 37,180 | 4,884 |
| Religious Tract Society, 1872, p. 259 | 121,948 | 102,228 | 17,781 |
| English Church Union, 1872, p. 155 | 8,815 | 1,695 | 2,220 |
| Church Association, 1871, p. iii..... | 4,696 | 2,166 | 2,630 |
| | | | 61,139 |



A JAPANESE STREET BALLAD-SINGER.

C H U R C H E X T E N S I O N .

OUR WORKING CLASSES.

BY THE REV. G. ABBOTT, B.A., *Organising Secretary of the Additional Curates' Society.*

PAPER I.—WRETCHED HOMES.

N Saturday, August 3rd, Lord Shaftesbury laid the first stone upon an estate at Wandsworth which is to be laid out as a workman's city in 1,200 dwellings. In the course of some remarks which he addressed to those who were assembled to witness this interesting ceremony, his lordship is reported to have said, "The domiciliary condition of the people involves health, comfort, and happiness. It involves also contentment; and people who are contented always give a government less trouble than those who are not." I am sure that the noble earl would agree with me in saying that a deeper question than any of these (important as they are) is also involved. I mean the spiritual condition of the working classes. For in any inquiry which is made into the spiritual condition of the lower classes, we are brought face to face with certain facts connected with their social condition, and more especially the incalculable evils produced by the wretched state of their dwellings, which it seems almost a mockery to call "homes." In questions of health, we readily recognise and act upon the truth that since God has given men a body as well as a soul, and so joined the two together that they act and re-act upon one another, we must regard the condition of both in treating either. But this is equally true in spiritual things. The circumstances in which our bodies live affect the health of our souls, and whilst men dwell in rooms and houses ill drained, badly ventilated, wanting in even the appliances which are necessary for decency, we can hardly expect them to lead moral and religious lives. The incumbent of a Bristol parish said some months since, at a public meeting in his own schoolroom, that the state of his parish was such that, "if fully exposed, it would thrill the mind with horror, and pollute it also." If this would be the effect on those who at a distance regarded this seething mass of humanity, what, let me ask, must be the effect upon those who are born, live, and die in its midst?

It seems to me, therefore, that if we would ameliorate the spiritual condition of the lower classes, we must make ourselves acquainted with, and consider their physical condition, and the manifold and peculiar

temptations by which they are surrounded Till we have done this, we cannot enter into the almost insuperable difficulties which surround those who are called to labour in such parishes, nor the great and superhuman effort which a soul living amidst such scenes must make if it would turn to God.

I. What, then, are the physical conditions under which vast masses of the working classes in our large towns live?

"In a recent report of the Commissioners of Sewers," says the Rev. Erskine Clarke, in a paper read before the Liverpool Congress in 1869, "figures are given which prove that thousands of men and women and children in London are herded together like brute beasts or savages." Take the following as an example. In the *Standard* of March 28th, 1872, there is the report of an inquest held "touching the death of Elizabeth Chick, aged 82, found dead in a nearly-empty cellar in an old and wretchedly dilapidated house, No. 15, Crabtree Row, the property of Mr. Wilson, a wealthy vestryman of Bethnal Green." The landlady of the house deposed that "she, her husband, and six children, slept in one room; the deceased and her husband in the cellar; a man and his wife in the front room on a level with the street;" and "the room up-stairs was let to a man, his grown-up daughter, and her son." The dust-bin was emptied after the deceased had died, but previous to that it had not been emptied for seven or eight weeks before. "The dust-bin was not only full up to the margin, but was soaking into the room." Another witness, living at the back of Crabtree Row said, "Her family consisted of herself, her husband, and three children. They got their living at making match-boxes at 2½d. a gross. If they worked from eight in the morning till nine at night, they could perhaps knock off fourteen gross. In the room above her own, a man, his wife, and four children lived (there were only two rooms in the house), making a total of eleven people eating, drinking and sleeping in two rooms. In the next house is a man and his wife and four sons and four daughters, and they all have to use the same closet as ourselves." Another witness, living at 4, Elizabeth Place, said "there were always pools of stagnant water in the yard." Mr. Ernest Hart, a skilled sanitary inspector, said there were "percolations in the wall which showed that it had not been fit for human habitation. In the room occupied by the tenant of the house there was only 625 cubic feet for five people; the minimum for *each person* allowed by the poor-law was 750; the minimum for hospitals, 1,100; the minimum for private dwellings, 1,350 for each person. The houses, therefore, were considerably overcrowded; and the state of the dwelling would accelerate the death of the deceased."

What, it might be asked, were the Sanitary Commissioners about, that they tolerated this state of things? Let the verdict answer. "The jury do further say that such death arose from natural causes, but that her

death was accelerated by living in an underground room unfit for human habitation ; the said jurors do lastly say that great blame rests on the Sanitary Committee for not compelling Mr. Wilson, the landlord, to comply with the sanitary inspector's requirement, after the service of two notices to cleanse and repair the premises." It may be said, "This is an extreme case, and exceptional." I have before me the manuscript notes of a Scripture-reader in that neighbourhood, who is now at rest. He died of typhus fever, caught whilst ministering at the bedside of one stricken down in some such place as the above. These notes are descriptions, in plain, homely language, of the homes which he visited and the people with whom he had to deal.

He heads the paper "Wretched Homes," and then boldly dashes off into descriptions such as this : "One home I visited, that of a shoemaker ; no chairs, no table ; the man sitting upon an old saucepan, with a piece of wood for a seat. The room was very dirty, the walls and room swarmed with vermin. There were two or three little children quite naked ; they had nothing to wear, and had been like that ever since a few months from their birth. There was one old bedstead in the room, and a few pictures ; but the stench was horrible, and dirt the principal thing I saw."

In another room he saw "six children and the mother, one chair, an old table, no bed or bedstead, but a heap of loose flock lay in one corner. No fire in the grate, and cold weather. A dirty room, with horrible stench."

Passing over the description of some other rooms, which cannot be printed, he continues : "Another room, which I went into, was occupied by two families. I cannot describe the scene. Two looms, a table, two chairs, the man drunk ; patches of tallow on the wall where the candle was stuck." And then he breaks off abruptly. "To tell you the truth, these scenes are so numerous and common, that I hardly think it worth writing about. I have seen such scenes, when I have been visiting late at night, as would make you feel miserable, so that you would not be able to sleep for thinking about them."

Again he continues : "I was called up one morning at two o'clock to see a woman who was dying. Such a scene of misery and poverty ! There she lay, on a few boards on two chairs, with scarcely anything to cover her.

* * * * *

I could see nothing in the room but dirt and poverty. There was an old chair, on which the husband was sitting, smoking a dirty pipe ; he took not the slightest notice of what was going on. There were one or two pictures, a few bits of broken china, and a tub, which served for all purposes."

Again he adds, "I have been into some rooms, where you may see a

group of children, all huddled together like pigs. In one, to which I was sent by the vicar's wife—it was nearly opposite the church—they were so dirty, that I could not stop in the place ; and the poor children were all taken to the Union."

Then he breaks off again and says, "I have given you some instances of what goes on in our district ; and the best remedy for it all is the reformation of their homes, and we want more help and earnest prayer. Excuse the way in which this is put."

No need of excuse on his part, I think. Is it not terrible to contemplate the picture of misery which he reveals to us ? On the one hand, consider the utter despair which must creep over a clergyman, who finds himself in the midst of such scenes as these. What can he do in a parish, made up of some few streets, which you may walk round in about half-an-hour, and which is composed, for the most part, of families living in such a state as this, numbering, perhaps, 9,000 or 10,000 souls ? Can we wonder that at times his heart fails him, not only from the magnitude of his work, but from the utter hopelessness of awakening any good and holy desires in souls surrounded by such influences—born, living, and dying amidst such scenes. And again, on the other hand, can we—can any, who have not drained the bitter cup of degradation to the very dregs—conceive what a struggle it must be for a soul—born in such a place, debased and degraded from very infancy—in the first place, to rise up from its sin, and in the next, to lead a "Godly, righteous, and sober life," amidst such surroundings ?

Well may Dr. Hume say, in the paper which he read before the Church Congress, at Liverpool, in 1869, "Some of our town parishes are moral deserts ; far less hopeful than similar districts in Caffraria or New Zealand. The people occupy one dead level, without any elevating influences, or any but the feeblest ; and the children, whom, at least, we should try and save, are gradually absorbed into the slough and assimilated to the mass. Public opinion, such as it is in these little worlds, is rarely on the side of virtue or religion ; and not unfrequently the exceptional few, of church-going tendencies, are shamed out of their good intentions and habits by the gibes of their neighbours, who sit in the chair of the scorner. It is not scepticism or theoretical unbelief we complain of, though there is much of that in our great towns. The people to whom I refer are not sufficiently intellectual for this ; their minds are kept under a continual strain for the supply of their daily wants ; they eat and drink and sleep like the inferior animals, and they pass to their great account with almost as little thought as the beasts that perish."

It may be thought that such homes as have been described are only to be found in one part of London—the East End. But such is not the case. They girdle the whole city. Starting from Westminster, you may

trace them through Chelsea, across Hyde Park in Paddington, through Marylebone, Somers Town, Islington, Shoreditch, Bethnal Green, White-chapel, St. George's-in-the-East, across the water in Rotherhithe, on through Walworth, Lambeth, Battersea, and so back again to Chelsea. In the words of an article in the *Quarterly* (Vol. XIX., p. 438), "The fairest portions of this magnificent city are, in many instances, but screens, which hide from the eye of the casual observer the corruption which festers behind. What sinks of iniquity and shame girdle-in Portman Square, Montague Square, Hanover Square, Grosvenor Square, St. James's Square! And even in the region of Belgravia, recent of growth though it be, it is better for him who shrinks from coming in contact with vice and suffering, not to dive deeper than the mews and stable-yards which abut upon Belgravia, Eaton, Chester, Eccleston, and Warwick Squares."

And the same holds true, to a greater or less extent, in the case of all our large towns. To this Dr. Hume bears witness in the case of Liverpool; and the Rev. G. Huntington says of Manchester, "All along Dean's Gate, Shude Hill, and the streets branching off from these thoroughfares, you have courts and alleys, hardly surpassed by anything to be found in Spitalfields or Bethnal Green."—*The Church's Work in our Large Towns*, pp. 33, 34.

I have already given a description of a parish in Bristol, and there would be no difficulty in multiplying such testimony for other large cities and towns, both in England and Scotland. With respect to Edinburgh, the "City of Palaces," the "Modern Athens," I cannot refrain from giving a passage which Mr. Huntington, in his *Church's Work in our Large Towns*, has extracted from Steiton's *Castes of Edinburgh*, prefacing it with the remark, "It is so inconceivably awful that I must give it:—'The poor,—i.e., of Edinburgh,—are driven from the portals of the rich, and cooped up in horrid lairs and dens. They lie there without even the natural separation of wild beasts, or that instinctive jealousy which makes the male protect the dam from intrusion, and guard his whelps from harm. The fact is such as parable could not describe, painters could not paint, and angels could not look upon. There are not even dogs to lick the poor man's sores; and when he dies he is hardly even buried. All his future is dark and hopeless. There is a sad crowd in this horrid state.'"

Yet these beings have immortal souls; Jesus died for them. It was amongst such the merciful Saviour laboured when on earth, for harlots and publicans and sinners were amongst His disciples. It was such He came to call—it is such He wills we should call, lifting them up from the mire, and setting them amongst the princes of the people. Yet I do not hesitate to affirm that to a vast number of professing Christians the very existence of these dens of iniquity, and their miserable inhabitants, is

almost unknown, or if known, only the subject of a passing thought. In what other way can we account for the apathy of the laity, and even clergy, in the matter of Home Missions? In what other way can we account for the fact that the work of every society having for its object the amelioration of the temporal and spiritual state of these souls is retarded for want of funds? How else can we account for the fact that the total income of the two Home Missionary Societies—the Additional Curates' Society and the Pastoral Aid Society—is but a little over £100,000 a-year, and that raised with difficulty; whilst for the relief of the sick and wounded in the late war it may be computed that over half-a-million was raised in money and stores in a very short space of time without any difficulty? For my part, I believe that if these things were earnestly, prayerfully, and lovingly put before Christian people from the pulpit, and through the press, we should soon awaken the laity to a sense of their duty. And the result would be twofold. Not only would the societies I have mentioned, and kindred societies—such as that for supporting Parochial Mission Women, the Scripture Readers' Society, and others—receive increased support, but the laity would act individually; they would be led to put themselves face to face with Lazarus in his misery, and then—, well, *then* I fear not the result, for the very instinct of a common humanity would force them to minister to his wants.

It has been sometimes objected that the working classes have the power of bettering their own condition in the matter of their dwellings, by leaving such neighbourhoods as have been described. But admitting that this may be so in some few instances, it is not true as regards the great mass of those who dwell in our great towns. In the first place, they naturally wish, and from their hours of labour and the nature of their employment it is necessary they should live near their work. Take the case of a journeyman shoemaker or tailor working for some one of the West End shops. In such cases they must live near the shop from which they get work, so that they may be at hand if any orders should come in which require immediate attention. In the case of one trade (shoemakers), I have known men have to send two or three times a day to the shop to get the materials which they have to work up. Now, how could they do this if they lived at a distance of two or three miles from the place? Again—in the case of those who work in factories or workshops—the men naturally wish to get lodgings close at hand, so that they may not have far to walk at the commencement of their day's work (which generally begins before many who read this are awake), and that they may have the comfort of a hot meal in the middle of the day. Of such a parish, inhabited by what may be called the better sort of the working classes, I find one clergyman (applying to the Additional Curates' Society for help) describing it thus: "The area of my parish is 400 yards by 300 yards. The population, numbering 9,000, consists wholly of

clerks and shopmen in the city, journeymen tailors and shoemakers, day labourers, and miscellaneous 'poor.' The net income of my benefice is £250; no house." The following is a quotation from a letter written subsequently :—

" I have got some new 'work' upon my hands, and no mistake. I suspected that my first 'Mission Service' for roughs would be attended by three or four, and I was nearly going alone to the room. Fortunately two of my young men asked to be allowed to go. I had spoken to some of the ringleaders in the street, the day before, and asked them to meet me on Tuesday evening at six. About half-a-dozen—more than I expected—met us in the street, and we went on gathering atoms like a snowball till my congregation numbered forty-one of the roughest lads, between the ages of 14 and 20, only two of whom had to be turned out, and nearly the whole of the rest went back to church at seven o'clock, and, under the superintendence of my lay helpers, stayed throughout the whole service, and gave no trouble at all. Now, this miscellaneous heap of materials has at once demanded sub-division. I have already arranged for night-schools; *for a class for teaching reading* (to the roughest of the big lads, who can only come on Sunday), at four on Sunday afternoon, and the short service at six."

" Now, to carry this on and extend it, *I must have more help.*" *

It is true the above extract does not bear directly upon the " dwellings of the poor"—but it shows the state of those who inhabit those dwellings and the kind of work which has to be done in such neighbourhoods if we seek to ameliorate the condition of those who dwell there. But to return: let me ask some of those who will read these pages as they sit in their quiet country parsonage—or mansions surrounded by lawns and gardens—to endeavour to realise what is implied by 9,000 people being cooped up, living in an area of about 400 yards by 300 yards. Just imagine how they must be packed together, and remember these are the 'better sort' of the working classes. Let me sketch a room in an adjoining parish. The house is one of a row facing a blank wall behind which is the workhouse. It is (reckoning the basement) four stories high, and has eight rooms. The room of which I speak is at the top of the house, and from its windows (for it has two), the inhabitants have every opportunity of studying the lives and occupations of the dwellers in the workhouse aforesaid. The size of the room is about 20 feet by 16 feet—the rent 5s. a week. In one corner the father sits working away (he is a shoemaker); in another are piled up some boxes, which contain the family wardrobe, and on these are set out one or two tumblers, a child's mug, &c.; there are two bedsteads in the room, some chairs; and a table in the middle of the room which serves for food, &c. There are a few pictures

* This is taken from some of the applications before the Committee of the Additional Curates' Society, which they are unable to assist for want of funds.

on the wall, pencil sketches, done by the children at the national school, and everything is as clean as soap and water can make it. In that room lived, ate, drank, and slept five persons—father, mother, and three children. Everything had to be done there, and in that room two out of the three children were born. This is a family far above the average in every way; yet when I have urged the parents, for the sake of the children, to remove to some other place where they might have more room and purer air, the answer has been, "We cannot do it—we must live near the shop."

Sometimes a new street, or railway, is driven through such a neighbourhood. The endeavours of those who dwell there to find some new habitation close at hand is well and amusingly described by the "Journeyman Engineer," in a paper headed, "*Our Court*," published in a volume called "The Great Unwashed." I cannot afford space for a lengthy extract; but after describing how he was ejected from his home to make way for the "City and Suburban Company's line," and compelled, in despair of getting anything better, to secure the house (for they could only hear of one) in "Lock Court"—also, how they moved in and gradually became aware of the strange company they had fallen amongst—he gives us the following description of "*Our Court*." "There were twenty houses in the court—ten on each side—and each house consisted of four small apartments, two up-stairs, and two down, of an average size of 11 feet by 10; and yet in eighteen of these houses there were two, and in some instances three families living in each house, having an average of *at least* ten inhabitants, and every apartment being used at night as a sleeping room" (page 136). "By night and by day, and considered from any or every point of view, our Court is certainly a very undesirable place of residence—a place of so pitchy a nature, that few may come in contact with it without being defiled; a place where crime and misery jostle each other, and disease is rife; a place in which every latent disposition to depravity and vice, in either man or woman will be fostered and developed, and where childhood must be well guarded indeed if it be not corrupted. Yet, with all these drawbacks, a residence in it has not the single advantage which it might naturally be expected to offer—of cheapness, for the rent of a house in our Court is six-and-sixpence a week; though of the four apartments of which the house consists, not one, as I have ascertained by actual measurement,* gives the *least* air space consistent with health, 800 cubic feet, which according to the highest authorities, is required for the bedroom of a single individual. And when, in houses of this kind, four or five, and in some instances as many as seven persons, *live and sleep* in a

* *Our Court* is no fancy or coloured sketch. It is substantially, and, save in one or two places where there is a little necessary generalisation, literally true, and it is derived solely from the personal experience of the writer.

single apartment, it can be no matter for surprise that 'fever revels there,' or that decency and morality suffer."

II. The above extract leads us on to the consideration of the special temptations which surround the working classes. And first of all, there is the temptation to drink. I need not stop to show how large a number yield to this temptation—or quote the figures which show how large a proportion of working men's wages are spent in intoxicating liquors, indulgence in which ruins both body and soul. You may take it as a rough statement that drunkenness, with its children, pauperism and crime, costs the nation about £51,000,000 a year. But, as has been well remarked, "who can estimate the grand total which lies hid in these figures of sin, of misery, and of shame ; of blighted lives and lost souls ; of wrath heaped up against the day of wrath ?" And very much of this may be set down to the miserable condition of the working man's house. To us—to me who write—to you who read these lines—home is a place of refuge to which we fly when worn and jaded—a haven of rest both for body and mind after the day's bodily or mental toil. There we find a loving welcome—there happy bright faces surround us ; and the thought of that bright and happy home is at once an incitement to labour, and a spring of hope to support us in our work. But just imagine (if you can) a family living in such a depressing and irritating moral atmosphere as we have described—imagine the whole week's washing for four or five persons done in the room where they live, work, eat, and sleep—add to this that the labour of the bread-winner is severe and continuous—that the very air which he breathes is fetid and poisoned—and can you marvel that in the depression which is caused by all these influences (unless withheld by some yet stronger moral influence)—the man, or the woman, or both, yield to the temptation which surrounds them on every side, and seek a brief oblivion of their toil and misery in the stupor or delirium of drunkenness ? Nor may we forget that every recreation which is offered to them is more or less associated with the temptation to drink—the music hall, the dancing room, and the theatre, are all surrounded by or associated with the temptation to indulge in intoxicating liquor—even the "club," or the meeting of the trade society, is mostly held at a public-house, where men are expected, or perhaps it is made a rule, that they should "take something for the good of the house." I do not believe that the great majority of even habitual drunkards, drink because they like the drink, but they are at first led into sin by their shopmates, or their neighbours ; they yield to temptation—and end by becoming the slaves of their sin.

Again, there is the temptation to desecrate the Lord's Day, which is so often and deservedly dwelt upon as one of the crying sins of the age. But here, too, let me remind my readers how absolutely necessary they deem it to be that, at some period of the year, they, their wives and little

ones, should have change of scene and a breath of sea air. A week or a month, or even more, is thought but a short time for what they call their "holiday." Yet many of you live amidst scenery which would seem almost Paradise to the dwellers in our large towns. Can we wonder, then, that the poor man, toiling day after day in a miserable room in some court or alley, longs and pants for the green fields, and the bright fresh air, and the music of the waves as they ripple on the beach? and that the more highly educated he is, the more you lift him above the mere sensual pleasures of the body, the more intense becomes his appreciation of and longing for enjoyment of the beauties of Nature. And what holiday has he? Only his Sunday. Thank God! there is a feeling which is daily becoming more widely spread, that our toiling millions must have some time for relaxation. This is shown in the passing of Sir J. Lubbock's bill for the Bank holiday, and the very general way in which the middle classes, shopkeepers, &c., seized on the opportunity to release themselves, if but for a few hours, from their incessant toil. But so long as the working classes have but their Sunday—and so long too as they are left unreached by any influences which will teach them the highest and most blessed use they can make of that day—so long as they are more ignorant of the idea of worship than the very heathen (for they are, at least, taught some kind of worship)—so long shall we find men—and that, too, the better class of our working men—using the Sunday to satisfy those natural and intellectual cravings which are, after all, the highest they have known. Here let me add a word as to the service which will attract the people to the house of God, and, which is of much more importance, impress them with due reverence when they are there. "The highest form of worship," says Dr. Blakeney, "is that in which minister and people join aloud in prayer and praise." In this sentiment all will agree; and I would say to my brethren the clergy, use *every means* to attain this, and never be satisfied till you have attained it; for nothing else will satisfy the wants of humanity. Once teach a man that the Church is, as it were, the trysting-place between himself and God—that it is his Father's house, where he may come to seek and find a promised blessing, and he will find his way there; and the best way to teach him this is to realise it fully ourselves.

And this reminds me that there is yet another temptation to which even the religious of our working classes are subject. I mean the temptation to neglect private prayer and the reading of God's Word. Here, too, it seems to me that we, with our habits and associations, can hardly form a correct estimate of the difficulty which must attend the observance of this most essential practice. Can you not fancy the gibes and sneers which would be thrown at some one member of a family, who thus by his private devotions openly confessed Christ crucified? But more than this, can you not readily understand how difficult—I had almost written im-

possible—it would be to concentrate the thoughts and intention in a little room where a whole family are pursuing the usual morning avocations ? I say nothing of the want of privacy which is as essential to the modesty of the soul as to that of the body ; but I ask you to realise, if you can, how much there is in the nature of the life which our working classes lead to discourage the practice of private prayer. In one parish (All Saints, Spicer Street, Spitalfields) the Incumbent took a room in one of the many courts of his parish, which he set apart as a prayer-room for the whole court. A short service was held there every evening at nine o'clock, lasting ten minutes, and the men were allowed to stay as long as they liked afterwards to read their Bibles—no other book being allowed in the room. The results were most satisfactory, for twenty out of the twenty-four families sent their fathers or elder sons to the room, and seventeen of them afterwards came regularly to church with their families, whilst the whole court felt the change that was wrought. The same Incumbent opened his church in the morning from five till nine, and the aggregate attendance (adding up each day's attendance together) was more than 100 during the week ; two or three coming in at 5.20, but most at 7.30, when there was a short service lasting fifteen minutes. Surely these facts speak for themselves, and plead, more than any words of mine could plead, for like opportunities in other places ; when, by God's blessing, we may hope that like results will follow.

In writing the above I have tried to set forth the physical conditions under which so many of our working classes live, and have briefly alluded to some of the temptation which beset them ; but now that I have concluded, I feel more than ever how thoroughly I have failed in my task. Yet it is not because I have tried to describe that which I have not seen—for I have lived and laboured in its midst—but it is because no pen can write or pencil pourtray it. But I have done my best, and the issue I leave in the hands of God. If some one soul be touched with pity in reading of these things, and in humble prayer dedicates himself to the work of evangelising these souls for whom Jesus died—if others are awakened to take some interest in the work of individuals and societies which are endeavouring to carry light into the midst of this gross darkness—if any should be moved to kneel down and offer up one earnest prayer to God that His blessing may rest on those who labour and those whom they seek to save (not forgetting him who writes this)—then, indeed, shall I feel that I have not written in vain.

DIOCESAN ORGANISATION.

BY REV. A. MACKBETH DEANE, M.A., *Vicar of East Mardon, Petersfield.*

N considering Church Extension with reference to the curate question it is needful to repeat once and again, in order to avoid the imputation that we propose to sacrifice the interests of the Church to those of the clergy, that the problem before us is not, How can we improve the position of the curates? but rather, How can we incidentally secure that result while making the widening the borders of the Church our first endeavour? And, moreover, by "improving the position of the curates" we do not mean simply or chiefly augmenting their emoluments or raising their professional status. Our object is to increase their usefulness, to allow their energies the fullest scope for their development, to enable them to throw their whole mind into their proper work.

In a former paper it was pointed out that, so far as the average age of promotion to a living was concerned, there was one way, and the only, in which it could be altered, namely, by changing the relative numbers of the beneficed and the unbenediced clergy. If the number of livings is increased, it becomes possible to ensure promotion for curates at an earlier age; if the number of curates is increased, it is equally obvious that on an average each must remain in that condition for a longer time. It was also shown that for the past twenty or thirty years the latter process had continuously been going on, that the prospects of the curates of obtaining a permanent sphere of work within a reasonable time of their ordination had deteriorated year by year, and that to check this it was needful either largely to increase the number of benefices or to diminish the number of curates. Even to discuss the possibility of this latter measure seems, at first sight, a paradox in the face of the vast amount of spiritual work that remains still undone amid the teeming population of our rapidly increasing centres of industry, but yet it may safely be affirmed that on this very account there is no subject that more urgently demands attention than the "economy of clerical work." If town incumbents almost universally tell us that they cannot find efficient fellow helpers, if our Missionary societies one and all declare that their work is languishing for lack of men qualified to carry it on, if our candidates for ordination include a continuously diminishing proportion of those who have had the advantage of a university training,—surely, quite apart from the question of how it would affect the prospects of curates, it is worth our while to consider how far it may be possible to lessen the number of Church workers while maintaining, if not increasing, the amount of Church work performed. When this has been done, then by all means let us

send more help where it is still really needed, whatever may be the result as regards the curate question. For we may be well assured of this, that not one word of remonstrance or dissatisfaction shall we hear if it can be shown that slowness of promotion is a contingency unavoidable to preaching the Gospel of Christ. The complaint we have to meet is, that the present state of things is *not* unavoidable—that in fact it might be remedied, not only without injury, but with the greatest benefit to that work of saving souls the Church of Christ is to carry on while still militant here on earth.

Having already considered how far it is possible that the flow of promotion may be quickened through a curtailment of the number of candidates for preferment, it remains for us to inquire to what extent the same end may be attained through an increase in the number of benefices they are open to receive; we must admit, however, at the outset of our inquiry, that this increase in the number of livings will be influenced very slightly, if at all, by the way in which it affects the prospects of the curates. Church extension, so far as it is synonymous with the creation of new parishes, depends mainly upon local effort; and it would probably be quite out of the power of any voluntary central association so far to accelerate the building and endowment of additional churches as to affect in appreciable degree the average of promotion, and in fact, since the interests of the clergy must always be subordinate to those of the Church at large, it is hardly fitting that considerations of this kind should affect the conclusions we come to in this matter.

There is, in fact, no more difficult problem in Church politics than the question of how far it is desirable to subdivide existing parishes. On the one hand we have the greater permanency of the work of the incumbent of the new district, as compared with that of the Mission curate; and on the other we have the strength and unity of an organisation formed round our mother Church, with a large staff of curates and lay-helpers under the direction of one master mind. Both systems have their advantages and their drawbacks, and no general rule can be laid down upon the subject. Each case must be decided upon its own merits, and with reference to considerations of a local character. It may be said without exaggeration that the Church of England, above all other religious communities, suffers from a want of organisation and method in her efforts for the extension of her work. In appearance, nothing can be more complete than the theory that there is a parish priest responsible for the cure of souls in every rood of land throughout the country; but in reality how often has it happened that, when an unlooked-for addition to the population of a parish has taken place, in answer to the call of some fresh development of mining or manufacturing industry, no corresponding effort on the part of the Church has been made to provide for the spiritual wants of these new dwellers on the soil. Sometimes when the incumbent

has been a man of exceptional energy and zeal he has been equal to the emergency; a special Mission has been set on foot, and the national character of the Church has been triumphantly vindicated by the proof of its capacity to provide spiritual ministrations for the whole nation. But how often has the golden opportunity been allowed to pass by unheeded and unimproved. How often, when the Church has been at length roused to a sense of her responsibilities, has she found to her dismay that others have been active while she has slept—that the Methodist has already established a chapel and the Romanist a school, and that many of her children have renounced their allegiance to her, not from any conscientious scruples as to the truth of her doctrine or repugnance to her discipline and order, but simply on the principle of "out of sight, out of mind," only because, though she might be as "an Apostle unto others," she clearly had not proved herself such unto them. The blame of this state of things rests no doubt, in the first instance, with the parish priest in whose allotted district the failure of the Church to meet the calls upon her has taken place; and if he has been not only apathetic towards the work himself, but has been actually obstructive of others who would gladly have carried it on,—if through sordid fears of losing some possible increase of income, or having his clerical standing and importance lessened, he has exercised his right of forbidding others to labour in the vineyard while he has neglected the duty of doing so himself,—then indeed has he incurred a condemnation so sad that of it one would prefer neither to speak nor even think. But the responsibility does not and cannot end here; the Church at large must take her share, if she be what she claims to be, not a fortuitous concourse of isolated congregations, but a living body, with many members dependent upon each other, joined and united in one bond of brotherhood, professing one common faith, rejoicing in one common hope, and obeying one common Lord. We have here a searching test by which to try the soundness of the organisation of the Church of England. The proof of the general's fitness for command is power on the shortest warning to send reinforcements to the outpost specially singled out for attack by the enemy, and in like manner we may judge of the ecclesiastical policy of a religious communion by its power of concentrating its energies upon the weak point which demands their exercise, while retrenching the needless expenditure of power in those places where the labourer can afford to loiter over his almost nominal task.

We can hardly with truth say that the system of our Church will stand this test. It may be strong, but it is not elastic. It was equal to the needs of former centuries, so far as the number of clergy was concerned, but it has not been able to meet the strain caused by an increase of population in the last fifty years exceeding that of the previous five hundred—an increase, too, not spread evenly over the land, but concen-

trated upon the great centres of industry and trade. How to give greater life and activity to Church extension should be our aim, and its requirements may be best summed up by saying that our policy must be made more diocesan and less parochial than at present. The Bishop, through his Archdeacons and Rural Deans, should be thoroughly informed of the state of those parishes in which additional clergy and church accommodation are required, and should have the means at his command to supply these wants. If we except ordination, confirmation, the consecration of churches, and other strictly episcopal acts, there is no work so imperatively required of the overseers of the Church as that of guiding and directing the efforts of their people for Church extension.

This is recognised by many of the more active members of the right reverend bench, but seems hardly to be sufficiently realised by public opinion. The days are past when a bishop was known as a potentate who when he walked abroad was "attended by two servants at least," and who "in public ridings was carried" on a horse with "violet or purple trappings and a gilt bit;" and now, by a reaction, the public have taken as the model for a prelate a kind of ubiquitous parochial minister, continuously engaged in an incessant round of preaching sermons, speaking on semi-secular platforms, and performing work of a multifarious kind that, doubtless, urgently requires to be done, but which perhaps hardly calls for a bishop for its accomplishment. But surely as the duty of the commander is to remain apart where he can calmly direct the movements of the army, and not with misguided valour to join his soldiers in the ranks, so we should look from our spiritual chieftains mainly for the guidance of a well-considered and clearly expressed ecclesiastical policy. The clergy and laity of each diocese must learn to look up to their bishop for such guidance, and must loyally unite to carry out the policy prescribed, for it is only by combined effort so directed that we can hope to accomplish the task that is before us.

Nothing stimulates almsgiving so effectually as making what we may call a particular rather than a general appeal to the liberality of the congregation. Persons who contribute but sparingly to societies for the relief of distress will, with far greater willingness, relieve the wants of some one starving family whose case comes actually before their notice; and others who will refuse any assistance whatever to schemes for elevating and improving the condition of the lower classes, are yet unable to turn a deaf ear to the cry of some professional beggar whose rags are put on with studied care, and who has learnt by long experience the exact tone of whining cant that is most effectual in exciting commiseration. That this should be the case, certainly by no means redounds to our credit for intelligence; but an extreme instance like this will serve to show the existence of a wide-spread feeling that makes men wish to know exactly how and where their money will be spent, so that

they may themselves judge of the justice of the appeal and of the amount required to carry out its objects. It is a subject of common remark that the incomes of the various associations for Church extension, diocesan and national, are painfully inadequate to the claims made upon them, and perhaps we have here one reason why this is so. To most men a diocesan association is a mere abstraction, about which they know little and care less. They conclude that it is managed by a clique in the cathedral city ; they listen with equanimity to certain well-worn similes about the labourers and the harvest in the annual sermon, and they think they have acquitted themselves of their responsibilities if they put half-a-crown or ten shillings into the plate, where they would never give less than a sovereign or a five-pound note if the collection were for the parochial schools or other local object. To take an example : there are very many parishes in Lancashire, priding themselves upon the annual sermons for their Sunday-schools never producing less than sixty, eighty, or a hundred pounds, whose quota to the funds of the diocesan association does not exceed on an average five pounds per annum.

It would, therefore, be an experiment well worth the trial to endeavour to substitute for a general appeal on behalf of Church extension in the abstract, a special claim for the succour of certain individual parishes that stand most urgently in need of assistance from without. Some two, three, or four districts might be chosen, according to the size of the diocese, and a pastoral letter issued by the Bishop minutely describing their needs, their resources, the extent to which they were willing to come forward to relieve their own necessities, and the amount of help which in the opinion of the Council of the Diocese they might reasonably look for from the Church at large. In the following year the result of the appeal would be published, together with the particulars of the parishes that were now selected for assistance ; the sums given by each parish and rural deanery would be detailed, and it would be seen how far the objects formerly set forth for accomplishment had been attained. In this way each assisted parish would receive the stimulus of knowing that the exertions it was making on its own behalf were seconded by the sympathies and the material aid of the diocese as a whole ; laggard parishes that were behindhand in their exertions to provide spiritual ministrations would be shamed into more vigorous efforts ; the more wealthy districts would vie in generous emulation as to which should show the greatest generosity in coming to aid of those in less favoured circumstances than themselves ; and, above all, we might hope that before long a diocesan as well as a parochial feeling would be fostered among us.

It is only possible here to indicate the outline of such a scheme ; but this at least we may say, that an effort *must* be made, and that shortly, to devise some line of action that will call into exercise with greater

vigour than at present the liberality of Churchmen towards extra-parochial objects, or our present exertions for Church extension will receive a most untimely check. During the rapid multiplication of the population that has taken place during the past twenty or thirty years, we have relied chiefly on two sources for the building and endowment of additional churches. First, we have had, especially in the manufacturing districts, men who have nobly come forward and built and endowed churches at their own cost ; and secondly, we have had districts in which churches have been built by general subscription, while the income of the incumbent has been provided by the Ecclesiastical Commissioners. The first of these two sources, we may hope, will continue in some measure to supply our needs ; the increased religious earnestness that has been springing up on all sides will doubtless bear its fruit, in bringing home to a larger proportion of those abounding in the good things of this world a sense of the responsibilities they have incurred towards the toiling thousands from whose labour their wealth has sprung ; but from the Ecclesiastical Commission we cannot safely look in the future for any great amount of aid. Their resources, though great, are not unlimited, and have already given signs of exhaustion ; and it is on this account that there is an especial need for us to take into our most earnest consideration the question of whether it is not possible to find some more effective method of calling the attention of Churchmen to the increasing need of largely augmented funds for carrying on the work of Church extension.

It must be pointed out, however, if this most desirable work of more efficient diocesan organisation could be carried out, the result would not largely affect the curate question, as will appear when it is stated that the calling into existence of a thousand additional livings would diminish the average time of waiting for preferment by less than one year. It is clear, therefore, that we must devise some further remedies for the present state of things before our ecclesiastical commonwealth can be said to be in a healthy state.

1. We ought not to rest satisfied with the existing hap-hazard distribution of Church funds. Some attempt should be made to adjust income to work more fairly, and, indeed, a very slight change would be an improvement, for now we almost may be said to go by the rule of contraries —the less work the more pay. This would be, on many accounts, desirable, and would have an important bearing upon our immediate subject ; for though it would not alter the actual number of livings, it would materially increase the number of those which a man without private means could afford to take, and thus a very important improvement in the prospects of the curates as a body would be effected.

An instance of what is meant has lately been brought prominently before public notice. The Dean and Chapter of St. Paul's, as patrons of

the living of St. Peter-le-Poor, in the City of London, with the consent of the Queen in Council, have reduced the income of future rectors to about one-half its present amount, and have divided the surplus thus obtained (£925) between the incumbents of five other livings also in their gift. The fitness of this arrangement is so obvious that it need not be dwelt upon, and the whole transaction has been greeted with cordial approval from every side.

What, then, we want is a general Act of Parliament empowering every patron, public or private, to act in a similar manner, so as to be able, under certain restrictions, to charge the revenues of one living in their gift with an annual payment in favour of a second. In order to prevent an injudicious use of this power the consent of the Bishop and the Queen in Council might be required, and certain limits might be prescribed as to the minimum amount to which the richer living could be reduced and the maximum to which the poorer one could be raised. Such a measure might be passed almost entirely without the fear of its being abused from mercenary motives by private patrons ; for it will be allowed that if a country living A, worth £700 per annum, and a town living B, worth £100, are both in the gift of the same patron, that the price of the next presentation to A, with its original income, would be much higher than that of the presentations to both A and B when they had been brought to a uniform value of £400 per annum.

For such a general measure, affecting a large number of benefices, we have a precedent in Lord Westbury's Act for disposing of a portion of the patronage of the Lord Chancellor, and though that Act is open to objection as giving an authoritative sanction to the sale of livings, it has this strong recommendation in its favour as a model for future Church legislation, that it has called into existence no expensive central agency, and it effects its objects in a quiet, noiseless manner. This would, probably, be the case with such a measure as is here proposed. It would produce no sudden revolution, but would gradually smooth down many inequalities, would afford assistance where most it is wanted, would disturb no vested interests, and would not incur the hostility of those who fear that sweeping reforms would so unsettle men's minds as to be the certain prelude to disestablishment.

But would many patrons avail themselves of a permissive act of this kind ? Time and experience alone could answer this question ; but when it is remembered that some seven or eight thousand livings would be affected by it, as being in the gift of the Crown, bishops, chapters, colleges, corporations, and noblemen and gentlemen, having several pieces of preferment in their patronage, it might reasonably be expected the result would be by no means slight or unimportant. Each patron would have an opportunity of revising his list of livings ; and when some of the more conscientious ones had done this, it is probable that under

the influence of public opinion the example would be largely, though perhaps not universally, followed.

In the case of a certain number of parishes, a reform of the kind has been effected by means of private acts of Parliament, but this is too cumbrous and too expensive a proceeding to apply to any but exceptional cases. The vicarage of Rochdale is a case in point. The income of the vicar was reduced by a special Act, obtained a few years ago, to £4,000, while some ten or a dozen neighbouring incumbencies were raised to £300, and four or five new districts were endowed with £200 per annum each. The process of equalising the emoluments attached to the mother and the district churches might in this instance have been carried with advantage somewhat further, but the example will serve to show that to carry out a similar process throughout the country is only to continue a policy that has been already put in action with success.

2. The levelling process that has been described would do much towards making a more just and equitable distribution of the resources of the Church, but when it had been carried to the utmost extent that is prudent or desirable, there will still remain much to be done before a large number of benefices can be called "livings" in any literal acceptation of the term. The obvious course before us is to rely far more than at present upon the free-will offerings of the faithful. At present the object of our system seems almost to be to free the incumbent as far as possible from the control both of the bishop and the parishioners. He has a freehold in his endowment, and so long as he abstains from glaring offences against moral and ecclesiastical laws, he is virtually his own master, and can disregard fatherly advice on the one hand, and public opinion on the other, in a way that falls to the lot of no other professional man. This position of independence doubtless has its advantages, and those not to be lightly surrendered, but is it not possible that we may carry this policy to too great an extreme? By all means let us avoid the dangers of the voluntary system, with its pastors liable to be turned away if their plain speaking offends the prejudices of some influential elder, but at the same time let us not through false pride reject what must be allowed to be the natural source of support for the servant of God, viz., the voluntary offerings of His people.

Pew-rents are so universally discredited, with the invidious distinctions between rich and poor that they commonly involve, that they need not be seriously discussed; and even the offertory, though far preferable, is open to some objections when the stipends of the clergy, the relief of the poor, and the maintenance of divine service all come from one common fund. But why should we have allowed the primitive custom of Easter offerings, almost coeval with the foundation of the Church, so entirely to fall into abeyance among us? The direction in the rubric of the Book of Common Prayer is as follows: "And yearly at Easter every

parishioner shall reckon with the parson, vicar, or curate, or his or their deputy, and pay to them all ecclesiastical duties, accustomably due, then and at that time to be paid." Formerly, there was a regular scale for these offerings, and they were collected with as much regularity as the tithe, but now the practice has become obsolete, and it would be undesirable on many grounds to attempt to revive it in its former shape of a compulsory contribution gathered from house to house; but there seems to be no valid objection to assigning the offertory collected on Easter Day from the whole congregation to the support of the clergyman of the parish, or when there are more than one, to be divided between the vicar and his curates. The parish priest could have no delicacy about receiving such an augmentation to his income, when he felt that every penny of it was a voluntary gift and not produced by any sort of compulsion, direct or indirect, and the people would have the opportunity, which many of them would gladly use, of showing that they did not choose to serve God of that which did cost them nothing, or to be entirely dependent upon the bounty of their forefathers for their spiritual ministrations. The practice also would have the advantage of being, as it were, a self-adjusting method of regulating the incomes of the clergy. Those who served small cures, in which, from the paucity of population, the work was unusually light from the same cause, would receive a small Easter offering. Those who enjoyed large endowments also would receive but little, as it would be felt that liberality in this case was uncalled for. Those who, at the same time, laboured among large populations, and were barely provided with the necessaries of life from their present stipends, would find that their people would take a pride, even of their poverty, if need be, in showing that they felt the labourer was worthy of his hire.

The policy sketched out in this paper is very simple. It is first to spread the revenues of the Church more evenly than at present over the whole number of livings—to do this by a gradual and *local* process, not calling into existence any wasteful central agency, and then supplementing the still inadequate provision for the support of the clergy by an appeal to the right feeling and generosity of each congregation; and any who agree to the first of these measures, but who shrink from the second, and would recommend efforts for raising additional endowments, instead of trusting to annual offerings, I would ask to weigh these two pregnant facts, which I think will show that the creation of any sufficient endowment is simply an impossibility.

(1.) The Bishop of London's Fund has been the result of one of the most successful efforts this generation has seen, and yet if it had been applied exclusively to the endowment of new livings of £300 per annum, it would only have been able to do this at the rate of five for each of the ten years of its existence.

(2.) To increase the yearly income of each incumbent in the country by £100 would require a capital expenditure equal to about one-half the National Debt.

THE CURATE QUESTION.

AUDI ALTERAM PARTEM.

TO THE EDITOR OF "MISSION LIFE."

IR,—In the *Guardian* of Sept. 11 two letters appear in close proximity to each other: one from an incumbent, who declares that, unless the income of his benefice be augmented, he must resign it, and seek for the more lucrative post of a curacy; the other from a curate, who suggests that incumbents in need of assistant curates should offer £250 per annum stipend. So, then, there are two sides of the curate question. Hitherto the grievances of the curates have chiefly been enlarged upon. One who was always perfectly satisfied with his status when an assistant curate, and who has, since the commencement of 1855, known the position of an incumbent in two different parishes, desires, if it may be, to say something on the side of contentment. I merely state my own experiences. I have not taken the trouble to array a list of contented curates in opposition to the formidable host of aggrieved, paraded in August in these columns. But from an acquaintance with all ranks of clergy, which circumstances have made rather wide, I believe that there is very partial reason for any just cause of complaint from the great body of the assistant clergy as against their superior officers. I myself always thankfully recognised certain great advantages in the lot of the subordinate. One has little responsibility. One could generally attend distinctly to the duty at hand. Sick visiting, school, sermon, were not subject to the manifold interruptions which beset the head of the staff. If one's income were small, that was partly one's own choice. And it always seemed that one fared according to one's needs and obligations as well in this respect as one's rector. May I say that, to the best of my observation, this appeal *in forma pauperis* is of recent origin? When in my later days at Oxford we were thinking of Holy Orders, the question of stipend was not much discussed.* The nature of the work, the spiritual advantages of the parish system, combined with pardonable personal preferences, were the chief considerations

* The contention on the part of those who differ from the writer is, that parents who cannot see the prospect of their sons obtaining the means of living in the clerical profession do not send their sons to Oxford.—[ED. *Mission Life.*]

in our days. We knew, of course, that we had chosen a lot whose prospects were not to be calculated on the scale of professional payments ; and, to put it on no higher ground, we made up our minds to it. In after years, when the profession of a younger brother came into the family councils, I told him plainly that his prospect was bounded in all probability by a Peel district, with £150 per annum, of which a very large portion would be spent in necessary working expenses. Thank God ! he did not waver.* He has subsequently received a much larger clerical income, to the great gain of others and of the works of the Church. I am sure that he never "fawned upon either a bishop or other patron," as one of your correspondents seems to think must be the case. Nor am I aware of any great sycophancy on my own part, though I have been offered several livings.

When first ordained in 1850, my brother curate and myself received stipends of £40 per annum each, with a small house, partly furnished and rent free, as our joint "Deaconry." I had then from home an allowance of £60 yearly ; he had more. We paid our way, kept up some small, simple hospitalities, not neglecting the calls of charity. The population of the parish—a mixed one—amounted then to about 3,000 souls. After serving my title, family reasons prevented my engaging in permanent work for three-quarters of a year. But for seven or eight months I was in stipendiary relations with two incumbents, receiving, I think, a guinea in the one case, and in the other 80s. weekly. Then I was for a year assistant curate in a small town of about 3,000 souls. Here my stipend was £80 per annum, supplemented by an allowance of £40. Had I stayed beyond the year, an evening lectureship would have increased this income by £40 more. But family considerations again came in, and I loosed again from my moorings. With all the four superiors under whom I served I had ever the most agreeable personal relations : three of them are yet living, and our amicable intercourse has never ceased. Then I went to a parish of some 1,600, partly as an amateur, subsequently as a stipendiary. I am bound to say that the vicar never gave me, during some six months' connection, any reason to feel myself injured ; but when I went to get my licence, he sent a letter after me which made me decline to be licensed by the Bishop. On this his lordship offered me the choice of two small livings. My private income was then, I think, from £70 to £80 ; and my vicarage averaged for nine years about £170 gross. With that I managed some works of church restoration, the maintenance of a school, and other charities. In my present rectory I have for eight years enjoyed a nominal (church)

* Is it either necessary or desirable that the profession of Holy Orders should have to be set forth in this light ? and does not the above statement afford an illustration of the difficulty which many parents must feel in the matter, especially when they have to put the choice before their sons at the age of eighteen or nineteen, before they incur on their behalf the expense of a university career.—[Ed. *Mission Life.*] Digitized by Google

income of about £190 gross. Now, I may be considered rich, as the Ecclesiastical Commissioners mean to augment the benefice to £300 per annum nominally. All this is, I fear, very egotistical. But my aim has been to show my brethren, who think themselves unfortunate, that one may be happy, if only one will "cut one's coat according to one's cloth."

"For he that needs five thousand pounds to live,
Is full as poor as he that needs but five."

I believe that my first rector cleared about £50 per annum from his living. My last has his vicarage returned in the Diocesan Calendar at £760. There are two churches: £180 went at once in curates; rates and taxes probably took £100. You have £480 per annum to maintain a position, charities, insurances, and all the family expenses. I had rather, from a pecuniary point of view, have £80 in the humble station.

This argument may apply, *valeat quantum*, to the promotion grievance. Promotion from the ranks of the clergy generally means a diminution of income. For many years I felt that I should have been a richer man had I, instead of a benefice, held a stipendiary curacy of £50 per annum. Then we are told how unfair is the legal status of the curate. I believe that he must receive six months' notice to quit, while he need give but three. Somebody must be master. I don't know why the subordinate should growl at that. Nor do I think that many of the curates of my acquaintance feel aggrieved, any more than their chiefs do, that they are not likely to be selected for rural deans, canons, or archdeacons. They probably think, as do the patrons, that common sense prescribes a system that will work.

The pros and cons, then, may be summed up—as between rector and curate—somewhat as follows: if the curate is liable to be sat upon, the rector may meet with insubordination and other faults; if the rector has the burthen of responsibility, the curate has the pleasure of comparative freedom from this obligation, to balance the sweets—often very bitter—of power. From a pecuniary point of view, taking the average of cases, there is not much to choose. Whether the pecuniary position of the clergy of all grades be satisfactory—whether it be creditable to the laity—whether it be advantageous to the working of the Church system, is another question. Nevertheless, at the present time, taking things as they are, let us clergy endeavour to follow so far in the steps of the Apostle, who would say, "I have learned, in whatever state I am, therewith to be content."

Yours faithfully,

AN INCUMBENT.

CLERICAL INCOMES.

HE preceding letter, from "An Incumbent," fairly represents the reasons which commonly induce the beneficed clergy to withhold their sympathy and support from any effort which has for its object the opening of a better professional career to their unbenediced brethren.

The writer argues that the position of a curate, especially in a pecuniary point of view, is infinitely preferable to that of the majority of incumbents. That this statement is the truth will be admitted on all hands, but that it is the whole truth we must beg leave to doubt, for the simple reason that it entirely ignores a further fact which is of the very essence of the whole question, viz., that the position of the incumbent is a self-chosen one.

There is not even a moral compulsion obliging a clergyman to take a living. As a curate he can exercise his ministry with as much benefit to those committed to his trust as he can when dignified with the title of rector or vicar. His taking a benefice is purely a matter of personal interest, liking, or convenience. If he takes a so-called living which he cannot afford to live on, he either prevents some one else taking it who could live on it, or he does away with the only inducement which will ever be effectual to move the parishioners to make up an income which will secure them the services of an efficient pastor. For a man not only to enter voluntarily upon a salaried office, but to obtain it against a hundred competitors, and then to turn round and complain of his position, is an anomaly which would not be tolerated in any other profession.

Take the case of the incumbent who writes to the *Guardian*, that if his living be not augmented he must resign it and seek a "sole charge or a curacy." Supposing he does this, the loss and inconvenience will be a purely personal one. There will be at once any number of candidates to enter upon his vacated post, some of them probably men possessed of ample private means, for whom it is most desirable to find some sphere of work. Whilst, as far as the Church is concerned, the ex-incumbent's own labour will be at least as well bestowed in a sole charge or curacy as it has been in his living. The chances are that, as in curacies pay is generally regulated by work, he will have to minister to a far larger population, and will thus contribute a far larger share than he has done before to the sum total of work done for the Church.

Take, on the other hand, the case of a curate, as put by another writer in the same issue of the *Guardian*. In spite of receiving what is called a high stipend, £150 a-year, his difficulties and anxieties as to ways and means are so great as seriously to interfere with his work, and to oblige

him to contemplate the possibility of trying to eke out his income by engaging in some secular occupation.

In this case the loss is clearly not only a personal one, but involves a definite withdrawal of a certain amount of power which would otherwise be available for carrying on the Church's work.

Under these circumstances, we should say that the incumbent's grievance, being a purely personal matter, may well be left to right itself; he, at least, has a resource, the adoption of which will not interfere with his ministerial efficiency. The curate's case, however, stands on an entirely different footing; he has absolutely no alternative but to starve, or run in debt, or give up his profession. His claim, therefore, cannot be ignored without positive injury to the Church. If his statements are correct, the first principles of the law of supply and demand compel our attention to them.

But, an objector will answer, suppose, on these grounds, you oblige a man to resign his living in order to qualify himself to receive such an augmentation of income as is absolutely necessary to enable him to devote his whole time to ministerial work, you still help the same man, only you do him an injury with one hand whilst you benefit him with the other. Why not let him keep his incumbency and still help him? Because for every one incumbent in the same position who really needs such help, there are probably twenty who are quite content to work on without any augmentation. To give a sufficient income to the few who submit to the test of returning to or remaining in the ranks of curates involves an outlay easily within our power. To raise the incomes of all incumbents up to an amount which will suffice to keep the wolf from the door of the poorest amongst them, would require an expenditure which the most sanguine enthusiast living could never hope to see forthcoming, either for that or any kindred purpose. It may sound harsh to say that a man should not accept a position which he has not the means to keep up, but if we are to enable a poor man to live of the Gospel which he preaches, there is absolutely no alternative between saying this or raising the incomes of incumbents all round to a certain minimum. It has been thought by many Utopian to attempt to add £100 a-year to the incomes of some 500 curates, confessedly very poor, and that only for a very limited time. What chance can there possibly be of adding that amount to the stipends of more than 5,000 beneficed clergymen, by far the larger proportion of whom do not even profess to stand in any need of such aid, and who, when once possessed of it, would hold it for life?

To use a rather commonplace illustration, the strength of a chain is to be measured by that of its weakest point. To add strength where it is not required is only a waste of power. What, then, is the weak point of the Church's system? Not, surely, that there are a great many

of the clergy able and willing to accept merely nominal professional incomes, and to regard the position and independence and the sphere of work which a "small living" gives them as making up for that which is wanting in money; but that a hard-working clergyman cannot, by his own efforts, depend upon such maintenance as will allow him to apply himself without distraction to the discharge of the duties of his calling.

To strengthen this weak point, by enabling every man who is content to remain a curate to earn an income on which he can live, is, as we have said, quite within our power. Why, because here and there a man has voluntarily placed himself in a position which he cannot afford to occupy, we should be called upon to undertake the task of giving to some 5,000 incumbents £50 or £100 a-year more than will secure their livings being well served, we cannot see. Still less can we understand why we should be asked to postpone that which is possible and necessary to that which is as impracticable as it would be useless.

As a matter of fact, the existence of very slightly endowed livings ought to be a source of strength rather than weakness to the Church. There are a large number of clergy able and willing to accept the indirect advantages which they offer in lieu of a more adequate income. It is only because small livings are really not available for such men that the system of purchase prevails so extensively. The giving, therefore, of small livings to those who *cannot afford to allow their current value for the advantages they offer* is a mere waste of our resources; a waste which is indefinitely increased if, because of the comparatively few clergy whom we thus place in a false position, we incur an obligation to raise all livings to an amount which will prevent the Church reaping any advantage from the comparatively unremunerated labour which so many are able and willing to offer.

Any money more wantonly wasted than that bestowed on the augmentation of *country* livings we cannot imagine. Supposing it were possible to raise all livings to £250 a-year—and to do this it would require a capital sum producing some £500,000 a-year—the strength of the Church would be very slightly increased, if at all. How much less will be the advantage accruing from anything which we are likely to accomplish. Here and there, by strenuous and persevering efforts, as lately in the dioceses of Lincoln and Carlisle, a very considerable sum of money may be raised. But the advantage gained, when compared with the cost, will be found to be infinitesimally small even to the diocese itself.

The augmentations raised with so much labour are all given for life, and must therefore be very small, whilst two-thirds of them go to rich men who do not require them, and the remaining third only helps to keep poor men in a state of mitigated poverty all their days. To the Church at large the result of such an effort is, if not absolutely nil, at

least so inappreciably small, that in any adequate scheme of Church Extension it can scarcely be taken account of at all.

Contrast such a plan as this, both in its cost and in its effects, with any well-considered scheme of a Clergy Sustentation Fund, from which men remaining curates may receive a progressive and substantial increase of income, and be enabled to await their turn to succeed to a living which they can really afford to accept. So great are the inducements, other than pecuniary, leading men who can possibly afford to do so to accept a "small living," that we may safely rely upon there being but few if any men of good private means left to compete for the benefits of such a fund. All the money would thus go to those who really needed it, whilst, from the augmentations being only temporary, they could be of proportionately larger amount, and supplied from current income as well as from endowments. It is not probably too much to say that £100,000 a-year spent in this way would produce a far greater and more beneficial result than six times the amount spent in adding to the endowments of livings, which will be served just as well whether such additional income is attached to them or not.

If, in addition to enabling curates with small private means to wait until they obtain adequate preferment, we could at the same time encourage their serving in large towns rather than in country villages, we should have the additional satisfaction of feeling that our funds were expended in helping not only the clergy who most need such help, but the places where at present the Church is most insufficiently represented.

That it will need a very strong case to be made out against them before the existing body of beneficed clergy with incomes of less than £250 cease to agitate for their own incomes being augmented in preference to those of curates, we have no doubt. But let them once be convinced of the policy and necessity of the alternative plan, and we believe that they will be the first to admit that personal considerations should not be allowed to stand in the way of any plan likely to be of real and important service to the interests of the Church at large. To say that £100,000, or even £150,000 a-year could be raised at once for any scheme of Church extension in which all the bishops and all the beneficed clergy cordially united, is only to assert a self-evident truth. At present, in this, as in so many other matters, it is the division of opinion amongst the clergy which paralyses the energy of the laity, and renders anything like real progress well-nigh hopeless.

P.S.—We do not, of course, mean what is said above to apply to the augmentation of town livings. Here we want picked men, and no matter what private resources they may have at command, the Church will still be greatly benefited by their having a fair official income.

In speaking of money spent on the augmentation of country livings as wasted, we have hardly perhaps expressed ourselves strongly enough: when we consider that, apart from its inutility, the expenditure of money in this way tends to increase the centrifugal force which, as Canon Hopkins well expresses it, now whirls away so many of our best men from the arduous work of our towns to the comparative repose of a country village, we cannot but feel that the worst enemies of the Church could not devise for her a more suicidal policy. Not only do we concentrate our attention and expenditure on points of defence which are already perfectly impregnable, but we draw off our forces from those at which the attack is the fiercest, where we have always been wretchedly weak, and where there is imminent danger of a breach being speedily made. Only let this wretched bugbear—the augmentation of small livings—occupy our attention a little longer, and Mr. Miall need give himself no further trouble; his enemies will have done his work for him.

THE CONQUEST OF THE WORLD.

By THE REV. JOHN SCARTH.



THE two great Missionary Societies of the Church of England have, upon a most important point, decided upon united action, and together make an earnest appeal for Divine aid to bring more labourers into the harvest. "The field is the world," and the harvest is indeed plenteous though the labourers are few. The writer has had some little experience as a Missionary, and watched Mission work in many parts of the world; the history of Missions has had his careful attention, and he would briefly relate certain facts to show that there appears to be a settled plan that must be followed in order to make Missions successful. A Mission can only be counted really successful when it has become productive, and in its turn has begun to send out more labourers, or has in some way done something for the *extension* of the Church.

First, then, in the history of Missions from the time of the apostles, it appears to be a settled rule, to which there is scarcely any exception, that all unsuccessful Missions have gone *Eastward*, and all successful Missions have gone *Westward* in their course. When the attack has been made on the west side of a country, the battle has not ended in conquest, though it may have resulted in occupation; but when the Church militant has fought from east to west the victory has been, or promises to be, complete. These assertions may be qualified in some cases, but the examples given will explain the truth of the general rule.

Standing upon the hills of Bethlehem and looking eastward, the mountains of Moab present a formidable barrier against all hopes of progress, but looking westward the prospect embraces the land of Judah, and there has been no limit to the extension of Christianity in that direction. It was down the valley of Elah David went in the power of God to battle with the Philistine, and the giant fell before the young shepherd, and so will the Son of David march westward over his defeated foe, the great giant of wickedness, infidelity, and sin.

Draw a line north and south through Bethlehem, and mark the progress of Christianity westward. The Church of Jerusalem spread out to Alexandria on the south, to Antioch on the north, and then stretched out over Asia Minor and Macedonia and Greece to Rome, and worked its way westward too to Carthage and to Spain. When Europe was all Christian, then a new world to conquer was discovered in America, and there, just dependent upon the first starting point of the conquerors, has the victory been complete. The Spaniards, who occupied the west coasts and settled there, seeking to win gold rather than to win souls, have founded a religion which has lost its true lustre and its real freedom; but the eastern shore has been won by men of different mould, and the Missionary societies of America rival those of England in their enterprise and zeal.

There has been one offshoot from the Spanish settlers in America in a westerly direction, and that was to the Philippine Islands, where the majority of the people are Christian. Thence, too, some of the most successful Missionaries of the Church of Rome went westward to China. In that Empire they have made a firmer settlement than did ever the better known Missionaries who went thither from the east.

Turning to the Australian colonies and the islands of the Malay Archipelago, while the Dutch sailed eastward by the Cape of Good Hope, they never made any Missionary settlements that have really prospered, except in some cases where the progress was westward from the landing point; but when Cook went round Cape Horn, and, first at the Pacific Islands, then at New Zealand and Australia, won a new path for future Missionaries, whose stations on the eastern shores have spread westward both in New Zealand and Australia, the foundation of Christianity there became complete. There was no success in the first settlement of Norfolk Island when it was occupied from Sydney; but when the Pitcairn Islanders were brought from the east to settle there, it became the centre of the Melanesian Mission, which has a great work yet to do in the islands east of New Guinea. The most unsuccessful Mission in Australia is that on the west coast at Swan River; apparently it cannot press eastward.

If we take a glance at India, even with the Christians of an early Church settled on its western shores, we see that they have made little mark, and none as a Missionary Church; nor has the boasted success of

Francis Xavier left an impression that can be clearly seen now, for it was merely a surface mark at the time. When, however, the continent of India was attacked by Missionaries from the eastern side at Calcutta and Madras, the mark was deeper. It struck hard upon the broken forces of divided creeds, and the military successes seemed to show that the God of battles was on our side. At last the Christian clemency and wisdom shown by Lord Canning after the mutiny made the prospects of Christianity brighter still. Some of the first Missionaries at Calcutta struck eastward to Burmah, breaking from the Mother Church, and they had much apparent success; and in this case alone do we find an exception to the rule laid down. The success, however, has not been as yet of that productive character that stamps it as complete.

In the great empire of China Missions have won their way westward, and there it is that we must expect to see the Americans find the best field for their Missionary enterprise,—a far more successful one than that of their Turkish Mission, so costly and so feeble.

The still larger territory of Russia in Asia has not been a satisfactory country for Missions; but as the present Metropolitan of Moscow was one of the most successful Missionaries in the far eastern portion of that vast empire, we may watch with interest how he will direct the course of Missions westward from his old home.

We might take our own country as one example of Christian progress from east to west, or we might take Ceylon or any other district that has come in some measure under the influence of the Church. However, enough has been said to show that it is worth while to carry on operations with some reference to this or at least on some settled plan for Mission work.

The circuit of the world is being gradually completed; and in these days of sudden quickenings and rapid changes of thought, commensurate with the speedy means for the interchange of ideas, the spread of Christianity may, in Asia especially, be sharp and surprising. The different parts of the field should be carefully allotted out to the different labourers, and a system of work organised; for there is nothing more detrimental to Christianity, nothing more damping to zeal, than the wicked opposition that is sometimes encountered when rival Missions try to work on the same field: often without any recognised authority, and simply to carry out the views of some particular society very slightly connected with any church.

The Board of Missions, which at one time was looked forward to as likely to be the recognised centre for Mission consultation and advice, appears to have died in its infancy; but still an understanding might be arrived at by friendly, brotherly communication, and a definite plan adopted.

Before all the circuit of the world has been brought under the influence

of the Church, there is one difficulty that must be settled with the children of Israel who are to be gathered in. How are we to agree with them about the Sabbath and the Lord's-day? This is settled by the course herein pointed out; for when the circuit of the world is completed by going from east to west, a day is lost, and the Lord's-day would then fall upon the Jewish Sabbath. The custom with navigators is to drop one day in the reckoning when they cross 180° longitude, as they pass from east to west, but this is quite arbitrary, and done for technical purposes. Let a Jew start from Jerusalem on the first day in the week, and go westward round the world, keeping the Sabbath strictly all the way, when he returns to Jerusalem he would find that the first day in the week has become his Sabbath too.

In this cursory glance at the course of Missions it is only intended to advocate a definite system of work in every country. There is plenty of work to be done upon comparatively uncultivated fields. The points to settle are, who should take up the work, and where are men to be procured? Let a consultation first be held by the two principal societies, through selected committees, to decide upon what new ground to take up. Let there be no interference with other efforts; and when it is settled which locality shall be occupied by either society, call for men. There is something so very indefinite about the Mission field to which any volunteer might be sent to labour, that there is a vagueness which damps zeal. For how can a man look with the same zeal towards labouring among a few French Canadians, or Scotch Presbyterians, or tending a few Welsh settlers in Canada, as he would feel in really battling against a heathen land to win souls to Christ? It is right, no doubt, to consolidate and settle the Church strongly at every point; but Missionary zeal may be wasted in trying to found a church among a variety of Christian sects, while heathen lands are still to be won and still untouched.

If it were settled to found a Mission in Japan, in China, in Persia, in Turkey, in Muscat, in Thibet, in New Guinea, or in Arabia, there might be many volunteers who, after a year's training and trial at home, would be ready to begin to study the language on the spot, and in a year more be doing full work in a simple way among the people. There are wonderful little works of kindness that can be done which act as powerfully in doing good and paving the way for Christianity as poorly spoken addresses in a strange tongue.

Let a wide choice be open for Missionaries, and there may be well educated men who already know something of the Arab, Malay, or Sanscrit, or even the Japanese or Chinese languages, who would be willing to undertake a year's probationary training here and then do their best in the field of their choice. It is not hardships that men dread; they would win souls and fight manfully if there were only a definite plan and a settled campaign to secure a given end—the *conquest of the world*.



BISHOP OF DUNEDIN'S RESIDENCE.

A VIGNETTE FROM NEW ZEALAND.

BY THE RIGHT REV. THE BISHOP OF DUNEDIN.

THE little sketch which accompanies this paper represents a spot which can hardly fail to have great attraction to the New Zealand Church historians of the future; and though we have still with us, thank God, those who contributed to give the place its peculiar interest, it may yet be worth while to offer this sketch to your readers, and to point out to them what it is which, even more than the sweet seclusion of the little bay, draws visitors to Tararua.

This little spot is most intimately associated with the earliest history of our Church as an organised body in New Zealand.

Tararua, almost ere Auckland was, became the chosen home of Chief Justice Sir William Martin, than whom I suppose no one has devoted talents and learning and piety more perseveringly and unostentatiously to the service of the Church in the colony. His picturesque wooden dwelling, which occupies the centre of the engraving, is substantially that which he brought out with him from England more than thirty years ago. I cannot stay to describe it; but it is surrounded by a garden, in which the roses and woodbine and laburnum of England are blended with the veronicas and beautiful shrubs of New Zealand, and this stretches down by a succession of gentle slopes to the shore, whilst on

the one hand is the equally charming retreat of his professional brother Mr. Swainson, the late Attorney-General for New Zealand, and now the joint possessor with Sir William of flower-scented Tararua; and on the other, is the little Church of St. Stephen, with its cemetery attached, the sanctuary in which many prayers were offered by the infant Church to its Divine Protector.

It was to this lovely spot that Sir William Martin welcomed Bishop Selwyn when he entered upon his labours in the year 1841. Sir William had indeed only preceded the Bishop by a few months; and when the vessel which had brought the latter arrived in Auckland harbour, it was to Tararua he desired to be taken. I had the happiness of having pointed out to me by Sir William himself as nearly as possible the exact spot upon which, having landed from the boat, this Apostle of New Zealand and the Southern Seas, imitating the Apostle of the Gentiles, kneeled down upon the shore and prayed.

The Bishop subsequently adopted this neighbourhood for the episcopal residence; and Bishopscourt, built, however, only towards the end of the Bishop of New Zealand's oversight of the colony, is within a few minutes' walk of Tararua; thus the Bishop was enabled to avail himself of the calm judgment and careful research of the retired man of law in the long and anxiously-considered subject of the constitution of the island Church. The time came at length when the declarations of the highest authorities at home as to the relation of the State to the Church in the colonies having made apparent the necessity of rules for organisation and self-government on the part of the Church itself, a meeting was convened for the purpose of elaborating such a system in the little chapel of St. Stephen, seen in the sketch. Here day after day met together the godly and well-learned men whom God had raised up to be the nursing fathers of His Church.

These, first joining together in prayer, discussed with a spirit of calmness and singleness of purpose the outlines of the proposed constitution, striving ever to keep in view and properly to adjust the requirements of the present with the principles which had prevailed in the past. Thus was prepared the draft of the constitution which was afterwards presented to the first General Synod of the New Zealand Church for its adoption, and which, with but few additions and amendments upon subsequent occasions, has so won its way to acceptance, that, although founded upon the principle of voluntary association, and having no authority over any who choose to hold aloof from its sway, it has now received the universal acknowledgment of the members of our Church in the colony. Its provisions are carried out with alacrity, and its regulations submitted to with cheerfulness,



INDIAN FUNERAL AT SAMIA.

WORK AMONGST THE CHIPPEWAY INDIANS.

FROM JOURNALS AND LETTERS OF THE REV. E. F. WILSON.

(Continued from p. 535.)

CHAPTER VI.

FUST as the winter was setting in, Mr. Wilson was called upon for the first time to officiate at the funeral of one of his Indian congregation.

"December 11th.—This afternoon I buried a grandchild of Antoine's, a little boy of about seven years old. He was a weakly little fellow, having been thrown out of a waggon about a year ago; he had wasted away almost to nothing, and died yesterday afternoon. I drove in my cutter to Antoine's to meet the funeral party, and then joined in the sad procession to the cemetery, which lies nearly a mile back in the 'bush.' The little coffin was put on a sleigh, and the mourners huddled round it,

the women enveloped in blankets ; then the procession started—first this rude sleigh with its two Indian ponies, then myself in my cutter, then the father of the child and John Sumner, walking behind on foot. The cold was very intense, and the sun, though shining, seemed to shed no warmth. After considerable winding about through the bush, we at length reached the wild little Indian cemetery, with its snake-fence around it, the resting-place of the forest children, old, middle-aged, and young. The sleigh was stopped, and the little coffin carried to the open grave which was to receive it. Antoine was there, and had been digging it, and he had also kindled a fire close by ; round this fire the Indian women huddled while I read from my Chippeway Prayer-book the solemn burial service. I omitted the psalms, and read only the latter part of the lesson, as we had no church to go to, and the cold was very great."

As Christmas approached, great preparations were made for the crowning event of the year's labours, the opening of the new church.

" December 23rd.—The Indian women have been very hard at work preparing decorations for the church. Mrs. Joe and Mrs. Riley sat up nearly all night getting things ready. We can get no laurel or holly in this country ; but there is plenty of cedar, pine, hemlock, and tamarach, and these do very nicely for decorating. The Indians are very clever in making wreaths ; they weave the green stuff together without using string. Mrs. Joe has been making a number of rosettes out of coloured paper. We have not yet got the Christmas tree ; there are no spruce firs on this side ; so, to-morrow, the Indians are going to take a canoe across the river and hunt one up in Yankee land. On Saturday, Joe (my churchwarden) is going to have a party of Indian women down to the church to dust, and brush, and scrub, and clean up, ready for Sunday. All seem in great spirits at the prospect of our little church being opened."

By Sunday the 27th everything was in readiness, and Mr. Wilson was able to write :—

" To-day our little church has been opened for Divine worship ; prayer for the first time has ascended from its walls to the Giver of all good gifts, without whom we labour but in vain ; hymns of praise for the first time have been sung in it, and the gospel for the first time has been preached. Last August we were a little band, and a feeble band, when God first put the thought into our hearts to build a church for His worship. Gradually our congregation has increased, and to-day we had overflowing numbers to witness the opening of our humble edifice for Divine worship. Before speaking of the opening services, it may be well, perhaps, to refer for a moment to the condition and general appearance of our church now that it is completed. The name that we have given it is St. Mary's, after the old parish church in Islington ; its length on the outside is 32 feet, its breadth 20 feet ; the ceiling within is 13 feet from

the floor ; it has five windows, two on each side, and one large one in the east end ; at the west end is a porch and the entrance door, and over this end of the building is the bell-tower ; the whole of the inside of the building, ceiling and walls, is tongued and grooved boarding, which makes it compact and warm ; down the centre of the church is an aisle 5 feet wide, with nine pews on each side ; the pews painted dove-colour, with brown caps, and capable of holding five persons each ; at the east end of the church is a raised platform, 5 feet wide, and approached by two steps, the top one surmounted by the communion rails ; on a line with these rails on either side of the church are two desks, one for reading prayers, the other for preaching from ; beneath these desks, outside the rails, are two single seats facing each other, the one on the south side for the interpreter, the other on the north side for the churchwarden ; near the interpreter's seat is a movable lectern for his use ; in the centre of the aisle, at the foot of the steps, is the font, a wooden structure designed by myself. The chancel carpet is green ; the cloth of the communion-table and the covers of the two desks are crimson, edged with gold ; chairs, desks, &c., have all been made in white wood ; and there are also four stools covered with carpet, two for the desk and two for the table ; these I made myself. On the communion-cloth is worked in Indian the words, 'Lord, have mercy on us.'

"Very soon after 1.30 P.M. the service commenced ; Mr. Salter and Mr. Armstrong were present to assist. Mr. Jamieson had started to come, but was stopped by the ice on the river ; Buckwheat, his catechist, however, was present, having come by a different route. We robed in the house, as the church has no vestry, and then walked across. We had full morning service (omitting the Psalms and Litany), which I read myself in Chippeway. The first lesson, Exodus xl., was read by Keshegowenene, and the second, Acts iv., by his brother, Wagemahwishkung (my interpreter). Joseph sat in the churchwarden's seat, and gave out the hymns. Mr. Armstrong assisted me in ante-communion service by reading the epistle (in English). The church was crowded, numbers of people standing about the door, and others outside ; about twenty were whites, the rest all Indians. I suppose there were nearly 150 altogether. Mr. Salter preached from Gen. xxviii. 16—17, and showed how God was especially present in certain places, specially those dedicated to His service, comparing the ladder which Jacob saw to the prayers of a congregation ascending up to God. The sermon lasted about twenty-five minutes, and then an intermission of three or four minutes was allowed for non-communicants to leave. As soon as the church was quiet, I read the offertory sentences in Chippeway, Mr. Salter standing at the north of the table, and Joseph Wawanosh took up the collection ; it amounted to \$2.35, i.e., 11s. 6d. in English money. Twenty-one Indians came up to receive the Holy Communion. When this service was over, Buck-

wheat, from Walpole Island, asked permission to say a few words ; it was granted, and after addressing the Indians for a short time, and telling them how much interest all the Walpole Indians took in the establishment of this new Mission, and how many of them had intended to be present, only they could not leave the island on account of the treacherous state of the Zee, he finished up by loosening a belt from his waist and taking from it a little bundle, which he brought forward and presented as the offering of his brethren on Walpole Island towards the erection of the church and Mission-house ; the little packet was found to contain the handsome sum of \$9, equal to £1 17s. English money. A murmur of pleasure ran through the church as the sum thus contributed was announced, and in a few words I begged Buckwheat to thank his brethren of Walpole Island for their liberality and Christian kindness in presenting us with so handsome a sum. After this the congregation dispersed, and we returned home.

"As we were preparing to drive home, the old chief's wife came up with a comical look to Mrs. Wilson, and poking a paper parcel into her face, exclaimed in her broken English, 'Christmas, Christmas !' Mrs. Riley was peeping round the corner of the house, enjoying the joke immensely, and when Mrs. Wilson, taking the proffered gift, exclaimed, 'What, is this a present for me ?' both women burst into a fit of merry laughter. The scene was most amusing, the women seemed so intensely tickled at the idea ; and when Mrs. Wilson had uncovered the paper, and displayed a little basket made of sweet grass, beautifully ornamented with beads, and began thanking them in Indian, their delight was at its full pitch."

On the day after the church opening, an event was celebrated which had long been looked forward to by the younger members of the community.

December 23th.—At 5 P.M. this evening the children's treat came off at Joe Wawanosh's house. About twenty-five children were present, and ten or fifteen grown-up people. James Kwakegewun had been over to the States and found an extremely pretty little tree, and Joe had cut a block of bass wood and fixed the tree into it; the block was covered up with coloured paper, and the tree covered with candles and presents. About 4.30 P.M. children and people began to arrive, but it was a long time before all had assembled, and about 5.30 P.M. the tree was lighted up. The children were all sent out of the house while the lighting was going on, as there was no second room ; and as soon as the candles were all alight, the door was opened, and they were re-admitted. It was amusing to watch their faces, all so quiet, not a word spoken, and yet evidently both astonished and delighted at the sight ; not even the older people, we were told, had ever seen a Christmas-tree before. We made the children stand round the tree in a ring, and then right-about-face

and march round it ; after this the presents were taken down one by one, and given to the children whose names they bore.

" During the evening we taught the children to scramble for nuts and sweetmeats. It was absurd to see them at first all standing in mute astonishment, and wondering at my ruthless waste in throwing away such excellent sweetmeats all over the floor ; however, they soon learnt how to perform their part of the game, and after a little while they were all scrambling for the good things as eagerly as any English children. Then we had a game of chairs, which amused them all immensely, the music being a small tune-pipe from off the tree. Apples and buns were also distributed among them, and at about 7.30 P.M. the party dispersed."

The opening of the new church was followed by a marked increase in the numbers attending the Sunday services.

" The services in the new church are most hearty and cheering ; attentive congregations both morning and afternoon, good hearty singing, fair responding, and deep attention when I am preaching. I hear from Joseph Wawanosh that several of the Methodists say that they prefer going to the new church to attending the Methodists' service, for at the latter it was all preaching against other denominations, but at the former they heard the gospel preached. I told Joe that it was no use for us to look for any great change in the minds of the people yet ; we would just go on quietly, and preach the gospel to them, and God would do His own work. We already numbered over a hundred, and families kept on joining us. I did not wish to press any to join us, far better not, I said ; indeed, I told people not to join us ; we did not wish to build a house of chips, we wanted a solid house. Joe smiled at this, and remarked in Indian to Wagimah that he fully concurred in what I said."

Towards the end of February the " busy season " with the Indians commences :—

" Directly the winter frosts begin to break, in the very early spring the sap of the maple-tree begins to flow ; a slit is then cut in the tree with a sharp axe about two feet from the ground, and a long flat peg is driven into the incision ; this peg is bent downwards, and when the sun shines the sap is soon seen dropping from the end of it, sometimes quickly, sometimes slowly, while a wooden trough or birch-bark vessel is placed underneath to receive it. Each family taps from 200 to 500 trees, and they make 200 or 300 lbs. of sugar during the season. The sap is nearly the colour of water, and tastes very insipid ; and it has to be boiled a long time in an iron pot over a huge blazing fire before it is reduced to sugar ; it is then, when cold, cut up into long cakes and sent to market. The Indians during the sugar season camp out in wigwams made of poles put together in a conical shape, and covered with birch-bark, skins, or old blankets, a space being left open at the top to let the smoke out."

The two matters which especially occupied Mr. Wilson's attention at

this time were, 1st, the settlement of a catechist at Kettle Point, and 2nd, the building of a school-house near the church. One great difficulty about the appointment of a catechist was got over by the C.M.S. consenting to bear all the expenses which it would entail. The plan for building a school-house was formally brought before the Indians, and all the preliminary arrangements made, subject only to a majority of the Indian Council agreeing to set apart sufficient ground for the site.

J A P A N.

SINCE Peter the Great, in his desire to civilise his subjects, took up his residence at Deptford for the purpose of learning ship-building, no more remarkable visitors have entered this country than the special Japanese Embassy which has now reached our shores, and whose members have been presented to her Majesty. Twenty years ago Japan was rigorously closed against foreigners, and no Japanese was allowed, upon pain of death, to leave his native land. In the year 1854, however, a small American squadron made its appearance off the coast of the secluded empire, and Commodore Perry, its commander, succeeded in negotiating a treaty which ultimately led to the throwing open of Japan to American traders. Great Britain soon obtained the privilege already accorded to the United States, and other countries followed in the wake of England and America. The Japanese allege that, ignorant of international law, unversed in the ways of diplomacy, and unpractised in commerce, they were beguiled into making concessions in those treaties inconsistent with the true interests of their country. Fairness obliges us to admit that the allegation is at least probable. But, however that may be, there can be no doubt of the magical impulse given by the treaties to the material, mental, and political progress of Japan. Commodore Perry found a kind of hereditary minister, styled the Tycoon, or rather Shogoon, possessed of all real power, the Emperor, or Mikado, being little more than a Pope in retreat. Under the Tycoon the country was split up into some two hundred petty principalities, ruled by Daimios, who coined money, made war and peace, and dispensed justice within their Daimiotes. Each Daimio maintained a host of armed retainers, who formed a caste apart, and contributed nothing to the state but their military services. The rest of the people, divided into three castes, husbandmen, artisans, and merchants, existed only for the benefit of their superiors. Since then a revolution as deep-reaching as that which metamorphosed France eighty years ago, has swept over Japan. The Tycoon has disappeared, and the Mikado been restored to full imperial sovereignty. The Daimios have shared the fate of the

Tycoon. Not only have they been deprived of political power, they have actually been obliged to surrender their great estates to the crown, and to become pensioners on the bounty of their sovereign. Stranger still even than this, caste has been abolished, and with it all class privilege. The military class is no longer the superior of the other classes, nor does it retain its exemption from taxation; nay, it has even been induced to give up the wearing of two swords, the badge of its gentle birth. And to cap all, parliamentary government has been introduced, and the administration organised under ministers, each at the head of a department, while a native press educates and gives expression to public opinion.

The material development of the country has kept pace with these marvellous political changes. This very week our readers may have seen



A LADY IN THE RAIN.

in the daily papers an account of the opening of a railway in Japan; nor is it the first. Telegraph lines, worked by native operators, connect the great cities, and more are contemplated. Lighthouses and lightships have been established at all necessary points to guide commerce in safety to the ports from which so lately it was jealously excluded. A dry dock has been constructed, in which one of the largest vessels in the American navy was recently docked with all her guns in position. A fleet of ten war steamers, including two powerful iron-clads, has already been raised; and the Government is engaged in organising a regular army, and equipping and training it in the European manner. A college has been established at Yedo, under the administration of an American, assisted

by European and American professors. Schools are numerous throughout the empire, and large numbers of Japanese youths of promise have been sent to America and Europe to imbibe the spirit of Western civilisation. An American has been called in to assist in amending and reforming the law, so as to bring it into unison with the altered circumstances of the country; and another American, who has been at the head of the agricultural department in the United States, has been commissioned, with the aid of assistants selected by himself, to introduce a new system of agriculture, mechanics, mining, and road-making. Such has been the beneficent influence of the modern spirit of the West on this vigorous, intelligent, and energetic people.

Rapid as has been the progress thus made, it does not satisfy the Japanese. They are painfully conscious of their inferiority to European and American nations, and are resolved that no effort shall be wanting on their part to bring it to an end. In their treaties with foreign powers a proviso was inserted that they should be open to revision after a certain period. That period will expire next year. And the Japanese, thinking, as we have said, that the present terms are unfavourable to them, are anxious to obtain certain alterations. For this purpose their Government decided to send to the several treaty-Powers a special Embassy to open negotiations on the subject. Were this all, though the peculiar circumstances of the country and the high rank of the chief ambassador would invest the mission with interest, it still would not differ essentially from that of the agent despatched last year by M. Thiers, to treat for a modification of the Commercial Treaty. But it is not all. Over and above this ordinary object, the Embassy has another, which can only be compared to that which Peter the Great had in view when he travelled through Europe to qualify himself for the civilisation of his half-savage subjects. The ruling spirit of the Japanese Government, in short, has determined to visit in person those great nations of the West which dispose of the rest of the world at their pleasure, and to study for himself the sources of their power. In styling the Chief Ambassador, Tomomi Iwakura, the ruling spirit of the Japanese Government, we can hardly be far wrong. He was an inveterate opponent of the Tycoon, by whom he had long been detained in prison; and to him, more than any other man, the success of the late marvellous revolution is said to be due. He is now the Junior President-Minister, or principal working executive officer of the Government of Japan. Regarded merely as one of the means resorted to by a great reformer of original genius for the improvement of his country, this embassy is surely most remarkable. But there is another aspect under which we would do well to contemplate it. "It is our purpose," says the Mikado, in his letter accrediting the Ambassadors to the President of the United States—"It is our purpose to select from the various institutions prevailing among enlightened nations such as are

best suited to our present condition, and adopt them, in gradual reforms and improvements of our policy and customs, so as to be upon an equality with them. With this object, we desire fully to disclose to the United States' Government the condition of affairs in our Empire, and to consult upon the means of giving greater efficiency to our institutions at present and in the future." Now, the brief sketch of recent Japanese history we have given is sufficient evidence that Japan is destined to occupy an important position in the East. Already she is taking rank as a commercial nation. It is of very great importance, therefore, that we should gain the friendship of her guiding spirit; at any rate that he should not leave our shores with a mean opinion of our resources or our policy. The Americans have recognised this in their own case, and have left nothing undone to do honour to their visitors. Let us follow their example.—*The Echo.*

A NIGHT VISIT TO STAMBOUL DURING THE MONTH OF RAMAZAN.

BY THE REV. G. CURTIS, S.P.G. *Missionary at Constantinople.*

HE sun was already set when we tripped, as need requires, into the rocking *caique* which was to shoot us to Stamboul. Below, the waters of the Golden Horn shone like a burnished mirror; above and around, the network of mast and rigging stood out blackly pencilled on the silver-gilt evening sky, whilst many a lamp, set in its bracelet of fire, beamed faintly from each soaring minaret. Water as well as air seemed in a flame; every pulse of the oar struck out a phosphoric flash, and showered tears of light, while we skimmed the gleaming surface; and the mosques' dazzling necklaces showed larger and brighter in the fast-falling darkness. But no sooner had we left the magic water than romance gave way to reality: light waved in mid air, and danced and sparkled in the stream; but no utilitarian gas lamp proffered its homely aid up the pitch-dark streets that yawned before us with a deepening gloom. Could we have borrowed but one from the myriads of lamps which hung far away on Muezzin's galleries, or, like strung beads, filled their several places in sacred sentence or warlike emblem; or had we, bowing to the law, carried each his own guide in paper or linen, we should not have stumbled so painfully among dogs, alive and dead, and over such a pavement of rats and cats as is wont to cushion the foot of the wanderer in these venerable streets. But stay! a sudden glare of lamps bursts upon us; a pompous carriage, escorted by horsemen, at once jolts and hides a Pasha; then a blacker darkness follows his retinue. By-and-bye the fitful light that shoots out from opening doors, and more hopefully the steady blaze of well-frequented

shops, helps us on our rugged way; and for awhile we linger among groups that are quaffing smoke and coffee and cold water, and find ourselves in freedom upon the Atweidan—the Hippodrome of old. Here the beaded bands of light which had drawn our gaze from a distance are burning just above our heads, and peep in and out of the boughs of plane-trees, which sway to and fro within the sacred precincts; below, a blue light, dim as a glow-worm, discovers a Saracenic cloister. The chant is begun; we enter the Mosque; it is that of Sultan Ahmed. First we put off our shoes from off our feet. Not venturing to pass beneath the central dome, we content ourselves with gazing up from a modest corner at its broad span that gathers within it the light of countless lamps. Now we listen to the plaintive harmony as it swells or sinks; now the grave worshippers in orderly rows bow together, and together rise and again prostrate themselves on the pavement simultaneously, regardless of the frolicsome children that sport around their unbroken ranks like butterflies about strawberry beds. But there is little time for contemplation; the *ghiaours*, scarcely sheltered within the dark shadows of that deep arcade, have been espied; we must go, in spite of the eloquence of my companion, who, by a rhetorical mention of "dogs" and "courtesy," had the evening before prevailed over even Mahometan prejudice: accordingly we take our leave with our shoes and are soon trying to decipher the strange devices that bridge the space between minaret and minaret. Here hangs, as we fancy, a key, the symbol of Islam; there a mortar is seen, issuing a shell steadily and noiselessly against a castle of lamps, that as consistently holds its ground; on this side and on that ciphers float and holy texts run, though backwards; and we may confront them only where their image bedizens the sheet of the Golden Horn below. We may imagine ourselves in the garden with Aladdin; stars above and stars beneath, lamps on the mosques, lanterns in our hands. Yet the waters look dark and deep (for the moon is not up), except where a flash and phosphoric gleam betray the substance of an undistinguished shadow. Once more we skim the smooth surface of the estuary, till minarets, now distant, wink from Stamboul and Scutari; a mountain bagpipe wakes the northern sympathies of my comrade, while it shakes the frames of rude dancers on a deck hard by. We touch Tophaneh Wharf. I land alone, and am soon threading the crowds which turn night into day as they fringe the murmuring coffee-houses or group themselves round stands where tinkling glasses invite to lemonade or sherbet; and so here and there, in and out, up and down, among musical trays and pipes, amidst the winding, quivering nasal trail of sound which, in the East, seems the essence of all vocal melody, ecclesiastical or social, Mahometan or Christian. I shake myself free as I step out into solitude, silence, and darkness, and stagger up home again.

A PENNY READING.

LIFE IN NEWFOUNDLAND.

FROM LETTERS BY THE REV. T. A. GOODE, S.P.G. *Missionary at Channel.*

NEWFONDLAND is an island about as large as England and Wales. The appearance of the sea-coast is wild and rough, barren and uninviting. Still there is some fine scenery, and there are many fertile spots, and British skill and industry have made many fruitful gardens and English-looking meadows. About the interior of the country no one knows anything. It has never been explored by white men, except by one Scotchman, McCormack, an amateur traveller, in 1823, and he only travelled it as the crow flies, from east to west, a line of about 200 miles. He says that the parts he passed through were barren and rocky, and much covered with moss, containing many rivers and lakes and hills; thinly wooded, except along the rivers and lakes.

Newfoundland is the nearest land to Europe of any part of the New World—America; the distance from the south of Ireland being about 1,656 miles, or four and a-half days' run for a steamer. It is separated from Canada by the Gulf of St. Lawrence, which, in one part, called the Strait of Belle Isle, is but twelve miles wide.

The country contains some valuable mines, but only two, copper and lead, are worked—the first by the English, the second by the Americans—both paying very well at present. Coal, silver, and iron are known to exist, but are not worked.

The forests and woods are composed of the fir, black spruce, the black, white, and yellow birch, the aspen, juniper, &c. The latter is the black larch, and called the oak of Newfoundland, as being the hardest, strongest, and most durable of all their timber. When growing it generally bends towards the east, and therefore often directed travellers in their right course. It has been the case with myself. Nothing is seen in England to equal the glory of the forests here in their autumnal tints.

There are a great many wild flowers and many wild fruits. Raspberries, currants, strawberries, gooseberries, &c., grow wild in many parts. Few exotic fruits come to perfection, but most of the British culinary vegetables grow abundantly if well cultivated.

There are very few navigable rivers in the island. They are not needed at present, as the country inland is not cultivated, or even explored. Nor will the want of rivers ever be a drawback, as there are hundreds of splendid bays and large arms of the sea, which in many parts run far into the country. Still there are some noble rivers also, such as the Humber, whose course has been traced farther than one hun-

dred miles. All the rivers abound in salmon and trout, and would afford ample sport to all who take a delight in the "gentle art" of fishing.

Of quadrupeds we have—

1. The deer—the caribou, or reindeer. Their general height is about four feet, and length about the same. The antlers of the male are handsome and large, with numerous branches. They feed on the plains and savannahs, roaming the country in very large herds, sometimes countless in number.

2. Bears of two kinds—white and black. The white bear only sometimes comes ashore to us, from the ice that drifts from the North Pole; but the black is plentiful in parts of the island. Their flesh is very good to eat, and is much prized by hunters.

3. Wolves, as I said, follow the deer, and often in the night you may hear them. They will not, however, attack a man. They always try to keep out of gunshot. Some are five feet long by three feet high. Last year a very large one was killed in my Mission. He had stolen many lambs, &c.

4. Foxes are very numerous. They are of various colours—red, yellow, patch, black, blue, white, and silver.

5. We have also hares and partridges, which turn white in winter. But we have no *reptiles*. Not a frog, toad, snake, or lizard has ever been found in any part of Newfoundland. I have never heard any reason why this should be the case.

I fancy the reason why the wild beasts are not ravenous and savage to man, and why we have no poisonous reptiles, is that the severe cold, and its long continuance, burns all the poisonous venom out of them. But then I am puzzled. Why does not the cold do the same to men and women, boys and girls? For, indeed, some of them seem to possess all the evil and poisonous nature of the savage animals—they act often the part of brute beasts. As the hymn says, "Only man is vile."

Of birds, alas! we have not a word to say. All the forests are mute—dead silence reigns throughout!

This leads me now to say something about the climate of Newfoundland. But for the high and cutting winds which visit us, the cold in Newfoundland would not be as severe as it is in the Dominion of Canada. Sometimes the thermometer has been known to descend below zero twenty-four degrees. This would be counted very severe indeed. The usual degree would range between six and twenty, so far as I know. Still, in the very depth of winter we have fine days, the air dry, clear, healthful, and exhilarating, while the sky is exceedingly beautiful, and of a deep blue. The starry heavens beheld during this weather are truly magnificent, whilst often one's spirit is cheered by the glory and splendour of the aurora borealis, which I fancy I have heard rushing through the heavens many a bright and glorious night!

The frosts do not come gradually, as they do elsewhere. The seasons, as it were, *jump* into each other. The ground is frozen about two feet deep, so that often the stakes which are driven into it, and upon which the wooden houses are built, are lifted up, house and all, and thus frequently the floors are thrown out of level, doors will not shut, and then you are in a fix! But you must do something; so you alter the position of the hinges, and use the plane a bit, to make yourself comfortable again; but then in the summer you find you have larger air-holes than you want, for you can stick your hand between the door and the posts! The same often happens to the windows.

At night, when it freezes very hard, the wood of which our houses are made shrinks very much, and you hear sounds like the snapping of guns. I think it is not the *shrinking* makes the horrid noise at the dead of night, but the *breaking* of the *nails* when the wood shrinks! There are plenty of nails to spare for this purpose in a wooden house! It is impossible to write or think when you hear a crackling before you, then behind you, and then two or three cracks by your side, and so on! Fancy the Missionary in this state of a Saturday night, when he is preparing for Sunday. With a sad mind, perhaps, he goes to his bed to sleep; but to sleep is often impossible. There he is with aching feet, and a smarting nose, the latter tender and sore from continually rubbing it to keep it warm! Then, again, his breath is frozen upon his beard, so that he is cemented to the bed-clothes and pillow by a thin casing of ice. He must not dare to change his position in bed, for, if he does, the ice breaks, and dabs and sticks to his face, and then melts—which is very uncomfortable indeed. The question then is, how is the Missionary to keep his toes and nose warm? I dare say many of you would say, Oh, get hot water bottles, hot bricks, hot everything! Yes, he could get these things in his own house; what would he do when he was away? What would he do in the woods? Therefore, very wisely, we do not use those things, but we try to accustom ourselves to the cold in some degree. But many are the plans used to keep the feet warm. One Missionary said he used to get out of bed and run two or three times with bare feet upon the cold floor. This caused the blood to circulate, and then he turned in and slept warmly.

When it freezes hard at night, the ink freezes both in the bottle and on your pen. I have often been obliged to put the bottle on the hob or fender. Milk freezes solid; we have to cut it with a knife to bring it to the table. I have seen women obliged to give up scrubbing their floors (wooden), as the hot water—as hot as they could bear it—used to freeze on the floor, and that in the kitchen too, where there was a large American stove burning.

Your hands cling to door handles, latches, fire-irons, and other metals, if you touch them, and if you let them go too quickly they will tear the

skin off. I saw a little boy once put his tongue upon the axe with which another boy was chopping wood, and the result was that the skin stuck to the iron, and made the tongue very sore and bleed.

All our meat is frozen for the winter ; meat and bone alike requiring the saw and hatchet. The bread soon gets frozen, and therefore many experiments are tried to preserve it by the poor fishermen. It is generally kept in the *bed*. Their bread leaven is almost universally kept tied up in a small bag in the bed in the winter !

Frost-burns are very dangerous and frequent. They come unknown to one. I have seen men burnt with the frost just as if you got a red-hot iron and put it to their faces. Fingers and toes fall off, and sometimes limbs. A doctor told me that a drunken man lay on the road-side drunk, and went to sleep. He was found after some time and carried to a house insensible. They pulled off his long boots, and in doing so his feet remained in the boots ; and there lay the drunkard without his feet !

In spite, however, of all drawbacks, the climate can undoubtedly be called healthy. The great age of the people is very remarkable, the old people possessing great strength of body and mind to the very last.

The first inhabitants of Newfoundland were the Red Indians, but when the Anglo-Saxon race settled there, the former were put to flight or exterminated. It was colonised first by Irish and English Roman Catholics. Soon it afforded employment for British ships, and its fisheries not only proved beneficial for commercial purposes, but also became a nursery for seamen for the Royal Navy. The British Government erected fortifications and established men-of-war stations—every thing was done for it to keep away other nations from deriving any profit from it ; but nothing was done for the souls of the people—no churches, no schools, and no clergy were to be seen there from 1497 to 1765. The Rev. W. Coughlan, an Irishman, was the first Missionary sent out by the “ Society for the Propagation of the Gospel in Foreign Parts.” He was a convert of Wesley, and a travelling preacher with him ; he was ordained and sent out to Newfoundland at his express wish. He was the first clergyman whom many born in Newfoundland had seen. Before this they had no Sunday, no marriage, no religion ; violence, debauchery, swearing, licentiousness, &c., ruled the land, and man was no better than a savage—as bad, it is said, as the men of Sodom. In the midst of this sin and wickedness the good Irishman loudly proclaimed, “ Behold the Lamb of God, which taketh away the sins of the world.” A few old people, who died not long ago, remembered him and his preaching ; his cry was, they said, “ I tell you, fishermen, if you repent not, your sins will sink you into hell.” He remained only seven years in that country of eternal frosts, and returned to England. The field was then occupied by Dissenters, but some good Church people stuck together, and held services. Captain Vicars, of the Royal Engineers, was converted in the

island, and preached there in his regimentals. Here too he was married, and his son, Hedley Vicars, possessed the same good, religious feelings as his parents. He did great good in the army among the men, by holding Bible-classes, &c. He bravely bore the gibes of his brother officers. No matter how dangerous his position was, he always found time to pray and read his Bible. This military and Christian hero fell in the trenches, nobly repelling a night attack by the Russians, crying aloud to his men and companions in arms, "This way, 97th!"

In the year 1820, we find the Church had only two clergymen in the whole island, with a population of about 100,000. Had the Church done her duty, and sent her Missionaries to the settlers on the shores of Newfoundland, the curse of the "Red Man"—the native of Newfoundland—would not rest upon the English. Some shot them down in cold blood, whilst others poisoned them with their fire-waters; others made them more corrupt with their sins and immoralities, to get possession of their property—the rich furs of the country. None of the natives have been seen since 1823; but they may exist yet in those vast hunting-grounds—the best on the earth, it is said—which have not been explored by white men. It has abundance of game peculiar to northern latitudes, such as the black bear, otter, wolf, beaver, red, black, and silver fox. These are their delight. They can also feed upon the wild goose, the duck, &c., which abound and breed in the large lakes or inland seas of the country; while the barren and open places abound with the caribou and reindeer without number. They call themselves Booothicks, but by the settlers they are called Red Indians, because they painted themselves and their wigwams with red ochre, which is found in the island. No one thought anything about killing these poor people. It was much easier to shoot them than the foxes, beavers, otters, &c., and so they did, and deprived them of the valuable furs they possessed. Their clothing being made of the most costly furs, every man that was shot was worth, on an average, at least £100. This wholesale slaughtering of the Indians continued from 1497 to 1823. It is no wonder now that Indians are not to be found in Newfoundland! This used not to be the case, as the remains of the deer fences testify to their great number. Double lines of strong wooden fences have been traced forty or fifty miles inland; no one knows their extent. In this case well may God say to England, "What hast thou done? The voice of thy brother's blood crieth unto Me from the ground."

But now to turn to what I want to tell you of my own life in this cold and wild, rough country.

The Mission of Channel has one consecrated Church and four Mission school-houses, all of which I must attend myself in turn. There are about twenty settlements or little fishing harbours, where people live; the whole population is about 8,000. We have not an inch of made

roads connecting all these settlements: I have to do all the work by water in the summer, and by land, or rather by ice and snow, in winter. My work is very much hindered in the summer, as I cannot afford to keep a man all the year round to manage a boat, and it is not always that I can get men to leave their work to take me from place to place, and, when they do come with me, they run the risk of losing several days, and sometimes their boat, and worse still, perhaps themselves. Mr. Le Gallais, who was lost in 1869, when returning from visiting a sick parishioner, had a poor man's boat and his two men with him when he was drowned. This sad loss was felt very much on all hands; one of the men lost left a widow and four children almost starving. I am glad to say that I have been able to do a great deal for the owner of the boat, as she was his whole source of living, and was worth about £50. If I had not done so, no doubt other men would not lend their boats so willingly to myself or succeeding clergymen who may be in charge of the Mission. Channel, my head-quarters, is rather a large village, with a population of about 700. Here there is an English church, a Roman Catholic church, and a Wesleyan chapel; also an Anglican St. George's hall, a temperance hall, one school, several shops or stores, some good and well-to-do planters' houses, and also a repeating office of the New York, Newfoundland, and London Telegraph Company, which connects England and America by means of the Atlantic Cable. All these buildings are made of wood.

And now suppose I tell you what I have been doing the last fortnight. The second week of this month I went to visit the clergyman who lives in the next Mission west of me, at a place called St. George's Bay—about a hundred miles off. The clergyman is not in priest's orders yet, and therefore he asked me to go and administer the Holy Communion to his people. I was also requested by the Bishop to visit the other settlements at which he could not land, owing to the roughness of the weather, during his confirmation voyage, when he lost his vessel, but it has been replaced by a splendid yacht and steam launch by an Englishman who wishes to remain anonymous. I went there last spring for the same purpose, but this time was of special interest, as the newly confirmed were to be presented for the first time at the Holy Communion. I shall never forget the private interview I had with each of the candidates in the little vestry of the wooden church there. It gladdened the clergyman's heart, and mine also, to see twelve new members kneel at the altar, presenting themselves, their souls and bodies, to the Lord.

The village, Sandy Point, is the largest settlement in the Bay. As I could not afford to spend a Sunday here, we had the celebration on Thursday morning. On Friday morning I started for the next settlement, Robinson's Head, about twenty-five miles distant. I went on horseback, and was accompanied by a young man from Sandy Point. It

was rough riding enough. People never drive horses on that way except in the winter, when all the bay and rivers are frozen up. We slept there that night, and next morning visited most of the people, and gave notice of a celebration on Sunday, at Crabs Barrasway, three miles distant, where the people built a little church. We reached Crabs on Saturday evening, and on Sunday had a celebration and two services. It was a very wet day, and therefore many of the people at a distance were not able to come. They had not had a celebration here during the last twelve months. On Monday morning I started for home. I did not think well of going back again to Sandy Point—thirty miles; so when I came to the first river, I had to take off my clothes and wade it, as I left my horse and companion at Crabs to return home to Sandy Point. That day I reached what are called the High Lands. Here I agreed with a guide to take me across the country to my own Mission. It was hard to come to terms with him, as the journey was an awful one at that season of the year. There is no road, nor even a cut-out path to guide one through the mighty forests and marshes which we had to travel.

Tuesday morning we started. I had a good "turn" to take—a large top coat to act for bed and blanket at night in the woods, a bag with my surplice, stole, and hood, prayer-book, &c., and provision for about four days. Thus we set out. We walked as hard as I ever walked in my life, eleven hours without stopping, from daylight to dark. My clothes were almost torn off my back; I had enough to do to keep them together, one way or other, with bits of cords, &c., as I had most unfortunately forgotten needle and thread.

Having halted, we cut down a large hardwood tree and made a fire; cut a few branches of firs and spruce, and made a bed by the trunks of a few trees. That day travelling I had been as hot in the woods as I believe I ever was in a Turkish bath. We soon began to cook our supper and put the coffee-pot on, but to our grief we had forgotten a cup or mug, so we had to drink our hot coffee out of the black cover of the pot! which by the way was even better than if we had taken a great deal of intoxicating drink, although I burnt my mouth severely. I would strongly recommend coffee instead of liquor when people are wet and cold and tired; I was as wet as could be that night, and still, thank God, received no hurt. That night I had to wring my clothes, they were so wet.

This was my first night out in the woods. I slept very little. To tell the truth, I was afraid. Every little noise startled me. The axe and gun lay beside me, ready for action if a bear or wolf or any other wild beast should molest us. Next morning we again had recourse to the coffee-pot, and while at breakfast I heard some rustling noise among the bushes near at hand; I put my hand upon the gun or axe, thinking a bear, wolf, or otter was making his way to us, but instantly there popped out a black face! and soon a swift and nimble Mic Mac Indian ap-

proached us. He and his companion had encamped near us all the night unknown to each other, as the rattle and murmur of the river hard by us deadened and confused the noise of cutting the wood, &c., for the fire. He said he was very poorly and sick, and that his companion, a young man, was very bad too, as they were out of provisions. Three of them had started across the hills to go to St. George's Bay, but they met the deer on their way, so they altered their plans and followed their sport, which they enjoy above everything else. They killed two, and the men had to eat their flesh as soon as they killed them, without salt, bread, or anything of that sort, and the consequence was sickness. They were very glad to have some nice hot coffee out of the black lid of the coffee-pot, and soon got better, and we prepared to start for home. I allowed my guide to proceed no further, as the Indians would guide me instead. We made a raft of a few trees, and floated ourselves and some of the caribou twenty miles that day, if not more. It was rough and wet travelling, but amusing. I admired the dexterity my Indian friends displayed in managing the raft with long poles, and enjoyed the swift run over miniature waterfalls, and also the dead lull a minute afterwards in deep water. Of course we were all wet, but especially the helmsman, who had often been obliged to alight and drag the raft over shoals. I dare say the savory venison which Esau brought from the chase with his quiver and bow for his father, was much more pleasant to the organ of smell than that upon which I sat in the raft !

We reached the Indian's home after night-fall, and as we approached near it he let off his double-barrelled gun, the usual signal of triumph and success in the field. I was treated very kindly by all the family, and the married son and daughter gave up their bed to me. There is a piece of romance connected with this man ; his wife is of fairer complexion than himself, being an Irish woman by extraction. It seems he won her affections and fled with her to his lonely home in the forest, defying the wishes and threats of her parents. I found also that a son of his had followed in his steps in this respect, and as I was connected with it I will here tell the story.

Some time before this I was on one of my Missionary journeys, and came to Cape Ray, a fishing village with a population of about two hundred. It is very much cut off from intercourse with other places, as the harbour is not safe for the smallest vessel to anchor there. The people are mixed up one with another, all creeds and classes—English, Irish, Scotch, French, and Indian. There has never been either school or church here. The people of the house with whom I usually stopped had a sad tale at this time to tell me. It was this :—Their daughter, a blushing, soft-eyed maiden of "sweet seventeen," had given her affections to an Indian. Of course I had to scold her (when it was too late !) and show her how wrong it was of her to go against her parents' wishes in

this respect. She promised to give up her young gallant, and to go with me the following morning to live for a short time with a married sister near Channel, and so forget her bronze-coloured lover. That evening I had service in a fish-store; her parents, brothers, &c., all attended, and foolishly left her to keep house. But in the middle of the service there was a commotion, caused by the withdrawal of her friends, as it was announced that the Indian had run away with her to his wigwam home in the woods. Here they lived several months together before the Roman Catholic priest could come to marry them, during which time several women gathered round her and taught her the prayers of her new religion. Well may Rachel afterwards write home, saying, "she never knew her prayers before, but now she knew them indeed." Here is a strong rebuke to our people. We seem almost ashamed of our religion. We are not half zealous enough for our Church and our prayers.

But to return. The next morning I came with the Indian and his son in his flat boat down the river ten miles. It was a glorious morning, and I enjoyed the row on the splendid river, and admired the neat farms and nice, comfortable houses along its banks. At the "gut," or mouth of the river, I visited some of my people—careless ones—who intermarry with strangers, and become neither one thing nor another; but the blame does not rest altogether with them, as they have been very much neglected and deprived of nearly all the means of grace, because of the out-of-the-way places in which they lived.

I then went on to Cod Roy township, six or seven miles distant. I was glad to get to the good people's house where I usually put up. My kind hostess mended my clothes, which, by the bye, I had done myself in the woods, but the *white* thread which I got from the Indians was not very suitable for my *black* clothes. I am sorry I cannot draw you a picture of the Missionary mending his clothes in the wood, with the Indians in the foreground eating fresh caribou and drinking hot coffee out of the black lid!

That evening it blew an awful gale. I never heard it blow harder in my life. The fishermen lost their nets, and some of their boats were broken to pieces: some sank, others were driven ashore, and some of their fish houses were blown down. I dreaded the consequences at Channel, so was anxious to be home. On Friday it blew as hard as on Thursday night nearly, only in a different direction, which raised a dreadful sea. On Saturday I had service to prepare for Holy Communion on the Sunday following. On Sunday had celebration and two services, Sunday-school, a wedding, and communion with a sick woman, also baptisms. Monday morning I started to walk for Channel, as it blew too hard for any schooner or boat to venture out. I was very uneasy about the Channel people, as I thought the storm must have done great damage. I reached Cape Ray, about twenty-five miles distant. The walking was

very bad indeed, so soft and wet, and the brooks high. I was very tired, but soon forgot my own little sufferings when I heard of the awful calamity that had happened to some of my Channel people. At Cape Ray a large schooner was driven to the last extremity. She lay to anchor, having everything swept clean off—masts, rigging, &c. No lives were lost. I heard there that the schooner "River Dale," belonging to Channel, was lost with all hands. Next morning I started for Channel, and found that four of the crew were lost, and three saved. The captain (and owner) was lost. He was a good man, a communicant and church-warden before I came. A poor widow woman lost her son, the only one who was left to her, in the same vessel. Her three sons have been drowned now.

I cannot describe the sufferings people have to endure here. The sights I often see of distress and affliction are enough to overcome one.

Thus ended my fortnight's work. I administered the Holy Communion four times during my journey. Wherever I went people were thankful and glad to have a priest come among them, to give them an opportunity of commemorating the death of Christ, by spiritually partaking of His flesh and blood. And no wonder they should be glad of it. You who are not communicants ought to come to your clergyman, and learn all about what you must do before you are admitted at the altar. The Holy Communion is not only for sick and old people, but also for those who intend to lead a new life—following the commandments of God. Do not leave it until you think you are dying. You will then have plenty to think about. And if you are not fit to partake of the Holy Communion, are you fit to die? Or do you intend to leave this world without doing what our blessed Lord told us to do in remembrance of His death and passion? Is it not a fair sign, if men and women, young men and young girls, are not communicants, or are not preparing to be so, that they do not wish to fight against sin, the world, and the devil, that they are not striving to save their souls and go to heaven? It is a dreadful thing to live a long life and not be a communicant, and still more dreadful to die and not be one! It was this thought which made me leave my own large Mission, and my urgent calls, to go to the St. George's Bay Mission, and give the people an opportunity of partaking of the blessed body and blood of Jesus Christ. And do you not think that this fact more than paid me for any little troubles and hardships I may have suffered during my fortnight's journey? I would indeed take the same journey now again if I thought there were other fresh members desirous of becoming communicants. And why should I not do so when I believe, as the Prayer-book says, that they are "made one with Christ, and Christ with them; that they dwell in Christ, and Christ in them." Many of our poor rough-looking fishermen here, thank God, experience this truth, and they are rejoiced at heart when an opportunity offers of partaking of the Holy

Communion. But, alas! it is not always that they have an opportunity of communicating, owing to want of clergy out here. Oh, how happy and good people at home ought to be with all their privileges and means of grace! It will go hard with them at the Day of Judgment if they do not profit by them. I would therefore give you one parting advice. Learn as soon as possible from your clergyman all about what is necessary to become communicants, and become one each of you.

Should any who read the foregoing paper be inclined to deny themselves in some luxury and send out the value of it for the widows and orphans of these shipwrecked people, or towards providing a school-master for Cod Roy, the Rev. G. Congreve, Frankby, Birkenhead, will gladly forward to Mr. Goode any such offerings.

Of the wants of Cod Roy, Mr. Goode gives the following account:—

“Cod Roy comes next in size to Channel, which has a population of about 400 people; it is thirty miles by water and forty by land from Channel. Now it is impossible for me to attend to this place regularly, as it takes me a fortnight, and sometimes three weeks, to visit it. I have been asking and seeking for a young man to help me in the Mission; he and I would take turns in teaching the school at Cod Roy, and also in visiting the whole Mission. The Bishop of Newfoundland would ordain him, and offers £20 towards his salary; about £80 being required, of which the people will supply about £30. I have only just as much as will keep skin and bone together myself. But I am satisfied to share what I get with a good man.

“The Missionary before me wrote thus about Cod Roy, eleven years ago:—‘If it were possible to place a clergyman there, who would at the same time undertake the office of schoolmaster, I feel convinced that in a short time he would be supported entirely by the people. The Church people are much at the mercy of Roman Catholic and other strange preachers, as long as their clergyman resides thirty miles away, in a country where are no roads.’

“I may add that I have had the frame of a house made for a Missionary, which will be filled in with timbers, whenever some wreck is driven ashore!

“We have about 150 communicants in the whole Mission. 200 children altogether on the books of our four day schools, and 400 in four Sunday-schools.

“Cod Roy is more especially in need of help from the Church, as it is an old French colony, under no government, with no traditional Christian observance, no respect for the Lord’s day. Intoxicating liquors are sold there without duty, and without license.”



THE HUT OF THE ISLAND ISLANDS' HUT.

THE BISHOPRIC OF THE FALKLAND ISLANDS.



THE Rev. Waite Hockin Stirling, D.D., was consecrated the first Bishop of the Falkland Islands, on the 21st of December, 1869. The See takes its title from a British colony, but the work of this new episcopate, either directly or by commission from the Bishop of London, extends to all the chaplaincies in South America which are not within the limits of British Guiana. Exclusive of the Bishopric of Guiana, founded thirty years ago, the only points at which the Church of England touched the great continent of South America were the British consulates.

For the benefit of such English communities as are gathered round the British consulates, a system of consular chaplaincies was established. Seven of these chaplaincies were formed,—five on the east coast, at Bahia, Pernambuco, Rio Janeiro, Montevideo, and Buenos Ayres, and two on the west coast, at Valparaiso and Lima. The chaplains receive their licence from the Bishop of London, who, by a fiction of law, is assumed to hold episcopal jurisdiction over all clergymen of the Church of England whose sphere of labour does not fall within any recognised diocese. The Consular Act held out hopes that, if the English residing in any Consulate or Vice-consulate desired the services of a chaplain, the Government would duplicate any sum raised for his income by the British residents. Attempts have been made by the South American Missionary Society to increase the number of the chaplaincies on the basis of this Act, but the Government has declined their appeal.

In the meantime British enterprise in South America far outstripped the limits of the British consulates, while the energies of the Church lagged far behind the necessities of her children. Wherever there is a demand for industry and skill, our countrymen flock in thousands. The attractions of South America are very great, not only to men of science, travellers, and naturalists, like Humboldt, Agassiz, and Wallace, but to those who have fortunes to make, and health and ability to make them—to merchants, contractors, engineers, agriculturists, and miners. In all the chief seats of industry and commercial activity, from Panama to Valdinia on the west, and in the sheep-farming districts of the east, our countrymen are to be found. The Central Argentine Railway has been designed by English engineers, is being made by English contractors, and bids fair to rival the Great Pacific Railway of North America. The formation of railways in Brazil has attracted English enterprise. The Pacific Steam Navigation Company, which supplies the western coast with

a fleet of mail steamers, is a Liverpool Company. The same English Company send another fleet through the Strait of Magelhaen to Valparaiso, thereby avoiding the dangers of Cape Horn. There is an incessant passing and repassing of our countrymen between England and South America, and also between all the principal ports of the latter country. English settlers are steadily increasing in all parts. It is of necessity therefore that we now inquire into the efforts of the Church to administer to them the blessings of the Gospel.

The South American Missionary Society has been instrumental in effecting a very remarkable reform in this matter. In the year 1860 the Rev. Allen Gardiner, in connection with that Society, established himself at Lota, in the Republic of Chili, as chaplain to a settlement of miners. The wish of his heart was to promote a Mission among the American Indians, from the basis of a chaplaincy among the English residents. We are not at present concerned with the result of the attempt to promote direct Missionary enterprise.

We simply record this fact as the first attempt made to establish a chaplaincy in connection with the Church of England, beyond the limits of the original seven consular chaplaincies. Since that period the work has been vigorously pushed forward. With great liberality the Pacific Steam Navigation Company have guaranteed the expenses of the chaplaincy at Callao, the Port of Lima. Other chaplaincies have been established at Panama, where a narrow isthmus is washed by two oceans; at the Chincha Islands, till the guano was exhausted; at Arica and Tacke, till Anu was destroyed by the earthquake of 1868, and its inhabitants ruined; at Coquimbo for a time, soon we trust to be revived again; at Santiago, the capital of Chili; at Pategones, on the River Negro; at Rosario, the terminus of the Great Central Railway; at Fray Bentos, Paysandre, Colonia, and Salto, on the Uruguay; and recently at San Paulo in Brazil.

These chaplaincies are supported generally by the English settlers, assisted by a grant in aid from the Society. Those in the province of Uruguay were mainly established through the energy of the Rev. S. Adams, Consular Chaplain at Montevideo; that at San Paulo has been recently founded by the enterprise of the Rev. A. A. Welby, an English clergyman who was travelling for his health. A glance at the map will show the immense distances which separate these places from one another.

Now, however great the faithfulness and zeal of the men employed, it must be acknowledged that they labour under special and disheartening difficulties, and have no facilities for combined action. Place fifty men in fifty different places out of reach of each other, and combined action is hopeless, and yet it may be quite right, and even necessary, to place them there to fulfil a long-neglected duty. Our Saviour has taught us that men without ministers of the Gospel

are like sheep without shepherds; and where there are many pastors, a chief pastor is needed as spiritual overseer to strengthen them by friendly counsel, to sympathise with them in their trials, and to link them all together in united effort. Without an episcopal superintendent, each man may indeed be devoted to his work, without any self-seeking, and with a single eye to the glory of God, but his isolation is extreme, and he feels himself to have embarked in a task which is too much for his strength. Let the men be increased in number, and efficient superintendence provided, then only may we hope for great results; for if all these chaplains have one aim and one desire, if their endeavour is, not only to gather congregations of their own countrymen who shall be faithful to Christ and faithful to the Church of their fathers, but also *through them* to influence all men of all nationalities—Spaniards, Portuguese, Indians, Chinese—by the power of the Gospel, then it is evident that some outer communication is desirable, if not absolutely necessary, to keep the ultimate object before the minds of all, in the face of the many obstacles that must of necessity beset them in the prosecution of their daily work. Some connecting link is wanted by which each chaplain and each Missionary may feel that he is part of one great whole, and that if one member suffer all the members suffer with it. The separate parts of a broken chain can only be effectively used for a much narrower purpose than the whole chain was designed to accomplish. The chain is once more completed by the appointment of a true Missionary Bishop, who, passing from one to another of the different centres of influence, may promote mutual confidence, and secure the combined action of all.

We shall not dwell on the difficulties which had to be surmounted before the appointment of a new Colonial or Missionary Bishopric, nor refer (except just to record the fact) to the visit of the Bishop of Honolulu to South America, under a commission from the Bishop of London, in 1869. That visit serves to show how pressing was the need of a bishop for the confirmation of many of the younger members of English congregations. We come therefore to the appointment of Dr. Stirling as the first Bishop of the Falkland Islands.

It is desirable that something should be said as to his previous connection with South America. The Rev. Waite H. Stirling was ordained by the present Bishop of London when holding the See of Lincoln. For many years he officiated as curate in two of the largest parishes of Nottingham, and then became Secretary of the South American Missionary Society at Clifton. The Society was then engaged in promoting a most arduous Mission to Terra del Fuego. Keppel Island, a little to the north of the West Falkland, was their station. They had a schooner called the "Allen Gardiner," by the aid of which they held friendly intercourse with the Fuegians, and in which they were able to bring natives to the station for instruction. The Rev. G. Pakenham Despard was the superintendent of

this Mission. It was chiefly through his prayerful efforts that the Society was resuscitated after the death of Captain Gardiner and six companions on the shore of Terra del Fuego ; it was chiefly through his untiring energy that the schooner was built as a floating monument to the memory of Captain Gardiner. But in 1859 another great calamity occurred : a Mission party, while conducting Divine worship on shore, was suddenly attacked and massacred by Fuegians. After this Mr. Despard returned home. The effect of that massacre was to bring the work to a stand for three years, for during that period there was no intercourse between the Falklands and Terra del Fuego.

It was in this interval of time that Mr. Stirling offered to go out as a Missionary to revive the work, and with God's blessing to carry it forward. The schooner, which had come to England for repairs, now conveyed him and his family to the scene of the interrupted work. Some forty or fifty of the islanders were brought in groups of eight or ten to the station, fed, clothed, and instructed, and then conducted back to their own country, to be succeeded by others. Some of these Fuegians were very affectionate and teachable. Some were wild and untractable, but experience soon enabled the Missionaries to select the more hopeful pupils from the numbers of naked savages who were ready to accept their invitation of spending a winter at the Falkland Mission Station. Mr. Stirling's principal helper in the instruction and management of these wild people was a young man named Thomas Bridges, who, when quite a youth, had gone out with Mr. Despard, and as he grew older had become a most valuable teacher. He it was who reduced the language to writing, and in the year 1868 was, with the sanction of his committee, sent by Mr. Stirling to England for the benefit of his health, and if possible for ordination from the Bishop of London.

During the absence of Mr. Bridges, Mr. Stirling thought that the time had come for making the first trial of a station on the mainland, and in January, 1869, he landed at a spot not far from the scene of the massacre, bringing with him a small band of the friendly natives who had been under instruction at Keppel. Having built a small hut, which was to be church, school, and house, he sent away the schooner, trusting himself and his work to the Lord's protection and guidance. He began every day with a simple form of worship, which included prayer, reading the Scriptures, teaching, and singing, and during much of the day endeavoured to form among a savage people habits of labour and mutual help. He made regulations, and was able, amid much personal danger, to enforce them, notwithstanding the opposition of the more riotous. His exercise of authority was the more remarkable, as it depended solely on moral influence, there being no semblance of government among the natives, not even a chief over a tribe. But those who had been under training at the Mission station stood by him, and their faithful devotion was a great protection.

Some of these natives were able to read the English Bible, and had formed habits of prayer.

It was of this period that Mr. Stirling wrote as follows :—

“ We have our evening service of praise and prayer. Foreign voices started and sustained our evening hymn.

“ This day week the ‘ Allen Gardiner ’ left Ushuwia, and I have, with God’s mercy, passed in safety and comfort a Sunday in these secluded parts. My nearest countrymen are probably careering in gallant ships over the billows of Cape Horn. As I pace up and down at evening before my hut, I fancy myself a sentinel—God’s sentinel, I trust—stationed at the southernmost outpost of His great army. A dim torch of heaven surprises the heart with joy, and I forget my loneliness in realising the privilege of being permitted to stand here in Christ’s name.”

For seven months was Mr. Stirling engaged in this attempt to form a settlement on the mainland, in the midst of the barbarous people. We may reverently say, “ and the Lord was with him.” From this work he was summoned home for consecration. Happily, soon after his departure Mr. Bridges, having been ordained by the Bishop of London, returned to the Falklands, and was directed to carry on the work among the natives on the mainland.

We have already stated that the Consecration took place in December, 1869 ; since that time the Bishop has visited all the English chaplaincies on the west coast, several of those on the east coast, the Falkland Islands, and the Mission station at Terra del Fuego. On arriving at the latter country he found the work prospering, and many of the natives changed in habits and character.

We extract from the July number of the *South American Missionary Magazine*. a short passage from the Bishop’s letter respecting this interesting visit :—

“ It is not, we must allow, a slight change which has taken place in the character of the natives of those parts, when we contrast the peaceful development of our plans now in their very midst, with the fitful, hesitative, timid efforts we were compelled by their former savage habits to put forth.

“ But it is delightful now to feel that we are working amongst a softened, respectful, and receptive population for the most part, and to be able to report a native Christian nucleus formed in the centre of Terra del Fuego.

“ I joined with Mr. Bridges in baptizing thirty-six of the Indians’ children and adults, and in uniting in Christian marriage seven couples. The service took place in the open air in the presence of, I suppose, a total of 150 persons, including ourselves. The responses by the candidates were firmly and intelligently made ; and I trust, with God’s grace, they will be kept.

“ There is a movement Christward among the natives, I believe. The



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baptized had organised evening worship spontaneously, and were meeting in the houses of one another for prayer and praise when I was there.

"One evening I was present, and a more touching, encouraging assembly for prayer I never was at.

"The prayers were beautifully uttered, deeply reverent in tone, eloquent in expression, full of pathos. I rejoice to have lived to witness so marked a proof of past success, so hopeful an indication of greater spiritual triumphs in the future."

We are glad to hear that the visit of Bishop Stirling to the chaplaincies of the west coast has already resulted in the formation and adoption of a plan for the appointment of able men as chaplains, who may each take charge of a group of two or three stations where the population is too small or too poor to enable them to bear the expense which is involved in a separate chaplaincy. We hail the intimation, as showing the vigour with which the Bishop has entered upon his great work.

The Bishop has also called attention to the excessive and exhausting nature of the work expected from the chaplains in the sheep-farming districts of Uruguay and the Argentine provinces.

Besides the services of the Church in a large town, there is what is called the camp—an immense surrounding district, perhaps a hundred miles in length; and the sheep-farmers and their families, scattered over this wide tract, should be visited, and occasional services held. Then come the claims and necessities of education, and if the chaplain does not attend to them, there appears to be no one else to do so. It is quite clear that there is work for not less than two men, where only one has been sent. Much kindness seems to have been shown by the English residents to the chaplains, but, on the other hand, much is expected from them. We think that there is reason to believe that the occasional visits of the Bishop will remove many difficulties which now exist. Both he and his clergy have our hearty sympathy in their important work.

We must not conclude this paper without a word as to those islands from which the new Bishop takes his title. We recall their early history: discovered by an Englishman, occupied and abandoned in turn by France, Spain, and England, the subject of much rival invective between Dr. Johnson and Junius, till they became a British naval station and colony. But interesting as are the details of their history, and useful as they have proved as a naval station and refuge for distressed vessels, we are now beginning to understand their greatest value, when we see issuing from them not only a Mission to some of the heathen tribes of South America, but also a second Bishop for the English Church in that continent. Such a conjunction of circumstances points to the conversion of the heathen as the ultimate object of the Church's action, and we trust that this great object will be promoted by all members of our Church residing in South America.



A WINTER SKETCH.

WORK AMONGST THE CHIPPEWAY INDIANS.

FROM JOURNALS AND LETTERS OF THE REV. E. F. WILSON.

(Continued from p. 605.)

CHAPTER VII.

IN JOURNEYINGS OFTEN.

MARCH 3rd.—Service was over about a quarter before nine. I had asked four or five of the principal men to remain to discuss the matter of building a school

"It was past 10 P.M. when our meeting came to an end, and bidding good-bye I started off for Amos' house, where I was to put up for the night. The house was no more than a mile distant, and I thought I knew my way to it through the bush very well, but the night was dark and the sleigh-marks on the snow scarcely perceptible; the Indians also had been drawing cordwood in various parts of the bush, and it was very difficult to distinguish between the regular track and these many other tracks that crossed or converged with it, accordingly in a little time I began to think that I was on the wrong road, and in vain I looked for any familiar marks. After wandering on for fully a mile, I came upon an open clearing, and in the distance could see a light or two and the dim outline of a barn; I knew now that I was on the boundary of the

Reserve, and had come the wrong way. Where I had got to, however, I could not tell, or where Amos' house was I had not the least idea. Well, I stroked my chin thoughtfully for a moment, and then, throwing my rug over my other shoulder, I turned round to retrace my steps and seek another road. It required a rather close attention to the faint sleigh-marks to avoid getting off the track I had come by, and so losing my way altogether ; but by keeping my eyes open and my feet on the beaten snow I managed to keep all right, and finally found myself back again once more at the burial-ground which I had passed half an hour before. Here I paused again to think, and all at once remembered that Amos' house stood on the summit of a somewhat steep declivity, and on such a spot I now stood, so if I kept along the top of this bank I should surely at length come to it. With this intention I began to look about for a track, and at length found one—faint sleigh-marks running the very way I wanted. These I followed, and soon began to recognise the road : there was the dim shadow of Wolf's wigwam, with a glimmer of firelight between the cracks ; then, further on, was the faint outline of Bwahnuhka's house. Now I knew the direction to look for Amos' domain ; intently I gazed, but could see nothing, only a long line of dark misty trees. I kept on upon the track till I began to think I must be getting past my destination. Again I stopped and peered into the darkness ; now I thought I could see a whitish patch far away across the clearing on which I stood. I was resolved to settle the matter, so leaving the sleigh-track, I plunged off knee-deep into the snow—plodded across a wide field—tumbled into one or two drifts—crossed a snake fence, and found myself at length close to Amos' house ; but a steep bank was before me, and at the bottom a little creek coated with thin ice, and then another steep bank up to the house. Down the bank I went, crept along on my hands and knees on a slippery log, and so crossed the creek ; climbed the opposite bank, crossed another snake fence, and at length, somewhat weary, was standing at Amos' door. I opened it and went in ; it was quite dark, fire nearly out in the stove, and nothing to be heard but the sound of some one snoring in the next room. I went to the door of the room and called out, "Is that you, Amos ?" Finding him to be in rather a confused state I followed this up with various remarks of an explanatory and interrogatory character, partly in English, partly in Indian. At length it began to dawn upon him who I was, and he got up, made up the fire, and we both sat down to warm ourselves. After a while I said, pointing to the floor, 'I suppose I can sleep here ?' 'Oh,' he responded, 'are you going to stay all night ?' 'Yes,' I said, 'I am.' Indeed, considering it was already 11.30 P.M., I had not the least intention of going off anywhere else. When he understood that I was going to stay, he went back to the bedroom, shook up his bed-clothes, and told me I could sleep there. I said I did not care at all where I slept, but I supposed

there would be room enough for both of us. 'No,' he said; 'he would sleep on the floor.' This, of course, I would not hear of, and persisted that if I went to bed he must share it with me. As he would not come, I went and laid down myself and called him after me. However, I could not persuade him, and in a little time I was fast asleep.

"*March 4th.*—I awoke early; it was still dark and bitterly cold, the wind was blowing high, and the glass, as I afterwards found, was down to zero. Amos had not come to bed, and I suppose was asleep on the floor in the next room. What he had to cover him I do not know, but I certainly found my rug and blanket-coat insufficient to keep me warm, and I lay awake shivering till morning broke, and presently the grateful sound of crackling wood and hissing pork broke upon my ear and tempted me to get up. Mary Sahpah gave us a good breakfast, and then I wended my way to Sahpah's house. The first thing was for Adam and myself to start off in the sleigh to Ravenswood to try and find a builder who would undertake to superintend in the erection of our school building.

"*June 28rd.*—Started off this morning with F. at 9.45 on a visit to Kettle Point to see what persons are to be confirmed. We changed our buggy in town for a gig and drove the whole way, a distance of thirty-four miles.

"The roads were dry, but very rough, and the gig decidedly jolty, so that both of us were stiff and tired when, after a seven-hours' run, we reached our journey's end. We were obliged to get down and walk as soon as we reached the border of the Reserve, the roads being so bad it was scarcely possible to drive without incurring the risk of being thrown out. We had not got far into the bush when we were stopped by fallen trees lying across the track. We had to go back and try another way, but again we were stopped in the same manner; the only way then was to shoulder our wraps and leave the horse and gig behind us. So I took Omemee out of the shafts and left her loose to browse or wander as she liked. Our provision basket, being heavy, we left under the seat of the gig, knowing that on Indian land it was not likely to be plundered; and then we started off, skimming our way along over stumps and roots and fallen trees, till at length we arrived at Mary Sahpah's neat little whitewashed house. F. was very tired, and I left her to rest while I went off about a mile further, to visit the chief and try and find Moses Madwagosh. The chief was at work in the field getting in oats and potatoes; but he left his work and came into the house, and soon Moses also arrived, having been to Ravenswood for letters.

"At 7.30 P.M. we had a meeting at Mary Sahpah's house, at which about twenty attended; and I gave an address on the subject of confirmation, and asked all who wished to be confirmed to give their names

to Moses Madwagosh. As we were going back again to Sarnia immediately, I had no time to examine the candidates this evening; but when I go with the Bishop on Tuesday I hope to see each individually before the confirmation takes place.

" We started off again on our homeward journey about 9 P.M. It was just as well we were not intending to stay all night, for the house in which we held service was swarming with mosquitoes both inside and out; and even during the short time we remained they managed to attack us both in a most severe manner. Our horse and gig we had left out in the bush, so we had to set off and walk until we reached them. Adam Sahpah went on ahead and caught Omemee, harnessed her up, and drove the gig out to the road for us. We had a full moon, happily, to light us home, and a fine clear night. We had some rather rough walking to reach the gig, skimming along logs, through swampy ground, jumping from one fallen tree to another, and so on.

" At length we reached the road, bade adieu to Adam and Moses, and started off. For a long distance we had to go foot-pace, the clay road was so rough, deep wheel-ruts and many a treacherous hole, several steep hills to go up and down and rickety bridges to cross. The night air was very cold, so that we had some difficulty in keeping warm; and we had been so thoroughly well jolted on our journey out, that we did not much relish the thought of another thirty miles or more before we could reach our home. We opened our provision basket and finished off our eatables and the remains of a bottle of beer, and then made up our minds to endure a few hours of discomfort.

" About 8 A.M. the dawn began to break in the far east and the moon grew paler and paler; still we had many miles to go, and the cocks were beginning to crow and the birds to twitter when at length we entered Sarnia. Only one solitary man stood in the main street, and we supposed he was up to no good at that time in the morning. Then we entered the Indian Reserve; and at length, at 4.30 A.M., thoroughly tired and worn out, we reached home, warmed ourselves for a time over the study fire, and then retired to rest, after giving orders for breakfast to be ready at 12 A.M.

" *July 6th.*—Started off this morning at 6.30 A.M. for Kettle Point, driving all the way in a two-wheeled machine which I have now got instead of the buggy. The weather has been dry the last day or two, so the roads were not muddy, but the ruts were many and deep, so that travelling was but slow, and it was nearly 2 P.M. when I reached the entrance to the Indian Reserve. Usually it takes me half-an-hour to get through the Indian Reserve up to Ahbittah's house; but to-day I was prepared for some rough travelling, for I had heard that a dam connected with a saw-mill in the neighbourhood had given way, and the flood which followed had spread over the Reserve, breaking up the road.

tracks, and filling up the swamps to an unusual depth. Instead of following the usual track, I broke off to the right, where the ground was more elevated. There were wheel-tracks to guide me at first, but these grew fainter, and at length terminated at a little log-house. Who lived at this house I did not know, as I was off my usual beat; but children were swarming outside, and presently a man appeared at the door, who said his name was Mahwuhquanee, and that he had only recently come to live there. He told me I was about a mile from Ahbittah's house, and that there was only a footpath the way I was going, unless I turned back to where I had started; there would be several fences also to take down, he said. I was just on the brow of a steep, rugged hill, and only a winding footpath down it. Down we went and got safely to the bottom, across a brook, and then over stumps and logs and hillocks, and through swamps and creeks and ponds, till we came to a patch of Indian corn, with a snake fence all round. On either side was written in crazy words, 'No thoroughfare;' so the only way was to pull down the snake fence, lead Omemee through, and put it up again. The next thing was to lead her carefully through the corn, so as not to crush more of it with the wheels than possible; then at the further end of the field was another snake fence to pull down and replace. Most tedious work is it removing these snake fences. They are made of long strips of rough timber laid one upon another, eight rails high, in zigzag form, and to make an opening, two sets of rails must be pulled out of place; and happy is the man who succeeds in removing two sets of rails only, without pulling down with them a whole length of fence. It is decidedly interesting to see a long line of fence toppling over like children's bricks stood up in a line, especially when you are tired, or in a hurry. Seven of these fences in succession had I to remove, and one hour and three-quarters was it before I at length came to a standstill; I had arrived at an eighth fence, and being weary and worn, and now near my destination, I would not trouble to remove it; leaving Omemee to browse, I proceeded on foot. Moses (the catechist) saw me coming and came to meet me, and helped me to carry my things up to Ahbittah's house, where, after about nine hours' rough travelling, I was glad to rest. As soon as I had been refreshed with a cup of tea I started off with Moses to visit David Sahpah, while a young Indian went round to the other houses to tell the people of my arrival. About 7 P.M. the people met together at our little temporary school-house, and we had a nice meeting of about twelve grown people and seven or eight children. I spoke to them on the latter part of Matt. xxv.

"*July 7th.*—I had Adam Sahpah's little pavilion to sleep in last night, and I slept soundly till 7 A.M. Breakfast was soon ready, and when that was over I went off with Ahbittah to the saw-mill, where the lumber for our school-house is being prepared. I was sorry to find that

there had been some neglect in stacking the lumber properly to dry, so that I fear it will be some time before it is sufficiently seasoned for use ; still we hope, if possible, to get the buildings erected before winter sets in. As soon as we got back to the Reserve I went to the school and examined the children. They had all made considerable progress ; and to each who had attended well and paid good attention to lessons I gave a painted picture, with which they were all much pleased. About 12.30 P.M. we had dinner ; and after that I vaccinated one adult and six children. By this time it was 2 P.M., and Ahbittah went off to get my horse. He told me that if I would follow the foot-track and make my way out to the road, he would lead the horse and gig out to me. So I bade good-bye to the people and started off ; about a mile and a-half's travel through bush and swamp led me out to the road where Ahbittah was to meet me. Soon he appeared in sight, leading the horse by one hand, his axe in' the other, his trousers tucked up above his knees, and his naked legs and feet coated with mud. Poor Omemee was dripping with wet mud from every part—legs, side, chest, and tail ; and the gig also had been over the axletree in mud and water. Ahbittah-wahnehquod had been cutting his road with the axe, and making his way as best he could under the circumstances. I soon bade him good-bye, and gave him Mrs. W.'s message, which was, that ' She would come and see him again when there were no mosquitoes and plenty of cherries ;' and then off we started—Omemee and I—on our homeward journey. It was just 3 o'clock when we left the Reserve, and I calculated on being home by 9.30 P.M. We had got a little more than half-way when it began to thunder in the distance and to grow black overhead. Well knowing what this portended, I exchanged my muslin-bound straw hat for my old wide-awake, drew on an overcoat, and threw an old macintosh over my knees. These preparations were none too soon ; for, in a few minutes' time, forked lightning was flashing overhead, thunder crackling and pealing, and rain falling in torrents. I had just entered on the most puzzling part of my journey—a perfect labyrinth of faint wheel-tracks, running hither and thither, intersecting, diverging, uniting, some leading right and some leading wrong, through a broad extent of second-growth bush. I could not possibly pretend to recognise the road. All I could do was to keep in the right direction : the lake was away to my right hand, so that I knew I could not get far wrong by keeping in its vicinity ; so I followed the best marked wheel-tracks, which the flashes of lightning revealed to me, and kept as much as possible to my right, and at length I had the satisfaction to arrive at the Grand Trunk Railway crossing. Thus far, therefore, I had come right, and now I had only three or four more miles to reach Sarnia. My road still lay as before through this second-growth bush, and the storm as yet had not abated. Once or twice I thought I had missed my way ; but on I kept,

my dark track from time to time illuminated by the bright flashes of lightning, which dimmed for the moment the flitting sparks of the fire-flies. At length I arrived safely in Sarnia; it was nine o'clock and quite dark, but the storm had ceased, and I had now three miles only to go over a very familiar road. The storm, I found, had not extended so far as this, and the roads were quite dry. I felt, however, thoroughly worn out, and a bad headache did not add to my comfort. I just managed to unharness Omemee, and then tumbled into bed as quickly as possible, leaving poor Mrs. Madwagosh (our Indian cook) to clamber up into the loft and get down some hay for my poor tired horse."

WORK IN NEWFOUNDLAND.

BY THE REV. W. A. ELDER.

THE CHURCH-SHIP OF NEWFOUNDLAND.

N the April number of *Mission Life* there appeared a very interesting account of the Church-ship of Newfoundland, and of the munificent gift of a yacht to supply the place of the ill-fated "Star," itself the successor of a former noble gift, the "Hawk."

The generous donor of the "Laverock" is probably aware, from his own observation, of the many and great advantages to the Church and people of Newfoundland of such a vessel; but as that account professed to give but a slight statement of the circumstances of the clergy and people in the more distant settlements and Missions, simply stating that the only means of intercommunication was by sea, your readers would scarcely realise the full value of that noble gift.

It will perhaps be readily imagined that, under such circumstances, the greater portion of the women and the younger members of the family rarely see anything of the other settlements, still less of the "great city," St. John's; and it will be understood that the storms of early winter, and the ice-bound shore of mid-winter, very often cut off communication of every kind for many weeks together. The writer was, during the winter of 1854, four months without a letter or news of any kind from the outer world. The arrival of the monthly "Mail Packet" (sometimes a fortnight after it is due), or the Judge's Circuit-ship, or the Church-ship, on her quadrennial visitation, are, therefore, events of importance to people so situated. But what is the coming of the latter to the Missionary and his flock, who have been looking forward to this event for months past? Let your clerical readers try to

imagine what it is to him who has not, possibly, seen the face of a brother clergyman for two or three years past, and who knows nothing of the luxury of a "parson's week."

The clergy around St. John's, and adjoining Bay of "Conception," have frequent opportunities of visiting each other; but those for whose assistance the Church-ship makes her voyage rarely see each other, except at their annual or biennial visit to St. John's; many, indeed, are only able to visit St. John's once in four years, at the time of the general visitation. That is, indeed, a time of refreshing to them, when they enjoy to the full daily intercourse with their brethren, at the hospitable board of the Bishop, or at the no less hospitable boards of the merchants resident in St. John's.

As was stated in the account referred to, the Church-ship made her voyages in alternate years, going one year westward, another northward; a third year, or some part of it, the Bishop usually devoted to Bermuda, which is included in the diocese; and in the fourth he summoned all the clergy of Newfoundland to St. John's for his general visitation: thus completing the cycle of four years.

Let your readers then imagine (though the writer is by no means drawing on his imagination) what lively excitement there would be among the little flock so situated, when news was at length brought them that the Church-ship was in sight. Imagine the Missionary, who had been for months preparing his young flock, and for weeks past in daily expectation, aroused at daybreak on the Sunday morning with the welcome news; see him mount some bleak and barren headland to spy her out and assure himself. Yes! it is she: the St. George's Cross at her mast-head tells to what nationality she belongs, and what is her mission; and he hastens away to complete his preparations for the morning service. Imagine his disappointment and concern when, three hours later, the poor "Hawk" comes into harbour, indeed, but with drooping prow, and only kept afloat by constant pumping. She had struck the day before on one of the numerous rocks in the Bay of Exploits, and was for some time in imminent danger; a friendly vessel, bound to St. John's, being near, rendered the good Bishop every assistance, and convoyed the "Hawk" safely into Fogo Harbour, where she remained until she was sufficiently repaired to put to sea again. Meanwhile the Bishop was conveyed to Twillingate, and followed to Fogo some days after. Here he spent a week, which is yet fresh in the memory of the writer. It was the Bishop's constant habit to make the ship his home in harbour as well as at sea; but on this occasion he was content to share with the Missionary the fisherman's humble cottage in which he resided. Day by day the flock were assembled in the house of prayer, and day by day the Bishop addressed them in words of fatherly wisdom, until the Sunday came, which was to be the entrance on a new

life to many, who ratified their baptismal vow and were admitted to the privileges of full communion with the Church by the hands of the Bishop.

It happened that three or four candidates had been prevented by the weather from reaching the settlement until the Sunday evening, after the confirmation was over. Arrangements were made for these to accompany the Bishop's party in the skiff, which took us the next day down to the settlement of Bard Island, where there was a church, and other candidates prepared for confirmation.

There was yet a third settlement (Change Islands) of 500 people in this Mission, having its own church, and thither we proceeded the day following, in a skiff supplied us by one of the merchants. The Bishop again preached and administered the rite of confirmation : he had now confirmed over a hundred persons in this Mission.

It was in returning from this settlement in the evening that one of those little incidents happened to us, which are not of unfrequent recurrence in the life of those engaged on those rocky shores, whether in casting the material or the spiritual net, which served at least to teach us how near we lived to the "unseen shore;" but God had yet many years of labour for His servants to accomplish, and so He who "holdeth the waters in the hollow of His hands" kept them safely. From some cause the boat by which we proceeded in the morning had been exchanged for another. It was sunset when we started for Fogo, and by the time we had reached three-parts of the way it was quite dark, when the Bishop discovered that the boat was leaking, by finding his feet in water. By sending some of our party forward, however, and lightening the stern, and by baling out the water, we happily reached our haven in safety.

And thus ended a memorable visit to this Mission, in which the Bishop had spent more than a week, strengthening and confirming our work in many ways; visiting many of the principal inhabitants and stimulating to renewed exertions, visiting the schools, and promising certain material aid to second our own endeavours.

The poor "Hawk" was not yet ready for sea. A schooner was found about to sail for Greenspond, in which a passage was offered to the Bishop; and so, leaving us with his "*pax tecum*," he proceeded on to the next and more extensive Mission, to repeat his labour, to convey fresh gifts, and to receive fresh grace.

CHANGE ISLANDS, IN THE MISSION OF FOGO.

(Now a separate Mission.)

Mention has been made of the settlement of Change Islands, then forming a part of the Mission of Fogo, but since formed into a separate Mission. The former account was confined to an illustration of the labours of the Bishop, in the course of his visitation from settlement to settlement in his Church-ship. "*Ex uno vide omnes.*" The following will serve to illustrate what is the labour of the Missionary in those settlements, when left alone, but cheered by the recent visit of his Bishop. It consists of little more than extracts from private records of his visits, written at the time or immediately on his return:—

"*Saturday, September 26th.*—Being anxious to visit Change Islands before the people dispersed to their winter quarters, I availed myself of the opportunity of going up by the Church-ship, which had completed her repairs, and was now running up to the 'tickle,' to wait there for a 'fair wind' to Greenspond. We reached there by 11 o'clock A.M., when I went on shore to give notice of service in the evening, at 3 P.M. We had a good congregation; the Rev. Mr. Le Gallais, whom the Bishop had left in charge of the 'Hawk,' said prayers. I gave notice of Holy Communion on the morrow, and preached from 1 Cor. xi. 28.

"*Sixteenth Sunday after Trinity.*—This morning, when I went out on to the wharf, I found, to my regret, that the 'Hawk' had availed herself of a fair wind, had spread her canvas wings, and was on her way to Greenspond. I had been indulging the hope that the wind might prove such as to leave no room for doubt as to duty, and that I should have the pleasure of Mr. Le Gallais' assistance this morning. However, I had a good congregation both morning and evening. In the morning I administered Holy Communion, there being twenty-nine communicants—the largest number I have yet had in this church. I used, for the first time, the very neat and elegant service, which I have at length been enabled to procure for this church and congregation. It consists of a small chalice and paten in silver, and alms-dish in metal; the cost (thirteen guineas) being defrayed by accumulated offerings, and £5 the gift of a friend.

"*Monday, September 28th.*—The morning was fully occupied in visiting a number of families, and in making arrangements for a school-feast.

"After some refreshment in the middle of the day I went to the place at present used as the school-house, where I had appointed to examine the children in the presence of the parents, and distributed some books, the gift of the S. P. C. K. This brought on the time for evening service, when I had again a good congregation. I next held a meeting

of the parents, by appointment, for the purpose of devising the best method of erecting the proposed new school-house, and ascertaining who were willing to assist. There were not many present, those chiefly 'North-end' people; and as several others, who are looked upon chiefly to take the lead, were absent in St. John's, the most I could do was to appoint a committee to take up the matter; to send me the list of those willing to assist; and to engage some person to cut and prepare the frame and saw the 'lumber' during the winter. When this is done I hope to be able to finish and furnish it somewhat decently, with a grant of £20 from the Board of Education, and a donation of £15 kindly promised me by the Bishop.*

"*Tuesday, September 29th* (St. Michael and All Angels).—Service this morning in the church, when I had again a good congregation (considerably over a hundred), when I preached in behalf of the Church Society from 2 Cor. ix. 9. Afterwards assembled the children on the same spot as last year, and regaled them with tea and cake, to their infinite delight and satisfaction. I amused the younger children with some toys, which I distributed among them, and some needle-cases to the elder girls.

"*Wednesday, September 30th.*—In the course of the day I visited most of the people at 'North-end,' and I found my sermon yesterday had not been altogether fruitless. All acknowledged the truth of my statements and their own obligation and duty; and several promised to double the amount of last year's contribution.

"I returned to the 'tickle' early enough this evening to visit W. O., who, I heard, had been sick, but was now convalescent. I fear he and his whole family have been wholly absorbed in one pursuit, but not that to which we are exhorted in Matt. vi. I had some close and serious conversation with him, in which he received kindly, at least, the observations I had to make. I can only sow in faith. It was again dark when I reached my quarters.

"*Thursday, October 1st.*—This day I regarded as lost (except in learning a lesson of patience), being spent in waiting for the chance of a passage down to Fogo. After waiting about the wharf all the morning, I had gone some little distance away; and in the meanwhile a boat belonging to Fogo passed through the 'tickle,' which Mr. Pike's man hailed, but as I was not on the spot it proceeded on.

"*Friday, October 2nd.*—This morning Joseph P. (one of my Fogo flock) came into the 'tickle' shortly after breakfast, and he kindly gave me a passage down; and when we reached the 'Eastern tickle,' Thomas P. rowed me up the harbour and carried my bag over to Black Cove."

This is a narrative of but one of many such visits to this interesting

* I afterwards had the satisfaction of knowing that all this was accomplished.

little community—visits broken off only by broken health; a community, in which an absence of thirteen years has not lessened the interest of the writer, nor suspended friendly correspondence. He looks forward with lively hope to the day when he shall recognise among them some of his brightest “ministerial seals.”

MISSIONARY PROSPECTS IN ZULULAND.

BISHOP WILKINSON is able to write hopefully of Missionary prospects in Zululand. He is striving to gather round him a number of Zulu youths at Kwamagwasa, from amongst whom he looks in due time to find candidates for a native ministry. Meantime a new station, some 300 miles to the north-west, has been formed, the first outpost in a high ridge of healthy country, extending towards the Zambesi river.

The Rev. R. Robertson has for a long time past been hoping that when reinforcements came from England they would be able to push out in this direction, feeling sure that the Zambesi and Shiri might be reached in this way and reoccupied. A favourable opening came in the offer of a Mr. McKorkindale to take the clerical superintendence of a colony he was trying to form in the neighbourhood of the Amaswazi. He bought a large tract of country, inland from Delagoa Bay, and named it New Scotland. Here he proposed to found a colony of natives, and to make it a place of refuge to them.

Before he could do more than begin to get his plans into working order he suddenly died. His widow and nephew remain there, and mean, if possible, to carry them out. Two of the Mission party have since been established there, and are feeling their way amongst the surrounding heathen. The Amaswazi are a far softer race than the Zulus, but they are somewhat suspicious and cautious. A letter from Bishop Wilkinson, kindly communicated by the Bishop of Carlisle, written in the early part of this year, gives a *résumé* of his hopes and desires:—

“When last I wrote it was to tell you of my journey to within 400 miles of the Zambesi, and therefore I suppose some 500 from the grave at the Ruo mouth. Since then two of my party, a clergyman in Priest’s Orders and a catechist, have gone up to begin the first lines of our church in that district, which, with the exception of Bishop Tozer at Zanzibar, is heathen to the Red Sea. Thirty years ago a Wesleyan ventured amongst those tribes, and had begun two stations, when the wicked old King Amswazi, who massacred, I believe, about one-third of his people, descended upon them in consequence of some misunderstanding between himself and the Missionary upon the subject of the universal equality of

kings and people, and swept away his people with spear and battle-axe, the Missionary himself narrowly escaping with his life. We saw the ruins of these two stations ; upon one we could distinctly trace the lines of what must have been intended for a church—a long stone foundation, some ninety feet by twenty feet. Since that time no attempt whatever has been made by any body of Christians to reach these people again.

" I have cheering accounts so far of our party. The three Zulus they took with them from here have returned, not liking, I imagine, so remote a region from their old home, and they write that for the work's sake it is best, as they must now find Amaswazi help instead of Zulu, which will bring them into immediate contact with this new people. They are beginning to gather about them a nice little congregation on Sunday, and my last account was that Mr. Jackson (a St. Augustine's man) was going to explore towards the Bombo range, returning through Amaswazi Land. I fear, as in the case of Bishop Patteson, that the influence of bad white men, slave-dealing Portuguese, and unprincipled Dutch Boers, will make us Missionaries suspected amongst this people at first, knowing as they do little or nothing of white men who come to teach, but too much of those who come to destroy.

" I forget if I told you that my plan of operations, now that I have tried my ground somewhat, and seen the extent and nature of my work, is to found a native college here in Zululand, towards the south of the diocese, and another in Amaswazi Land, towards its north, filling up, as soon as I find it practicably possible, the intervening space of perhaps 250 miles with native stations ; these I shall be able to visit frequently in my goings to and fro between the northern and the southern college. When this great chain shall have been forged, knitting the diocese together, I shall hope to see many such thrown across and girding the land in every direction. The Zululand college will be for the training of a Zulu ministry, the northern for the training of Amaswazis for the same work, for at present the Zulus and Amaswazi are, and have been I believe for generations, at great feud.

" I propose to make each of these native stations the nucleus of a Christian village ; I hope to send the pastor with a good native layman, and if God bless our work they will soon gather around them a few people, who, as they become Christians, will intermarry with the two families sent amongst them, until gradually a little Christian community will grow up, presided over by their own native priest, and growing, I trust, in such simple knowledge of improved cultivation and building as the lay native will be able to impart amongst them. But I must not build my whole letter in the air. You will say this sounds all very nice, but what prospect is there of its completion ? I own it is as incomplete yet as a railway line when in the hands of navvies, wading and digging, and waggon tilting, amongst much mud and confusion, while much of it is not

even so far advanced, but is merely marked out with the posts of the level-takers. However, I think I do not venture too much if I say we have got so far.

"Here we have finished one wing of our southern native college, and are laying the foundations of its little chapel, and as I now write I hear the water barrels coming up and down from the river to water the newly planted college garden, and the great heavy South African buffalo-hide whips cracking over the backs of spans of humped oxen as they drag up upon a monster sledge great stones from the quarry, for the foundations above mentioned. When the second wing is finished, in which I hope to include a little hospital for the many poor patients who come to us daily with all kinds of ailments, accidents, spear wounds, and club wounds gained in raids and frays, as well as a printing room, the entire buildings will form a *quadrangle of three sides*, the chapel forming the central portion. I have already three very promising young men in training for the diaconate amongst my scholars—one an Ilawu from the south, one a half caste, his mother being a pure Zulu, the other a pure Zulu. They read the Lessons in church on Sunday, are pupil-teachers (with another not yet a candidate) in afternoon and evening school, and alternately take the services at the new station of SS. Philip and James, which, now that the Rev. J. Jackson has gone up to Amaswazi Land, I wish to convert into a native station; it is about thirty miles to the north-west of this station, and lies only a little off the route to the north. They have often to tell me of some interesting conversation with the members of their congregation, who stay afterwards and ask questions. One of them returned the other day, saying that some young men came to him after the sermon and said, 'You frightened us' (he was preaching upon the Second Advent in Advent season) 'when you said that we should be called to account for what we are now doing.' Another of them told me a few weeks ago that an old man (who, by the by, has had to fly since for his life) said, 'What you say is quite true, and I know we are all wrong, because we hate and kill one another: if the prince would only be what you tell us to be, there are many who would follow, but we dare not.' Another time a knot gathered around after service, and said of the preacher in his hearing, 'What he told us of the worship of the spirits of our ancestors in the green snake was not true; he said the "amadhlose" (spirits) can't help us, but they do,' emphasised the speaker. 'No,' said another, 'he spoke the truth, they do not help us.' This new station has been founded just a year, and yet these candidates tell me that Sunday is observed throughout the whole district. The people quite look for these young fellows on the Saturday, and it is no small joy to us, I assure you, to see them week by week disappear over the far hills with their neat Sunday dress on, and their pouch of books and sleeping blankets strapped on in front of their saddle. I have put a good layman

over there, and as soon as I can send him his deacon, that station will be complete as a *seed*.

"I hope to ordain the Ilawu in a year's time (D.V.): he is an earnest good fellow, and I cannot measure the good he may do upon a station, by God's blessing and grace. My great *dread* is, lest any of them should disappoint me and disgrace the ministry of Christ's Church, though I do daily ask that God will put forth His hand and prevent any of them approaching the sacred office by any means He may see fit, rather than that should ever fall upon me."

"Do ask the good people to whom you preach and speak to pray earnestly that an earnest and faithful native ministry may be raised up for this work, and that they may be kept from the fearful temptations to shameful sins of this poor dark land, in the midst of which I know they will find it as hard to keep their light shining before men, as for a material light to live in a foul-aired mine; without supernatural aid both would be equally impossible."



THE HAWAIIAN MISSION.



HE following letter has been received by the Bishop's Commissary. We would especially draw the attention of the friends of the Mission to the startling but most interesting financial statistics given by Bishop Willis.

"Honolulu, Hawaiian Islands,

"*July 29, 1872.*

"**M**Y DEAR SCOTT,—I hope you will lose no time in making a most earnest appeal to the friends and supporters of this Mission, and to all who may be induced to lend a helping hand, for the funds that are necessary to carry it through the present crisis. The Church of England, by sending out another Bishop, has declared her decision not to relinquish her work in these islands, and neither hand it over to another branch of the Church, nor suffer her work to be reduced to the ministration of a clergyman maintained by the foreign congregation. But if it is to continue a *Mission* it must have support from without. It is too sad to think of the low ebb to which our Church is sunk here. But I am sure it can be revived through grace from above, if the Church at home will only testify her dependence on Divine grace by giving liberally in aid of this revival. God will help those who help themselves.

"Now, first of all, the Mission is burdened with debts; till these are paid, we cannot expect the Divine blessing. The rent of the property at Lahaina has not been paid for two years—\$400 (£80) with interest. The

property, besides, is going to ruin. There is a debt on the premises at Wailuku of at least \$300 (£60). There are arrears of stipend due to Archdeacon Mason amounting to £175, which it rests with the S.P.G. and the London Committee to explain, but which must be paid at once to save the Church of England from the charge of injustice to one of her most faithful Missionaries—the one man who has spent and been spent in upholding this Mission. An income of £300 per annum was guaranteed him by the late Bishop, which is exceedingly moderate for a man with a family, being only equivalent to £200 in England. Neither his journey to London, undertaken at the express desire of his Majesty, who feared the Mission would be extinguished on the Bishop's resignation, nor his removal from Lahaina to Honolulu, could justify the withdrawal of this income, whilst there were funds from which other members of the Mission, who were doing far less Missionary work, continued to draw as before. Archdeacon Mason has saved the Mission. His school is doing for the Hawaiian boys what the sisterhoods are doing for the girls. All hope for the future rests on these schools: take them away and no foundation could remain. Mason's school has gone on without intermission. Instead of being a source of income it barely pays its expenses. When he came to England at the king's desire, he paid an assistant to carry on his school, so that I am bound in common justice to make up to him all arrears of the stipend assured to him by my predecessor. The payment of these debts will nearly exhaust my special funds before I can begin the work of restoration.

"A great deal has been said about the extravagance of this Mission in former days. It may have been so, but I do want friends in England to know that Honolulu is a most expensive place. I cannot get a house, with less accommodation than an ordinary English parsonage, under £120 per annum. A cook is not to be had under £50 per annum and his keep. Meat is cheap, and after the rent and cook are paid, living is probably about the same as in England—but no cheaper. But building and repairs are enormous. Mechanics will not work under \$4½ (18s.) per diem. Horses are cheap enough, but hay is about £7 per ton, so that it is not cheap to keep them unless you have land. It is a great mistake that land was not secured here years ago. A house with good grounds which ten years ago was sold for \$2,000 (£400) the present owner will not sell for \$5,000 (£1,000). I have been asked to-day if I will give \$9,500 for a house which the owner, I am told, purchased two years ago for \$5,100. If I only had £500 in the special fund, I should enlarge the clergy house on the cathedral site, which would be an immense saving of expense in rent, which I have shown you is so high.

"Whilst on this point of expense, I wish to correct an error I made in many of my addresses in England. I stated that I hoped the clergy would be able to support themselves mainly by their schools, and would

require only a small supplementary stipend from the funds of the Mission. In this I was quite mistaken. A school for foreign boys, like Mr. Atkinson's at St. Alban's College, ought to, and does, provide an income for the master. But when you come to boarding-schools for the native boys, which is the great work we have to do, if they can be made to pay their own expenses, it is as much as they will do. In fact, we ought to be able to take in promising boys free, or at a low charge if we can get them. The Mission has been founded for the sake of the Hawaiian race, not for the foreigners. I can depend on the foreigners subscribing sufficient to provide for their own wants, for people here are decidedly liberal. But it is on the mother Church we must depend for aid, if we are to do the work for which the Church responded to the call of Kamehameha IV. The present king is most interested in the Mission, and will help forward any scheme for the education of his people. He is anxious to see them fill positions of trust which are now occupied by foreigners. I am sorry to say his Majesty has been very unwell, so that I have only had one interview with him. His chamberlain had to do the honours of royalty at a dinner which the king gave at Iolani Palace to welcome the Bishop.

"Nothing is really in order yet. Williamson, who has hitherto been minister of the foreign congregation, leaves by this steamer. I have begun daily service in the cathedral. Matins at 6.30, in English, which the sisters and their boarders attend. Evensong, in Hawaiian, at 4. We have Celebrations every Thursday and every Saint's day, Black-letter days included, at 6.30. On these days, Matins is at 6 A.M. The early mornings are delightfully cool; but by seven it is very hot. During the last month the thermometer has been at from 88° to 90° (in the shade) during the day. On Sundays there is a Celebration at 6.30. Matins and Sermon, in Hawaiian, at 9.15. English Service at 11. Evensong, in Hawaiian, at 4. English Evensong and Sermon at 7.30. On Wednesdays there is an English Evening Service at 7.30.

"I start this afternoon for Maui. Hitherto there has been a taboo on all inter-insular travel, in consequence of the small-pox in Honolulu. It was taken off yesterday. The Rev. G. Whipple came here from Maui for Sunday, and will be my pilot. To-morrow we shall be at Ulupalakua, thence ride to Wailuku, and so to Lahaina. Next week I hope to go on to Kona or Hawaii. So by the next mail I may be able to give you some fuller information.—Affectionately yours,

"A. HONOLULU."

All communications and offers of help should be sent to the Bishop's Commissary, the Rev. W. Scott, New Brompton, Chatham.

IN MEMORIAM.

THE BISHOP OF CAPE TOWN.

(From the "Zingari.")

HE Augustine of South African Christendom is no more. By his death the foremost prelate of the Colonial Churches is lost to the world; and wherever this news is heard by Christian men, it will be with surprise, sorrow, and regret. He has filled a great niche in the civilisation of the nineteenth century—"His fame is in all the churches," and the gap that his too early sinking into his rest will make, particularly in this quarter of the globe, cannot be adequately filled by any successor.

The Most Reverend Robert Gray, Doctor of Divinity, Honorary Canon of Durham, First Bishop of Cape Town, and Metropolitan of the Province of the United Church of England and Ireland in South Africa, including St. Helena, died at his residence, Bishop's Court, Protea, Newlands, at six o'clock on Sunday morning, 1st September, 1872, in the sixty-third year of his age, and the twenty-sixth of his episcopate.

Such might be the simple announcement of the great fact which we have recorded. But would it satisfy the reader to know no more of the facts than that? The inhabitants of this country can ill estimate at this moment the value of the founder, the leader, the apostle whom we have lost, whatever may now be written of him.

Endowed with the courage, skill, and determination of character which makes the great soldier, he enjoyed in addition the forensic faculties of the lawyer, the eloquence of the orator, the learning of the divine, and combined with them the industry and zeal of an ever-advancing conqueror, standing out before the world as a second Apostle Paul, born to found a Church, rear its bulwarks, firmly establish it, provide with laws where at first there was no feeling, where the elements that did exist were chaos, and the means to resolve them to order, progress, stability, and happiness appeared at first but dream the wildest, the most chimerical. There is nothing strange, nothing forced in these words, they contain but well-known, self-evident truths.

The deceased prelate was a son of the former Bishop of Gloucester and Bristol (who, we believe, was afterwards translated to Durham). He was born on the 3rd October, 1809, was entered at University College, Oxford, where he took a fourth class in classics, graduated B.A. in Easter Term 1831 (the same year as Bishop Merriman, who was then at Brasenose), received ordination, and took his M.A. degree in 1831, when he was appointed Perpetual Curate of Whiteworth, Durham; was one of the Secretaries of the Society for the Propagation of the Gospel

in Foreign Parts, and appointed Vicar of Stockton-on-Tees, Durham, in 1845, where he was marked by the same industry and zeal among the poor of a large labouring and manufacturing population which ever characterised his career. Here he was joined by the Rev. Henry Badnall, of the Durham University, who remained with him as his curate till 1847, in the early part of which he was chosen Bishop-designate of the See then about to be erected. On the 26th April of that year he appealed to the public for aid for his bishopric, specially for additional clergy. On the 29th June, with Drs. Tyrrol, Short, and Perry, the Australian Bishops-designate of Newcastle, Adelaide, and Melbourne, respectively, he was consecrated at Lambeth Palace, by Archbishop Sumner, first Bishop of Cape Town. By the Queen's Letters Patent of September 25, the Cape was apportioned as a diocese, and Cape Town rose to the rank of a city. From the date of his consecration (and we were omitting to add that his University honoured itself by conferring upon him the degree of a Doctor of Divinity, while the Bishop of his recent parish made him an Honorary Canon of Durham), he went up and down the United Kingdom preparing plans, raising funds, and awakening every possible interest for his future sphere of labours. In December, he and his faithful curate, the present Venerable Archdeacon of Cape Town, accompanied by the Hon. and Rev. Mr. H. Douglas, sailed for the Cape in the "Persia"—the former as his private secretary and examining chaplain—but not before he had offered the Archdeaconry of Graham's Town to the Rev. Mr. Merriman, now Bishop of that place. The party, with his lordship's family, arrived on Sunday, 20th February, 1848. On the following Thursday the *Goverment Gazette* appeared with the Letters Patent, and the parish church of St. George's thenceforth became the Cathedral of the first South African diocese.

To point out here the hearty manner in which his lordship, with Mrs. Gray and the children, were received by those who had hoped for their arrival, and to describe the condition in which the Bishop found the affairs of the Church generally, would be a work of almost supererogation. It was in answer to an appeal from the members of the Church of England, in both the Eastern and Western Provinces, to the Committee of the Colonial Bishops' Fund, to use their influence in procuring the appointment of a Bishop for the Cape of Good Hope, that Bishop Gray was sent out. When he arrived there were only thirteen clergymen for an area of 110,000 square miles of colony, out of which that Church had but 45 acres, against 51,898 granted to the old Church of the land.

The work before the Bishop was novel and severe; for while he had, on behalf of the Society for the Propagation of the Gospel in Foreign Parts, advocated, in all parts of England, the cause of Missions in colonies whose requirements he was able to ascertain, he could obtain no reliable

information about the Cape to guide him, till he arrived in the colony and traversed it from end to end.

No time was lost on the arrival of the Bishop in selecting his future home, which he fixed at Bishop's Court, Protea, and in making himself fully acquainted with the Church affairs as far as he could. He preached in the Cathedral, and at Rondebosch, Wynberg, Simon's Town, and other places, and held meetings to explain the objects of his Mission, his plans and his hopes for it. At some of these he advocated the cause of schools, the formation of congregations, the building of churches, gave of his own means towards them all, and asked for help from the colonists. As soon as possible he held confirmation at Cape Town and in the neighbourhood. Ordination took place in July; and on the 2nd and 3rd August he convened a provincial synod at Protea, when steps were resolved upon for the commencement of something like Church organisation. All this was not done without a visible effect upon his health, and he had to cease from work for some time from Trinity Sunday. After the synodical meetings and preachings, and holding one or two meetings, he, on Thursday, August 24th, 1848, says, "This day I commenced my first visitation of the diocese, intending to go through the colony, and to remain out till the early part of December." He was gladly welcomed everywhere. By Tuesday, Oct. 8, he had reached and left Port Elizabeth. His journal has this entry: "This is my birthday. I have now commenced my thirty-ninth year." On the 5th he was at Graham's Town, and King William's Town the next evening. On the 12th his lordship held his first synod of the clergy of the Eastern Province at Graham's Town. "We discussed," he writes, "the same topics as had been previously debated in the Western Province—the formation of the Church Society, Church Ordinance, Marriage Law, Education Question." At meetings afterwards in the town, he advocated the formation of funds for churches, schools, pastors, widows and orphans, missionaries, college scholarships, training of teachers, book society. On the 8th November he reached Colesberg, and put up with Dr. Orpen and that gentleman's family. The Doctor ordained deacon by the Bishop at the district church on 12th. Sunday, 21st, left Graaff-Reinet; 24th, arrived at Beaufort; George Town, Dec. 2; Riversdale, 8th; Worcester, 11th; Tulbagh, 15th; Paarl and Stellenbosch, 16th; Malmesbury, 19th; Durban, 21st; and arrived at Protea at 3.15 P.M., welcomed by Mrs. Gray, who rode out some distance to meet the Bishop. He had now travelled nearly 3,000 miles; and, he adds, "I left home enfeebled and worn; I return in strength and health."

In his absence there had been several notable arrivals for his lordship. His first Dean of Cape Town, the Rev. W. A. Newman, landed Sept. 22. In November the Rev., now Bishop Merriman (with his family), arrived in the "Gwalior" to fill the office of Archdeacon of Graham's Town.

With him came the Revs. Messrs. Thompson, Henchman, and others, with the Rev. Mr. White, long the able and excellent Principal of the Diocesan College at Woodlands, and now Archdeacon of Graham's Town. From that time forward the Church's condition was one of struggle, growth, strength, and firm founding. Before eight years had passed, nineteen new parishes had been formed, eleven places of worship in and around Cape Town opened, three dioceses—the Cape, Graham's Town, and Natal—with the requisite officers, formed out of the one See. To these have been added St. Helena, Bloemfontein, Maritzburg, Zululand, and Central Africa, each with its Bishop. The one great diocese which at first extended over 250,000 square miles, by the Bishop's computation, he has in twenty-five years lived to see mapped with an almost complete organisation for the educational and spiritual necessities of an unfettered Episcopal Church in South Africa, with laws for its own internal good government. To enable him to effect all this, under God's blessing, he had a firm reliance in the Great Guide of his life; and by his labours, by word and by deed, he made his lines of travel as lines of moral and religious light whose tracks could not be easily obliterated. The heart of Basutoland, the wilds of Namaqualand, the capital of Natal, and the condition of James' Town, were equally familiar to him by personal inquiry among them. But, in providing for their direct wants, he did not neglect their very highest interests, as for Christian free men. In the law courts of the colony and the mother country he struggled to maintain what he believed to be the highest right in matters of faith and doctrine as well as of discipline in the colonial churches. This was his aim in our Supreme Court, in the Queen's Privy Council, in the meetings at the Universities, and in the great Pan-Anglican Assembly at Lambeth. He was as the eye, the light, and the stay of the Church which he may be said to have founded. He repeatedly visited England to recruit; at the same time he made his visits the occasion for promoting the great object of his life. But all these labours, all these travels, killed him. His last visitation to Namaqualand was full of untold physical trials, which were far beyond his strength. Weak when he started on that trip, only a few months ago, he was ill-fitted to have to crouch in his wet clothes the whole night upon the wet earth, between the bare walls of a roofless mud-hut, with nothing but a couple of macintoshes between him and the muddy floor, and only the wet night air for his further surroundings. The ear would be pained, and the heart ache, did the reader hear but the faintest of that good Bishop's sufferings in the performance of his duties. But he would not wish them to be detailed, and therefore we pass them over. The Apostle Paul's summary of his perils are an apposite picture of the Paul of our Church. After this last tour, the consequences of all he had undergone told their sorrowful tale by repeatedly prostrating him; and he became more anxious than ever to

complete what work he could for the province in general, and the diocese in particular. He therefore wrought incessantly, even when he should have rest. He was closing his days to rejoin her who had been as "the apple of his eye," who from the first had been his fellow-founder of the Church of South Africa, and whose labours were too early closed on the 27th April, 1871, when she was in the 57th year of her age. He looked into every office in which his functions were concerned. And it will be a loving remembrance by many that he held a confirmation so recently as the 18th August, when 170 persons were confirmed by him at the Cathedral. At the prorogation of Parliament he had appeared attenuated and weak. At the confirmation he was so weak as to be obliged to sit for the solemn laying-on of hands. He was, therefore, not one to endure the fall he had from his horse without serious consequences ensuing; still he attended meetings of officers for the institutions under Miss Arthur and the Sisters; and on the 23rd of August he took to his bed for the last time. On Saturday evening, the 31st August, he partook of the Holy Communion for the Sick, and fully participated in the solemn services which he selected, and which were read to him. During these he repeatedly expressed a desire for "rest," and, realising the promise, "I will give thee rest," words which are inscribed upon the tomb of her whom he loved so tenderly, he lay down, with his head resting upon his left hand, as in sleep, and immediately after the reading of the Commendatory Prayer for the Sick, he sank, imperceptibly, to his everlasting rest, at six o'clock on Sunday morning, September 1st, when he had nearly completed the sixty-third year of his age.

To use the words of the very Rev. the Dean in the Cathedral service that morning, "The death of the Bishop is a wide-spread calamity. It stuns the lamenting hearts of those who really knew him. He was a generous public and private benefactor. His boons were literally showered upon many." In his death not the members of his own communion alone feel the great loss which they have sustained, but the clergy of all denominations say, "In him we lose a friend and a brother."

He has lived long enough to have almost perfected his Church system. He has done all things so well, that by his removal he has left no confusion in his wide-spreading office. All is in order. He has lived down all prejudices, and his motives had been at last understood and appreciated by all. He was in all respects a true High Church gentleman. He was no lover of what Dean, now Bishop, Douglas would term man-millinery; on the contrary, he disliked it. And he was not only "no Ritualist," in the vulgar acceptance of the expression, but rather deprecated the introduction of anything calculated to wound the feelings of those who did not wish for so-called Ritualistic accessions into our places of worship. But he was firm in upholding the doctrines of the Church, content to leave minor matters to be dealt with by the respective vestries

and congregations. As a private gentleman he was unsurpassed in his hospitalities, and many a story have we heard indicative of his gentleness and tenderness of heart to little children, to the sick, to the poor, to those who confidingly sought his counsel and advice. As a citizen he took his fair share in those public movements which have called upon the colonists, from time to time, to express their opinions and exert themselves for general as well as for local benefits; and he never flinched at giving utterance to his views where evil might be staved off or good promoted for the people and the land of his adoption. As the Rev. Mr. Phillipson said of him in the pulpit at Wynberg on Sunday, "there was but one Elisha," and there will have been but one Bishop Gray. He has stamped his mark upon the Church and upon the colony for ever.

His funeral took place on Tuesday, 3rd September. Every public and private mark of respect was then shown to his memory; thousands flocked to his funeral, including men of every rank and class, from the Governor and Lieutenant-Governor downwards, with ministers of all denominations, men of all shades of opinion; and at 4 p.m. his remains were placed in a separate vault, beside the tomb of his late inestimable wife, in the Claremont Cemetery, amidst the tears of his friends and the sorrows of a bereaved people.

BISHOP GRAY.

SONNETS "IN MEMORIAM."

"As we drew near to the village the sun sank beneath Table Mountain amidst the most gorgeous clouds, shading gradually from dark purple to the most rich gold. I have never seen so fine a sunset in Africa. A still finer sunrise I once did witness in the Karroo. This evening seemed to me almost a prophecy of work done in that dark land, and the sun of my life setting. Would that it had been done better! God grant that when my sun goes down it may be amongst such radiant glories as that which the eye has this day beheld."—*Extract from Bishop of Capetown's Journal, see Letter by R. H. F. in "Standard," Oct. 8.*

I.

There, in the solemn glory of the west,
He read God's oracle of love and death:
Heard in the calm this voice, "The Master saith,
Now is the time at hand, and thou shalt rest;"
Then fell on sleep. O happy warrior, blest
By all the toil and tumult of a life
Spent in the very fore-front of the strife!

Confessor, soon to hear thy name confessed
 Among the white-arrayed before the throne
 By the dear Lord, for whom, betrayed again,
 'Mid friends' defection and the world's disdain,
 How greatly didst thou dare to stand alone !
 Most blessed ! for heaven and earth shall pass away,
 But not His Word, nor thy reward, O Gray.

II.

And now, or ere that sunrise of the End,
 How sweet the glowing eve of thy repose
 I' the spiritual land whose hills enclose
 God's garden ! through what valleys dost thou wend
 With many a new and many an ancient friend,
 Those other martyr-heroes of the past !
 If there thou seest thine archetype at last,
 Him of the North, how do your spirits blend !
 Remembering how hard it was to dare
 " Against the world," and now before the Lord
 Reckoning the sweetness of His love's award..
 Have Cyprian, too, and Austin met thee there,
 And given thee their great welcome, with one mouth
 Hailing thee " Athanasius of the South " ?

III.

O rapt Elijah, might thy mantle fall
 On other prophets of this silken time !
 When few dare call a heresy a crime,
 Though it impugn the very All in All ;
 When more ignoble fears our hearts appal
 Than any perils of a brother's soul ;
 When all too seldom falls the thunder-roll
 Of James and John, or that clear trumpet-call
 Which, amid counsels soft or cynic sneers,
 Ever with no uncertain sound alarms
 The sleeping Church, and wakes her sons " To arms "
 Where the One Faith the Holy Sign uprears.
 O that our cautious hearts from thee may learn
 There is a time when true love must be stern !

CHURCH EXTENSION.

CATHEDRAL REVIVAL.

"Tis Greece ; but living Greece no more."

 *F*a bevy of the most skilful physicians of the day differed *toto cælo* each from the other as to the treatment of a particular patient, the natural inference would be that they had mistaken either the cause of the disease or the particular circumstances of the case which made the more obvious remedies inapplicable.

Some such inference seems inevitable in the matter of our cathedrals. That our present cathedral system is well-nigh sick unto death is agreed on all hands. But here unanimity ceases, and diversity of opinion begins. *Quot homines tot sententiae.* Every one has a different remedy to propose. The marvellous beauty and princely inheritance of the sufferer forbid indifference but suggest no cure. Nay, so palpably inadequate or inapplicable are the remedies proposed that no one has the heart to put the patient through the useless suffering which the carrying them out would involve. Better let death come and find, at least, the outward semblance of beauty as little unimpaired as may be.

Is it, then, possible that either the cause or the symptoms of the decay of our cathedral system have been generally misunderstood ? Not only do we believe it is possible, but we are bold to say that there is absolutely no disease, and that the death-like symptoms result from nothing but the want of air and room. The atmosphere has become so heated with over-crowding, and the crush has been so great, that the lungs have lost their power and the limbs have become paralysed from the impossibility of their being exercised.

That there is a strong *primâ facie* evidence in favour of this diagnosis of the case a moment's consideration will suffice to convince us. The cathedral was originally the centre of a certain district, with the varied requirements of which its organisation was intimately connected. In England this district was from the very earliest times far larger than was consistent with primitive usage, but then it was so sparsely populated that mere geographical difficulties were but slightly felt. But as centuries have rolled on not only has population multiplied ten, sixty, or a hundred fold, but with it there has grown up such a multiplicity of interests and organisations, that a single diocese is now scarcely a more manageable area than a whole province was in years gone by. Under such circumstances, what more natural than that, hemmed in on every side by a rank overgrowth of population, our cathedrals, instead of send-

ing their fertilising streams over the wide area which they once enriched, should have become mere stagnant pools?

According to the original conception of it, the diocese is nothing more or less than a large parish, of which the Bishop is the rector and the parochial clergy are the curates. In other words, the modern parochial idea, as developed in many of our largest parishes, is an exact counterpart of the original idea of diocesan action. Let us, *exempli gratia*, for the term Diocese of London read Parish of London. It is perfectly consistent with modern views of Church policy to suppose that the district thus designated—so long as it consisted of a single town, of a few thousand population, and a number of outlying hamlets—could be best administered by an incumbent and a number of curates working under his immediate direction and supervision. But when this district is filled up, as it now is, with its miles and miles of houses, and its millions of population, the idea of its being worked by a single incumbent and an increased staff of curates is simply ridiculous.

If this be so, either the original idea of episcopacy—which assimilated the ancient diocese to a modern populous parish—was an utter mistake, or else our present system of episcopacy is so ridiculously inadequate that we cannot wonder if its ancient machinery merely exists as a graceful relic of the past—a curiosity, indeed, but as useless for any of the purposes for which it was designed as the cross-bows in the Tower for the exigencies of modern warfare.

What, then, are we to say to the various schemes for so-called cathedral reform? Simply that they are beside the mark; that they are nothing more or less than ingenious devices for spending money on objects which, if desirable in themselves, have no claim whatever to be regarded as anything more than subordinate accessories to the main idea of the cathedral system, or to bear to it any other relation than the separate stalls do to the whole of the material fabric. The fact is, that reform in any useful sense of the term is impossible. We cannot convert the cross-bow into a Minié rifle or an Armstrong gun. True, new inventions enabling us to count distance by miles instead of yards may lead us to substitute one for the other; but in the absence of such inventions we might reform our cross-bows as much as we liked, but nothing would make them bring down their quarry at any much greater distance than of old. No new discoveries have multiplied indefinitely the forces of our cathedral chapters; their power is what it was: the work to be done is multiplied many fold. For such an exigency the least that will serve the turn is not merely the restoration of the corporate life and action of the cathedral system, but its almost indefinite expansion according to the wants and circumstances of the various districts over which its influence is to be extended. That the revival of the ancient life and action should take place first, and expansion afterwards, is, from the very nature of the

case, impossible. Expansion, or, in other words, the multiplication of fresh cathedral centres, can alone give the system that scope and freedom of action which—at least in anything but its present state of coma—is necessary for its very existence.

How, then, is this expansion to take place? It may be brought about in two ways: either by treating our present cathedrals, if we may so express it, like the Banyan-tree, training their branches down to the ground, and so letting them take fresh root and form new trees wherever there is space for their proper development; or else we must take fresh centres and plant entirely fresh trees, and trust to grouping them together in such a way as to secure in harmonious effect what would be wanting in actual identity of existence.

The first plan would manifestly be the best; but, unfortunately, it involves considerable preliminary work of a merely negative character—the unsettling a state of things fenced about at every turn with vested interests and unreasoning prejudices. It would involve nothing less than the confiscation of all existing cathedral revenues, and the application of them to the purposes of the whole diocese to which they belong. If four or five bishops were required, we should pay them mainly out of the incomes now devoted to deans and canons; if four or five choirs of more than ordinary efficiency were requisite for the several cathedral churches, we should expend on them all together what we now spend on one; if, as would probably be the case, it was found necessary to provide for certain distinct duties at each of the fresh centres, funds from the common stock would be used as far as possible, and supplemented by voluntary contributions. We should then adopt the common-sense and business-like plan of paying our money because we wanted certain work done, instead of presenting to the eyes of a rather critical generation the absurd spectacle of trying to invent duties which may or may not be undertaken by persons to whom we are already pledged to pay considerable salaries for doing nothing.

That such a voluntary act of disendowment, with a view to the appropriation of the revenues to the real work of the Church, would not only do a great work for the cause of God in the land, but would effectually dispose of one of the chief arguments for getting rid of the national Church, we have little doubt. Still, as we have said, it is a solution of our present difficulties which would excite far too much opposition to leave room for much hope of any speedy action in the matter. But because we cannot provide for the spiritual wants of the country in the particular manner which we think would theoretically be best, that is no valid reason for not providing for them at all. Nothing, probably, in modern times ever did more harm to the Church of England, or helped more materially to give an air of unreality to the deliberations of her chiefs, than the shelving of the question of the increase of the Episcopate on mere pounds, shillings, and pence grounds. The inference, either that Bishops were of little use,

or else that the Church set more store upon the emoluments than upon the duties of the office, was inevitable. And we cannot afford to repeat the mistake.

If, therefore, we want more Bishops—and clearly without them we can have neither expansion nor revival of our cathedral system—we must be prepared to accept whatever means of supporting them may be available. If no better plan can be carried through, we must allow all the additional Bishops we require to receive the emoluments of one or more parishes within the district assigned to them. An existing parish church would then become the cathedral of a new diocese. After a time it would doubtless assume something of the dimensions of a cathedral, and gather round it such buildings and institutions as the exigencies of modern Church life showed to be necessary.

For such a line of action much might be said. The great danger to the Church at present is, that, all real increase of the Episcopate being in abeyance, we should be induced to accept instead of it a system of so-called suffragan Bishops. Such appointments do absolutely nothing towards restoring the Episcopacy which we have virtually lost, but it may, by bolstering up the present evils, indefinitely delay any healthy action in the matter. Why is it that Episcopacy is presented to our eyes in such a state of manifest weakness? Simply because it is existing with its head well-nigh separated from its body, the only arteries remaining being ordination and confirmation. Why is it that, just at the most important junctures, the world is again and again scandalised by the total absence of either power or influence possessed by the bishops over a large portion of the clergy? Why, but because he exercises rights based on conditions which do not exist.

There is nothing worth calling personal communication between a Bishop and his clergy, still less is any more intimate relationship between them possible. He thus becomes not a chief pastor, standing, in spiritual matters, in *loco parentis* to all under his guidance, but a mere personification of ecclesiastical law. His influence, where there is most need for it to be exerted, is found to be *nil*, and his power only just what he can enforce in the law courts. Nothing will ever remedy this state of things but the reduction of our dioceses to such a reasonable size that the Bishop's office may once more become a reality and not a make-believe.

It would be impossible, in such a paper as the present, to do more than sketch the general outline of such a scheme of cathedral expansion and revival as we should advocate. Questions of detail do not in this case materially affect either the propriety or the possibility of carrying out such a scheme. The main principles upon which it is based are either true or false. If the latter, the question will never get, so to speak, into committee, and it would be useless to waste time in discussing points which would never arise; if, on the other hand, they are true, the issues

at stake are so great that the obligation to carry them out is quite independent of any considerations as to the exact manner in which the scheme would affect particular dioceses, or be affected by the varying circumstances of the place to which it might be applied.

Still, it may not be amiss to say a few words on the effects which we might reasonably expect to follow the creation, say in our great towns, of several new centres of diocesan work. It is generally admitted that nothing can well be more deplorable, or a greater disgrace to a Christian nation, than the state of the vast population which has grown up outside the ancient organisation of the Church. Clergy indeed there are; but what do one and all of them say? We have barely power to make our very existence known. The dense masses of people form such a non-conducting medium that a clergyman can only influence those with whom he is brought into personal contact, so that to give him 5,000 or 10,000 people to look after is to leave the greater part of them wholly uncared for. There are thus, not only in London, but throughout our large towns, millions—a third of the population of the land—who are not only heathens, but heathens to whom the Word of God is not preached even for a testimony.

Now how are these people to be reached, save by such a system as we have sketched out? Who is at once to gain the practical knowledge of all the facts of the case, and to have the influence requisite to get men and money for dealing with them, unless it be a Bishop living and working amongst those whom he directs? The plan has been tried at Leeds, and is generally allowed to have been a great success, in spite of the Bishop—as Dr. Hook in most respects practically was—not having been consecrated, and having therefore somewhat less influence, and being obliged to leave to his Metropolitan all ordinations and confirmations. Men literally *cannot* work single-handed in our great towns. We might as well expect a single navvy to excavate a railway cutting. The very elements would after a time fill up the hollow which he made faster than he could deepen it. But group several towns together, or take such districts as the Tower Hamlets, Stepney, Bermondsey, or Lambeth, and place a Bishop at the head of the work, and, if experience in analogous cases is of any value, there is no room to doubt that we should very quickly see the present disastrous state of things very materially changed for the better.

Another advantage of the episcopal control and supervision of Church work necessarily resulting from cathedral expansion and revival, would be the better organisation and disposal of the forces at our command.

Nobody who has given any attention to the subject can doubt that at present we get far less adequate supply both of men and money for Church extension than we should do if the work were being carried on in a way which commanded either the confidence or the respect of the laity. The writer once asked one of the most self-denying and suc-

cessful workers in a densely-populated district, and who for years had never received anything but a nominal salary, what he would have done had he been a poor man, and liable as a curate to be shifted continually from place to place. His answer was, "If I had not had means to enable me to take such a living as this, I should never have taken Holy Orders." Here was a man, unmarried, and willing to give up everything for the work's sake, who, speaking from an intimate knowledge of a curate's lot, but without any of the bitterness of a disappointed man, could affirm his conviction that the present haphazard method of dealing with curates raised such an insuperable barrier in the way of a man's real usefulness, that any one who could not be independent of it has, under existing circumstances, no proper place amongst the ranks of the clergy. Apart from all pecuniary aspects of the case, this feeling has long been growing amongst the educated classes, and has probably materially lessened the number of really able and earnest men devoting themselves to the ministry of the Church.

Now this state of things can only be remedied by action on the part of our Bishops, which the merely nominal kind of episcopacy which, with all their energy and devotion, they necessarily represent, renders impossible. If it were possible that each Bishop should ordain only the men he wanted, and for whom he saw that he could make provision, then he, and not separate incumbents, would be primarily responsible for them both as to their work and their pay—as unquestionably, according to the spirit of our Canons, he ought to be. If poor districts still had to depend upon societies, a block grant would then be made to the Bishop, which he would administer not solely with an eye to the wants of particular places, but with due regard both to local wants and individual claims. The unbefriended clergy would thus be the Bishop's curates, and their being occasionally shifted from place to place would no longer involve them in the necessity of again and again commencing their professional career *de novo*. A curate would then enter a diocese much as a young layman enters a department in the Civil Service. His home for a time would, at least occasionally, be in the college attached to the cathedral. He would know what his prospects were; and if they were not very brilliant in a worldly point of view, there would neither be the feeling of isolation or of unmerited neglect to cast over them the darkened hue of discontent.

But of all evils which a more complete system of episcopal control would remedy, none is more serious than the absence of any proper training for our younger clergy. The whole future usefulness of a curate's life depends to a great extent upon the auspices under which he learns his profession. And yet we are now content to see a very large proportion of our deacons not only entering the ministry without any sufficient previous training, but sent to serve in places where Church

work is at the lowest ebb, or where they can look for no kind of efficient direction.

But, it may be asked, what prospect is there of any really effectual effort being made to adapt the cathedral system, or, in other words, the machinery of the Church, to the national requirements of the present day? The whole matter rests mainly with the country clergy, as representing the active element in Church opinion. At present it can hardly be said that they have as a body even taken the main facts of the case into consideration. Theories as to what the clergy ought to do in densely-populated districts they do indeed discuss; but the previous question, how the clergy are to be got there, seems scarcely ever to be mooted amongst them. In vain Mr. Miall tells us that our kingdom is taken at one end, and that "disestablishment men" are being returned to Parliament from one big town after another, and that he confidently reckons on securing a like success in all the great centres of national life. In vain the *Times*, with cutting sarcasm, remarks that whilst Bishops and clergy discuss how to win over a single million dissenters, they forget the many millions of heathen in London and our large towns, in whose case they would at least have no prejudices to combat.* But ruridecanal chapters, diocesan conferences, and Church congresses, all meet and are pronounced successful; yet none of them touch that which is *the* question of the day—how to preach the Gospel to our City poor. How long this state of things is to continue who shall say?

It is mainly because we think that the revival of the cathedral system presents the best if not the only means of evangelising our great towns that we would press the subject very earnestly upon the attention of our readers. If we can use the old cathedrals as magazines of ammunition for the campaign, well. If not, let us set to work to forge our own weapons. It is only because there are no tangible and hopeful plans of operations, and, above all, no leaders, that this work is not being done now, and that our energies and resources are being frittered away in legal prosecutions and unprofitable discussions. Let the Church Association and the English Church Union each set to work to provide funds to found a new diocese, and to send a body of men well equipped and well fed to do battle with the sin and misery of the streets and lanes of

* "Why hanker for the bodily possession of a single million of Methodists, where there are many millions in our metropolis and great cities not yet kneaded, rolled, and baked into an iron consistency and untractableness? Let the Church of England try to recruit out of this wild and open ground the ranks thinned by the revolt of Wesley, and fabricate out of that now waste and cheap material the new variety of Anglican Methodists which good people are dreaming of. All that is wanted is to give true zeal free course, and do what our fathers had not the heart or the sense to do three generations ago. The channel is marked by shipwrecks, which we may strike upon or avoid as we please. But this work is to be done within ourselves upon the waste and uncultivated masses of that State which we still call our Church, upon those who would be the better for being almost anything we can make them."—Article on *Church Congress*.

the East end of London, and let their rivalry be which shall first succeed in dethroning the powers of darkness that now rule there. Let the Pastoral Aid and the Curates' Aid Societies do the same, and such a bond of union will thus be afforded to all parties as might well lead us to hope that our divisions, "unhappy" as doubtless these are, would yet be powerless materially to affect the strength and permanence of our national Church.

We need only add a few words on the present state of the cathedral question. The volume of *Essays on Cathedrals*, lately published under the able editorship of Dean Howson, may be taken as a fair index of the general state of feeling amongst those most interested in the subject. Every writer in that volume agrees that reform is urgently needed. They do not indeed all go so far as Dr. Benson, and regard our present cathedral system merely as "a graceful ruin," and with him see that at present the sole duty of the capitular bodies is to transact internal business, created simply by their own existence, though they would probably accept the dictum of Canon Massingberd, when he declares that the idea that building splendid churches and keeping up a gorgeous worship is the *end* of the cathedral endowments is "*preposterous*." On one point all insist, viz., that residence, limited to three months, on the part of a large proportion of the chapter is as much a mistake as it is a scandal; that it is in fact, as Mr. Freeman puts it, a mere mockery, an interruption of other duties elsewhere, and a time in which the best man can do little good, while an unfit man can do a great deal of mischief.

That the cathedral should be a diocesan institution all again agree; the Dean of Cashel going so far as to assert that reliance upon the parochial, to the exclusion of the diocesan, system, is one of the ecclesiastical superstitions of the nineteenth century. As to the methods of reform suggested, too many of the writers seem to assume that, provided an object be good and of a diocesan character, a sufficient reason has been alleged for concentrating upon it cathedral funds. Others—notably Mr. Beresford Hope, the Dean of Cashel, and Dr. Benson—whilst showing their thorough appreciation of a cathedral as the heart of the diocese, whose action should be its very life, yet seem to fail to appreciate sufficiently the fact, that if the heart remains what it was in the infancy of the institution, whilst the body has grown to the stature of a giant, no amount of doctoring can make it discharge its proper functions.

But what strikes us as the most serious omission in these essays is that of any reference to the relation which exists between the cost of our cathedrals and the results to be attained at that cost. The silence maintained on this point is the more strange, because whenever cathedrals are arraigned at the bar of public opinion, the main indictment against them

is that they involve an expenditure of men and money so palpably wasteful that it paralyses the efforts for Church work which the laity would otherwise make.

There is but one feeling, and that of love and veneration, for our cathedrals, and this feeling makes the nation very long-suffering in the matter. Still there is nothing which may not be purchased at too dear a price; and men argue, with Dr. Benson, that if Church services and nave sermons are to be the only works which chapters carry on, a rector and two curates might probably organise as splendid a ceremonial and a more attractive cycle of preachers. It is perhaps too characteristic of Churchmen in the present day that they try to ignore such arguments, and think it enough to stigmatise them as "utilitarian," or "revolutionary," or "parsimonious." Far better boldly to meet their adversaries on their own ground, and either make good their position or abandon it.

For this reason we should be very glad to feel assured that, in a work so exhaustive and carefully edited as *Essays on Cathedrals*, "their cost in men and money" being the only portion of the subject passed over, was so rather by inadvertence than design.

Important, however, as the financial aspect of the question is, that of the loss of power involved in our present system is still more momentous. After making every allowance for the few picked men, to whom it is desirable to afford the opportunity to devote themselves to theological study, we find that the very flower of the English clergy are, at a time of the most pressing need, being practically sent to the rear and turned into non-combatants. Instead of being made officers of divisions and employed on active service, they are pensioned off and almost compelled to retire to a life of at least comparative inactivity. Instead of strengthening the Church where it is weakest by their bold, earnest, and persevering efforts to roll back the advancing tide of vice and infidelity, they are placed where no murmur of the unequal contest, which is still being carried on, can ever reach them, and where they are surrounded by the profoundest calm of a religious life, almost stagnant from the absence of any actively hostile elements.

This we hold to be one chief ground of complaint against our cathedral system, that it picks out our best men and places them exactly where they are least wanted. Instead of sending our forces to the front, and despatching the commissariat after or with them, it establishes a commissariat in the rear, and compels all who have to depend upon it to seek it there. Thus the very men who, under happier auspices, would do more than any others to strengthen the Church's hold upon the country, become the objects of ceaseless criticism, as the beneficiaries of a vicious system, and, therefore, a source of weakness which may any day prove fatal to the very existence of the power which they represent.

Nor is the mere money aspect of the question one which should be lightly passed over. Indeed, the subject cannot be fairly discussed, save with the pecuniary aspect full in view. The expenditure of a Dives may be justifiable in itself, but it is not justifiable so long as Lazarus lies unattended at his gate. It is not enough to say that no costly offerings to God, in the way of church buildings and services, could be offered, if we were to postpone them until vice and infidelity disappeared from the land. This, doubtless, would be to postpone them indefinitely; but what we are bound to see, both in matters temporal and spiritual, is, that we do not indulge in luxuries whilst others lack the bare necessities of life. The civic feast would be an outrage upon public decency if provision had not previously been made, as far as possible, by hospitals, by charitable institutions, and by poor-rates, for alleviating the misfortunes and supplying the necessities of the poor. In the same way it may be argued that, so long as absolutely no provision for the spiritual destitution of a large part of our population is made, the national Church cannot indulge in the most costly luxuries of religion without disregarding the plain meaning of the words, "I will have mercy and not sacrifice." Our cathedral establishments cost more than £400,000 a-year. Ten, fifteen, or twenty of our clergy are retained for the service of places already well supplied with the ministrations of religion. Vast sums of money are expended on the choirs, far more than, in these days of musical revival, is necessary for the maintenance of a becoming daily service. Surely, under these circumstances, so long as men and money are not forthcoming from other sources, the expenditure of our cathedrals might well be curtailed for the benefit of less-favoured localities. The Church is often compared to a ship; surely, if the cabin passengers of an emigrant vessel had on board abundant rations, whilst the crew and the steerage passengers were starving, it would behove the former even to submit to a somewhat short allowance, rather than let their fellow-passengers starve before their eyes.

That, with all their reviving and revived magnificence, our cathedrals must, from this point of view, suggest very sad and humbling thoughts, we fear there is no doubt. Still there is one ground for hope as well as thankfulness. On all hands attention is being drawn to the subject, and no class of the community is more anxious that whatever is right should be done, than those who have the greatest power to facilitate the doing of it—the Bishops and capitular clergy themselves.

CHURCH REFORM.

BY REV. A. MACKRETH DEANE, M.A., *Vicar of East Marsden, Petersfield.*

 N his opening address at the Leeds Church Congress the Bishop of Ripon stated, that whereas on the appointment of Bishop Longley, where the see was first established, there were only 297 incumbents and 76 curates in the diocese; there are now 462 incumbents and 245 curates. In other words, during the past thirty years the number of clergy has been very nearly doubled. This is an encouraging fact, for it shows that an active spirit of Church extension has been abroad in one of those parts of the kingdom where it was most greatly needed, and that the Church has made a determined effort to grapple with the spiritual destitution to be found so often in the manufacturing towns of the West Riding.

While, however, we rejoice to see this improvement in the ministerial resources of the Church, it may be questioned whether the increase has taken place in the most judicious and satisfactory manner. Of the 165 livings that have been created, two clergymen have been called into existence, an incumbent and a curate, and in this way the proportion that formerly subsisted between the beneficed and unbenedified clergy has been seriously altered. In a former paper it was stated that, during the past twenty years, the time of probation that each curate had on an average to pass through before obtaining preferment had risen from eight years to eleven years, and this estimate receives a strong confirmation from the figures given above; for from them it appears that the same period of probation has risen in the diocese of Ripon since the year 1837, from five years and a-half to eleven years and a-quarter.

It is plain then, in the face of such facts as these, that we must not confine our attention merely to reform in the present system of patronage in considering the curate question, but that we must also inquire how the position of the unbenedified clergy during the time of their probation can be improved. Anything like a radical change indeed in that system would require a convulsive effort on the part of the Church that would be little short of a revolution, and it is very doubtful whether any plan that has yet been suggested would be an improvement in practice, however perfect and complete it might apparently be in theory. The scheme of having livings distributed by a diocesan committee would almost infallibly lead to men holding opinions diverging either to the right or left of the school of thought that was dominant for the time being altogether excluded from preferment. It would be, in fact, to place the whole of the clergy in a similar position to the nominees, actual and expectant, of the Simeon Trustees.

To make seniority pure and simple the rule of promotion is also open to serious objections. Many good and able men are no doubt at present left in undeserved obscurity, but still we must not shut our eyes to the fact that, out of so large a body as the English clergy, there must be a certain number who, for various causes, are not suited to be entrusted with the spiritual oversight of a parish. If, again, it was felt that no amount of zeal, energy, and ability would bring promotion sooner by a single day, nor any amount of inefficiency, inertness, or indiscretion, except in extreme cases, defer it, would there be no danger that the class of men seeking admission into the ministry would suffer a serious deterioration, even supposing that no chilling shade were thus thrown over those who are already ordained? Or again, suppose a curate had faithfully and successfully served in a parish, for say nine years, would either the congregation and himself be without a grievance if he were superseded by a stranger who had been two years longer in Orders, but who might be wholly unacquainted with the parish itself, and without the special experience its successful working required? It may be said that, under such circumstances, the curate very frequently does not receive the living now; but because that is not always the case at present is surely a very peculiar reason for providing that it shall never occur hereafter; and that would be the practical result of promotion by seniority, for it would be a coincidence very rarely happening for the death or preferment of the incumbent to be precisely simultaneous with the curate reaching his turn for promotion. If the name of an unusually unpopular or inefficient clergyman stood first upon the rota, with what fear and trembling would the parishioners of some aged and infirm pastor watch over his health lest a vacancy might occur at a moment so inopportune. Or if a man of the opposite character was to be the recipient of the best living, would there be no unfair competition to secure so valuable a prize, no hints given to incumbents that now was the right time for them to retire? This system of preferment by seniority may be seen in actual operation in the college patronage, and the result is anything but encouraging. It is generally spoken of as "waiting for dead men's shoes," and involves a continual temptation to subordinate the call of duty to considerations of the most mercantile description. A living falls vacant of the value of £400 per annum, and it is offered in due course to the senior Fellow. There are, however, two other pieces of preferment upon which he has his eye—A, with an income of £600, and an incumbent of eighty years of age, and B, with £800, and an incumbent of only seventy. It is a nice question of probabilities as to whether, under these circumstances, it is a better speculation to take the £400, or wait for the chance of A or B, but it is a kind of computation hardly befitting a priest of the Church of Christ. There are not wanting stories, rife in common-rooms at Oxford and Cambridge, of men who have made complete shipwreck of their lives by

indulging in this game of speculation. Those at least who now receive preferment unsought can feel that their field of labour has come to them rather by a providential ordering than by their own choice, but if each man had to decide between accepting a particular living, or waiting for the next vacancy, this would never be the case. Now, at any rate very frequently, in selecting the new vicar of a parish the patron endeavours to find some one whose teaching shall not form too great a contrast to that of his predecessor, but under the haphazard rule of seniority this wholesome custom would no longer prevail. If in the same town there were two churches, having, as often happens, incumbents holding views of opposite complexion, and the two livings were vacant about the same time, it is as likely as not that the High Churchman might be sent to follow the Evangelical, and the Low Churchman the Ritualist, in each case to the injury of the Church and the distress of the congregation. To bring the proposal to a practical test, let each reader of these pages picture to himself the effect of the most inefficient clergyman of his acquaintance having been sent to succeed Dr. Hook at Leeds, or Dr. Claughton at Kidderminster, and try to imagine the chaos that would ensue on Mr. Ryle following Mr. Mackonochie at St. Alban's, or Mr. Bennett taking the place of Dr. MacNeile at Liverpool.

But it may be urged that these evils might be avoided by the Bishop having a controlling power of *veto* on each appointment, and also that men would as a rule decline posts for which they were manifestly unfit.

If this Episcopal *veto* were frequently exercised, as it must be if it is to be of any service, *cadit quæstio*, the scheme resolves itself into one of selection by the Bishop; and if it is only to be made use of in extreme cases, what Bishop could stand the unpopularity that would ensue from having to make so invidious a distinction, and how painful would be the position of the clergyman thus singled out, as it were, in the face of the whole diocese as being unfit for the care of souls.

Nor is it probable that it would be found that men would to any great extent avoid the necessity of this exercise of the prerogative, by declining, of their own accord, posts beyond their powers. How few, whether clergymen or laymen, "know themselves!" How often would it happen, that men diffident of their capacity would decline livings for which they were thoroughly fitted, while others, with rash temerity, would accept without misgiving work for which they were just as obviously incompetent.

The merits and demerits of our present system of patronage have been so often pointed out that we need not pause to discuss them here at length; but it may be well to point out that, at least in one respect, it has proved itself superior to any that prevails elsewhere. By its great variety—its fourfold character of public and private, clerical and lay—it has, more than any other cause, prevented the proscription of any one

class of views, and has thus preserved the comprehensive, and therefore national, character of our Church. It is easy to point out its shortcomings ; but if any doubt whether these outweigh its practical advantages, let them compare it with the autocracy of the Bishop in continental churches and the tyranny of the congregation in the Dissenting sects among ourselves. And further, we may ask, when the Church has survived the days when the abuses of this system had reached their height, would it be wise to attempt any fundamental change now that these abuses are, from various causes, rapidly disappearing, or, at any rate, becoming the exception and not the rule ? It is sometimes well to look backward as well as forward, to inquire what progress we have already made, as well as what remains to be accomplished ; and if we do this, we shall find that there are few subjects regarding which public opinion has taken more rapid strides of late than that of the distribution of patronage. Take the case of episcopal nepotism as an example. Some sixty years ago there was a Bishop of Ely of the name of Sparke. He had two sons and a son-in-law in Orders, and after this fashion he provided for their necessities. He gave one son three valuable livings, and made him Canon of the Cathedral, Chancellor of the Diocese, and Steward of the Manorial Courts, the combined income of these dignities being £4,500 ; another son had three livings and a prebendal stall, value £4,000 ; and the son-in-law two livings and a stall, value £3,700. Contrast this with the present state of things, when there are not more than some two or three bishops on the bench who have preferred their sons ; and observe, further, that it is not merely the Plurality Act that prevents a repetition of past abuses, but far more the force of public opinion and the general advance in tone regarding the way in which the rights and duties of those holding responsible public offices are regarded ; and it is well known that many bishops distribute their patronage entirely on public grounds. Our object should be to strengthen rather than to weaken their hands, to know distinctly whom we are to hold responsible for each appointment, and to arraign him at the bar of public opinion if he misuse his trust.

The improvement in the distribution of private patronage has been less conspicuous, but not on that account less real. In former days it was possible for a noble house to provide for the " fool of the family " by " sending him into the Church." Besides the family rectory, there was every probability that a canonry, perhaps a deanery, and one or more Crown livings might be obtained for him through political influence, while his duty could be performed by deputy, and the " black squire " might keep his hunter and crack his bottle with his former comrades. This is now a thing of the past ; aristocratic cadets rarely go into Holy Orders except from conscientious motives; on the other hand, lay patrons often use every diligence to find the fittest man to receive the preferment

they have to bestow, and it is becoming daily considered more and more discreditable for a man of any position to be known to sell the next presentations to his livings. The publicity given to the sale of livings by the modern method of advertising has led some to suppose that it is becoming more common, but the facts are all in the other direction ; the price of next presentations has fallen considerably during past years, and this can only be from there being a smaller number of purchasers to compete for them. On the advowsons of three livings being offered for sale by auction a short time since, no bids were made for two of them, and the third was withdrawn, the only offer having been less than one year's purchase. Even as it is, not more than from fifteen to twenty per cent. of the livings are sold ; and would it not be wasteful to spend millions in compensating the patrons of the remaining number, who are wholly above the imputation of simony, who do not desire to be relieved of their trust, and who discharge their office at least as well as any possible successors, sole or corporate. Let us have a little patience. Two generations ago the Treasury whip distributed cheques at the time of a critical division among the members in the House of Commons ; now the very suspicion of such a transaction would irretrievably blast a man's political character for life ; and, in like manner, we may hope that before long a similar disgrace may attach itself both to the clerical speculator who makes a traffic of his holy office, and to the degenerate descendant who makes a gain of his ancestor's bounty to the Church. The price of the abolition of lay patronage would not be slight—Disestablishment, and the loss of one-third of the revenues of the Church as compensation to the ejected patrons, that we add not disendowment of the remainder. And when this price had been paid, what would our next proceeding be ? As likely as not virtually to re-establish these same laymen as trustees and members of committees in their old position of distributors of livings, both in order to interest the laity in the affairs of the Church, and also because in many cases the clergy would then be dependent upon their free-will offerings for their daily bread.

Some remedial measures may, however, be suggested short of the revolution that has been proposed : (1) The inhabitants of any parish that thought fit to raise the money required ought to have the power of compelling a private patron to part with the advowson at a valuation, and to vest it in the Bishop or other public patron ; (2) Clergymen should be prevented by law from acquiring perpetual presentations except by inheritance ; and (3) in all cases the name of the patron should be officially announced, together with that of the person who has bought the presentation, if it has been sold.

The first of these measures would be of use in the case of large town livings, where the annual value is not great, and consequently the compensation would be small ; and in this way the parish would be able to

deliver itself from the oppression of a succession of violent clerical partisans of one extreme type or the other.

The third proposal would, at the same time, be very effective, and would cost nothing in compensation. There are not many men who would relish their names appearing in such an announcement as the following :—“Rev. W. Moneybags has been presented to the Rectory of Plumstead Regis, on purchase from the Right Hon. the Earl of Bareacres, by Alderman Sir Timothy Moneybags.” The earl and the alderman might survive the stigma that would attach to such a transaction, but the rector would hardly do so, and would soon find how greatly he had lost caste among his brother clergy. The enforcement of such a rule would not be difficult, for the Bishop might be empowered to require a declaration from the patron, as to whether or not he had received a money consideration for the presentation, before proceeding to institute the incumbent. Now the declaration against simony is evaded by the transaction being conducted in the name of a father or other representative of the future rector or vicar ; but the patron could not avail himself of any such device, and would either have to perjure himself or tell the exact truth—and our opinion of Englishmen is not so low but that we doubt not he would almost universally adopt the latter course.

To return to the inquiry of how the position of the unbefitted clergy can be improved, apart from the question of patronage. One demand that has been made on their behalf is that the licensed curate should have a more permanent tenure of his post than at present. It appears very doubtful, however, whether this demand could be complied with without serious danger of injury to the Church, while it would be a very questionable boon to the curate. Contention is unfortunately quite rife enough in too many parishes, without our having a vicar's party and a curate's party, as would inevitably be the case where the latter maintained his position in defiance of the former. The Cave of Adullam is not a desirable institution for imitation, even though it be admitted that David rather than Saul was in the right. To change the illustration—there cannot be two kings in Brentford, and whenever and wherever two or more men that are engaged upon a common work cannot agree together, the sooner they part company the better. Hardship to the curate there may be, but even the inconvenience of removing to another curacy would be preferable to the misery of living in daily intercourse with a fellow-clergyman who was rather a task-master than a fellow-labourer. What the injury to the Church would be in extreme cases we may learn from the warning example of St. George's-in-the-East. There there was a permanent curate in the shape of an irremovable afternoon lecturer, and the sequel is not such as to encourage a repetition of such an arrangement. The true remedy is for curates and incumbents to be more cautious in entering into engagements before they have thoroughly

ascertained each other's views and dispositions, and especially to the former the advice may be given always to request a reference to previous curates; if this were done, the incumbent who showed a lack of due consideration towards his coadjutor would soon find himself compelled to do without one till he had returned to a better mind. At the same time, to be just we must admit that there are faults on both sides, and as often on the one side as the other.

One of the most singular anomalies connected with the present curate system is the entire absence of any progressive increase of stipend, corresponding to more matured experience and more lengthened service. In point of fact there is not only no increase, but the progression is rather in the direction of diminution than of augmentation. The following is the result of an examination of the advertising columns of the *Guardian* for five successive weeks. During that time sixty-one curacies with title to Holy Orders were announced as vacant. In ten cases the remuneration offered was not stated, and the average stipend of the remaining fifty-one curacies was £102. The highest amount offered was £125; in twenty-nine cases, or more than half of the whole number, the stipend was £100; and in only six cases was it below that sum. On the other hand, the number of curates in sole charge required was forty-nine. In eighteen of these advertisements no mention of the amount offered was made, and of the remainder, in fourteen cases there was only an ambiguous statement as to what the stipend was "equivalent," leaving it doubtful how much of this consisted of the rent of the furnished parsonage and garden. In the seventeen advertisements available for comparison, a house was in each case offered, and an average stipend of £55. In four cases no further remuneration than the house was forthcoming, and excluding these as exceptional, the average was £72 10s. In two cases £110 was offered, in one £100, and lesser sums in the remainder.

It appears, then, the deacon, who is wholly inexperienced, and moreover is disqualified from the performance of many of the most important ministerial functions, can command a stipend of £100. In the next few years this rises to £120 or £130, and in special cases to £140 or £150, while at the end of ten or fifteen years' service, if he desires an independent sphere of labour, he must be content with £75 per annum and a house. He must indeed be an ardent admirer of our present ecclesiastical policy who sees nothing that calls for amendment here. It may be unavoidable, or even desirable, that in the clerical profession the scale of remuneration should be less than in other callings, in order to deter men from seeking to enter its ranks from unworthy motives, but surely at whatever point that scale begins, it should rise rather than fall as years go on; let the rate of wages be high or low, the journeyman should receive more than the apprentice.

It would almost seem, from the advertisements of which a summary has just been given, that the Plurality Act, which was passed less than forty years ago with the full consent of the Bench of Bishops, has been allowed to become entirely a dead letter as far as the regulation of the stipends of curates in sole charge is concerned, and as its provisions are not very generally known, no apology is needed for an abstract of the clauses relating to the subject in hand.

The following is the scale of stipends to be appointed by the Bishop where the incumbent is non-resident:—

| | | Minimum, when living is less than £400 per annum. | Maximum, when living is more than £400 per annum. |
|--------------------------------------|--|---|---|
| In no case less than | | £80 | £100 |
| Where population exceeds 300 | | £100 | £100 |
| ,, ,, ,, 500 | | £120 | £170 |
| ,, ,, ,, 750 | | £135 | £185 |
| ,, ,, ,, 1000 | | £150 | £200 |

The curate is to have the use of the glebe-house, out-buildings, and garden rent free, and if he serve the churches of two adjoining parishes he is to receive for each a stipend less by an amount not exceeding £30 than the amount given above. The incumbent is in no case to be compelled to give more than the whole value of the benefice, but with this exception the terms of the Act are exceedingly peremptory, and "require the Bishop, subject to the several provisions and restrictions in this Act contained, to appoint to every curate to a non-resident incumbent such stipend as is specified in this Act."

There is, however, this general provision permitting the Bishop to assign a smaller stipend at his discretion: "When the Bishop shall be satisfied that any spiritual person holding any benefice is non-resident, or has become incapable of performing the duties thereof from age, sickness, or other unavoidable cause, and that from these, or from any other special and peculiar circumstances, great hardship or inconvenience would arise if the full stipend specified in this Act should be allowed to the curate of such benefice, it shall be lawful for such Bishop, with the consent of the Archbishop of the province, to be signified in writing under the hand of the said Archbishop upon the licence to be granted to such curate, to assign to the curate such stipend, less than the full amount in this Act specified, as shall appear to him just and reasonable; provided always, that in the licence granted in every such case, it shall be stated that for special reasons the Bishop hath not thought proper to assign to the curate the full stipend required by this Act; provided also, that such special reasons shall be entered fully in a separate book to be kept for that purpose, and to be deposited in the registry of the diocese, which book shall be open to inspection, with the leave of the Bishop, as in the cases

of application for licences for non-residence" (1 and 2 Vic., c. 106, sec. 87).

The way in which these provisions have fallen into abeyance is sufficiently obvious. A curate applies for a sole charge. The incumbent is satisfied with his references and testimonials, and is willing to give him the appointment. He then observes that he shall expect to receive the full legal stipend. The incumbent replies that, in that case, he must wish his reverend friend "Good morning;" he has ten other candidates on his list, any one of whom will be only too glad to accept the curacy at a much smaller remuneration. The question is, whether this should be permitted by those in authority.

No doubt hardship would ensue, as stated in the Act, if in all cases the full amount were exacted. A clergyman who is stricken down with illness, perhaps contracted in the zealous discharge of his duty, may plead that to take £150 out of £300 per annum would be to reduce him almost to beggary. By all means let his plea be admitted; let the case be certified as exceptional by the Archbishop, and entered in the Diocesan Book of Exceptions as such. The exceptions have, however, become the rule, and one hears of rectors having their six, seven, and eight hundred pounds a-year, who offer to their *locum tenens* a sum much below the specified amount. There are also sceptical persons who doubt whether His Grace has in every case certified under his hand upon the licence of each curate the reasons that have satisfied him that the full stipend ought not to be given, and whether, in some dioceses at any rate, the Book of Exceptions has not only a mythical existence.

The remedy we venture to propose is, that no curate under eight, or perhaps ten years' standing, should be allowed to hold a sole charge. The probable results of such a measure may be summed up as follows: (1) The present undue competition for posts of this description would be done away with, and probably the stipends would rise without further compulsion to the amounts stated in the Act. (2) A more thorough training would be secured for each clergyman, and much less difficulty would be experienced than at present in filling up assistant curacies. A short time since two curacies were advertised as vacant in the same town: one a sole charge, stipend £110, and the other an ordinary curacy, stipend £150; though no house was offered, there were thirty-five answers to the advertisement of the first and only six to that of the second. If the rule proposed had been in force, many of the applicants for the sole charge would have been ineligible; one of them observing, that he "hoped that his only being in Deacon's Orders would not be against him," and the supply of curates and demand for curacies would be adjusted in a manner much conducive to the well-being of the Church. (3) There would then be a definite rise in the position and emolument of a curate as he gained in experience. At present a man

often marries on a curacy in a recklessly improvident manner, mainly because he feels that he may wait ten or a dozen years, and yet be in no better a position at the end of that time. If, however, he felt a reasonable certainty that he would have £150 per annum and a house by waiting a certain fixed time, counsels of prudence would be more likely to prevail, and blame would more reasonably be cast upon him if they did not. If to this were added the supplementary honorarium of the Curates' Augmentation Fund, the prospect before the unbefitted clergyman, as long as he remained such, would perhaps be as favourable as we have any chance of making it; it would still be much below the point at which men would be attracted for the sake of the loaves and fishes, but it would be perceptibly brighter than that before many an earnest and able man at the present time. (4) The stipends paid to assistant curates would probably fall. This would be a welcome boon to the incumbents of overgrown town parishes, and would have little or no effect in lessening the numbers or lowering the qualifications of the candidates for ordination. So far as they are influenced by such motives, it is much more by the ultimate position in which they hope to be placed than by the immediate remuneration they receive.

CORRESPONDENCE.

EAR SIR,—In a recent number of *Mission Life* allusion is made to a projected meeting of unbefitted clergy in Leeds during the Church Congress week. That meeting was held at the Leeds Church Institute on Thursday, the 10th of October.

As no reporter was present, perhaps you will allow me to state briefly what was discussed and what decided. I would first of all remark that the attendance was not large—perhaps the weather had something to do with that; but I have received several letters, both before and since the meeting, expressing great regret on the part of the writers that they should have been unable to be present, and wishing us much success.

What we lacked in numbers, however, we made up, I hope and think, in zeal. One of those present had come from Hastings on purpose to attend the meeting; and on almost every point that we discussed entire unanimity prevailed. This feature in our meeting is well worthy of being recorded.

The chief business of the meeting was the consideration and adoption of a scheme by which the whole large and ever-increasing body of unbefitted clergy might be represented in an assembly of their own

choosing. It was decided that every unbeficed clergyman should be invited to join in electing two representatives for their respective dioceses, provided that every elector became either a member of the newly-formed Unbeficed Clergy Society by subscribing five shillings a-year to its funds, or an associate member, whose yearly subscription was fixed at one shilling. A vote for these representatives was also given to beneficed clergy and laymen being members of the society. The unavoidable expenses of the representative assembly which is to meet in London are to be defrayed by a voluntary subscription of not less than half-a-crown.

I need not enter here into the many little details connected with this scheme, requiring, of course, patience, some amount of labour, and care, to get it into good working-order; but the theory, at any rate, commended itself at once to the minds of all present as one which was worthy of the important cause we had in hand, and well calculated, when reduced to practice, to lead to the accomplishment of the objects the society has in view. These objects are—

- I. The improvement of the legal status of the unbeficed clergy.
- II. The increase of their stipend. And
- III. The due attainment of their promotion.

On the first of these an important change was made in the original intention of the society, viz., that instead of seeking to get “the tenure of a curacy, under certain conditions, made as permanent as that of an incumbency,” we should be contented with obtaining greater security and freedom from arbitrary proceedings.

As to the second of these objects, there was not likely to be, nor was there any difference of opinion.

The unfair distribution of the revenues of the Church was strongly condemned. And here I will take the opportunity of stating that, so far as our society is concerned, there is not, nor has there been, any wish to see Church property equally divided amongst the clergy generally. This idea has been thrown out in other quarters, I believe, but it is an idea that no sensible person could ever either expect or desire to see carried out.

What we do want, and what I maintain is a legitimate and righteous object at which to aim, is an increase—a gradual one if you will—in our stipends, and it could be accomplished without taking a penny from any of our brethren in the ministry, if the laity would take the matter in hand, as I believe they will do ultimately. I called the attention of our meeting to the sad circumstances attending the death of the Rev. Thomas Butler, an unbeficed clergyman, on whose body an inquest had been recently held, when it was found that he had died of starvation. I did not then, nor do I now, know more of the facts of the case. It is

probably surrounded with exceptional circumstances, but it was felt by some of those present that it was deserving of more than passing notice, as connected in some measure—perhaps more than we were aware—with the subject under discussion—the increase of stipends.

As connected also with this subject, I should like to mention that a few days ago I received a letter from a Lincolnshire incumbent, in which he remarks: "The present state of things is a disgrace. The engine-drivers on the Great Northern Railway are better paid than the curates and the poor incumbents."

The third object the society has in view—"improved methods of preferment"—was well characterised by one of those present at our meeting as the "backbone" of the society. This gentleman told us that if he could have brought himself to utter another man's "shibboleth" on religious matters, he might have had an incumbency three years after his ordination; and his theory now is—promote the next man, be his views what they may. I will not lengthen this letter by entering into this third point; suffice it to say that we were pretty well agreed on this—that the present system of promotion is about as unsatisfactory as it can be.

It has been considered a blot on the society of which I write that its objects are all worldly—an objection that might easily, and with as little reason, be brought against other Church societies, and other undertakings of Churchmen. If they are worldly, I suppose they are stepping-stones to things spiritual; and these are not days when we can with safety pretend to sever the connection that has ever existed, and ever will exist, between the two—things on earth and things in heaven.

But the object of my letter is not to combat objections. I wish merely to record the commencement of what I hope will be a successful undertaking; for though there are many Church societies in existence, they do not all embrace objects at once so necessary, so important, so long and ardently desired, and so likely to issue in beneficial results to the Church and nation at large.

I remain, Dear Sir, yours faithfully,

GEO. E. BELL.

22, Aberdeen Park Road, London, N.

SIR.—Two of the great questions in the work of Church Extension seem to be How to get more men to work in the towns, and How to pay them. May I throw out two suggestions? 1. That no curate should be licensed to a parish having less than 2,000 people, unless the incumbent is ill or infirm. 2. That adjacent country parishes, with populations under 500, and being within two or three miles of one another, should be united, and the surplus incomes given to town benefices. This would

have the further benefit of preventing men from rusting in small country places, by giving them more to do.

I am, yours faithfully,

A TOWN CURATE.

SIR,—Under the heading of *More Men Wanted, and How to Get Them*, “A Beneficed Clerk” made, in a recent number of *Mission Life*, what seems to me an admirable suggestion, for the ordination of deacons at an earlier age than is at present customary, and making the minimum length of service in that order, before promotion to the presbytery, three years ; then this done, Deacon’s Orders should no longer be considered indelible, and *others besides persons proceeding to ordination as presbyters* might be admitted to the diaconate. If, in addition to this, it were possible for the bishops to pass a “self-denying ordinance” refusing to institute to livings persons who had served less than three years as deacons, and two as presbyters, many of the most crying evils now connected with patronage would cease. Moreover, all clerical appointments and promotions should appear in an Ecclesiastical Gazette, in which the services of the persons so appointed or promoted should be fully detailed, showing where they had been educated, the academical honours gained by them, when and by whom they had been ordained, the places wherein they had been employed, with the emoluments enjoyed by them, from the date of their first ordination. Public opinion thus instructed would be called into play, without legal interference with patronage, as it exists ; very much to its purification. Evil is seldom done in the light of day. What is really wanted is, not more pay for assistant curates, but a claim to be promoted honestly and fairly.

Your obedient Servant,

A LAYMAN.



CURATES' AUGMENTATION FUND.

PRESIDENTS.

HIS GRACE THE ARCHBISHOP OF CANTERBURY.
HIS GRACE THE ARCHBISHOP OF YORK.

TRUSTEES.

SIR J. D. COLERIDGE, Q.C., M.P.
THE EIGHT HON. GATHORNE HARDY, M.P.
THE DEAN OF LICHFIELD.
THE EIGHT HON. THE EARL OF SHAPESBURY.

OBJECT OF THE SOCIETY:—

To give to Curates in full work, after not less than fifteen years' service, an additional stipend, to be continued until they obtain preferment.

Contributions, when not paid to a local Secretary, should be sent to the Honorary Secretary, the Rev. JOHN J. HALCOMBE, or to the Assistant Secretary, Mr. H. S. MARSHALL, at the Office, 5, Henrietta Street, Covent Garden, London, W.C.

Cheques should be crossed "COUTTS & Co.", and Post-office Orders made payable at King Street, Covent Garden.

Copies of the Report can be supplied monthly from the Office on pre-payment of 1s. per annum.

MONTHLY REPORT.

PRESENT WORK.

Grants of £20 a-year are now being made to 826 curates, but it has been recently decided that no fresh grants shall be of less amount than £50 a-year. For grants of this amount the Council have now before them 125 new applications from curates not hitherto on their list, and whose average term of service is twenty-one years. Of these claims they are only at present able to meet one in five.

PROMOTION OF CURATES.

Were patronage administered simply by seniority all curates would have to wait about eleven years before obtaining preferment. In the case of men with private interest, or sufficient means to enable them to take a very small living, this period is greatly shortened. A very considerable number of those who have interest both with public and private patrons, and nearly all who purchase preferment, enter upon benefices within three or four years from the time of their ordination. It follows that those with nothing but merit to recommend them must, with few exceptions, wait a proportionately longer time.

The injustice of the statement that every deserving curate will get preferment before the end of fifteen years may thus be clearly seen. An undue proportion may be starved into accepting livings in which they change temporary for lifelong anxiety, but promoted, in any other sense of the word, they cannot be.

The experience of this Society shows that curates who have not been promoted at the end of fifteen years, either obtain preferment or cease to engage in parochial work at the end of (on an average) a further term of seven years.

PRESENT POSITION OF THE SOCIETY.

(From the "TIMES" of October 28th.)

SIR.—As Chairman of a Meeting of the Council of the Curates' Augmentation Fund held yesterday, I have undertaken to ask you to allow me to bring the present position of the Society under the notice of your readers.

A vigorous effort is now being made by the Council to remedy certain alleged defects and mistakes in its constitution and *modus operandi*. It has been objected, for instance, by friends and well-wishers, first, that the expenses of the Society's administration were excessive; and, secondly, that its yearly grants were so small in amount (only £20) as to be nothing better than a dole; involving thus all the inconveniences and none of the advantages of a substantial grant-in-aid.

To meet these objections certain measures have recently been adopted.

(1) The Society has made such arrangements in its administrative department that a saving of £800 a-year has already been effected, while a further reduction of £700 a-year has just been resolved on, and will shortly be carried out. This reduces the working expenses of the Society to a minimum.

(2) The Society has resolved that for the future no grant shall be made of less than £50 a-year. It obviously follows from this latter resolution that in the future it will be necessary to make a selection from those candidates who, on account of their fifteen years' service, are eligible for the grant. The proportion of applicants selected must of course be determined by the amount of the Society's income. This at present is about £6,600 a-year, and since the average number of curates who are at any time eligible for the Society's grant is some 450, it is evident that only about one-fourth of the candidates can at present expect to receive assistance.

If, indeed, the Council had not resolved to draw considerably on the Society's capital, the period for granting assistance to ever so small a proportion as this must have been much longer deferred, seeing that no fewer than 826 curates have been promised £20 a year under the old rule. The experience of the Society shows that its grantees generally obtain preferment in seven or eight years, and we must, therefore, expect that for the greater portion of that period we shall have to supplement the Society's current income by additions drawn from its accumulated fund.

I believe, sir, that the Society has now done all in its power to meet the wishes and objections of its friends. It has resolved to make one more vigorous effort to attain the object of its creation. That effort must, I believe, be its last. Should it again fail, then, with broken hopes and diminished resources, it must reluctantly come to the conclusion that, in the opinion of Churchmen, it has attempted an impossibility; that at a time when the expense of living is rapidly increasing, and when therefore, with a relatively diminished income, the beneficed clergy cannot afford to increase the stipends of their curates, these latter, even after fifteen years' of faithful service, must meet their pecuniary responsibilities as best they can, with resources less than those of a skilled mechanic.

Remembering what a comfort the prospect of the Society's grant was to me when an unfriended curate, and trusting, therefore, that Churchmen will not coldly stand by while the friends of this Society make their last effort on behalf of our ill-paid curates,

I am, Sir, your obedient Servant,

JAMES MOORHOUSE,
Vicar of Paddington.

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SERMONS FOR 1873.

It will greatly facilitate the arrangements for the coming year if Clergymen willing to devote an Offertory or to have Sermons in aid of the Fund will give notice to the Office as soon as possible.

CONTRIBUTIONS

For Month ending 15th October, 1872.

(a.s. Annual Subscription. Don. Donation. Coll. Church Collection. New Subscriptions are marked thus *)

| | | | |
|--|------|-------|---|
| Amount acknowledged in September Report | 2645 | 8 | 1 |
| Ditto ditto October Report | 445 | 18 | 2 |
| Ditto ditto November Report, as follows:- | 569 | 4 | 8 |
| <i>Diocese of Canterbury.</i> | | | |
| Baldock, Rev. H., Kingsnorth, Ashford Biron, Rev. H. B., Biddenden, Ashford Brothers, Mr., Ashford Fraser, J., Esq., Ashford Hodgson, Rev. J. G., Croydon Hooper, Rev. J. H., Staplehurst Norwood, Rev. G., Marsham, Ashford Plumptre, Rev. Prof., Pluckley, Ashford Strouts, E., Esq., Yonsea, Ashford Swan, Rev. R. C., Hothfield, Ashford Taylor, Rev. E. S., Chiddingstone, Eddington a.s. 1 1 0 Whitfield, W., Esq., Ashford a.s. 1 1 0 Wilkinson, Rev. E., Ashford a.s. 0 10 0 Birchington, nr. Margate, per Rev. J. P. Acock, jun. (per Rev. F. Burnside) Coll. 5 3 0 Eastry, near Sandwich, per Rev. W. Frank Shaw Coll. 3 1 7 | 4 | a. s. | 4 |
| <i>Diocese of York.</i> | | | |
| Hornsea, per Rev. W. L. Palmer. Coll. Thornton, near Focklington, per Rev. C. Rawlins (per Rev. J. Crosland) Coll. 2 14 1 | 1 | a. s. | 1 |
| <i>Diocese of London.</i> | | | |
| Colbeck, T. R., Esq., 12, Hornton-street, Kensington, W. a.s. 1 1 0 Drew, James, Esq., Cornwall-terrace, Regent's-park, N.W. a.s. 2 2 0 Glover, Rev. J. H., 3, St. Katharine's, Regent's-park, N.W. a.s. 1 1 0 Grindin, Henry, Esq., 88, Adelaide- road, N.W., per Rev. H. Spain, Esq. a.s. 1 1 0 Hollier, Mrs., 25, Gloucester-rd., Regent's- park, N.W., per Rev. G. Akehurst a.s. Peek, H. W., Esq., M.P., Wimbledon- House, S.W., 5th instalment of Dona- tion of £1,000 100 0 0 Trigg, Rev. G., 288, King's-rd., Chelsea, S.W. a.s. 1 1 0 White, Rev. G. Cosby, St. Barnabas', Finsbury, S.W. a.s. 1 0 0 Belfont Parish Church and Mission Room, per Rev. N. G. Pilkington Coll. 7 15 2 Hadley, Monken, per Rev. F.C. Case Coll. 19 2 2 Kensal Green, per Rev. A. G. Pemberton Coll. 1 3 0 Stanmore, Little, per Rev. J. B. Norman Coll. 3 18 6 Wimbledon, St. Mary's, per Rev. H. W. Haygarth Coll. 23 7 5 Do. Christchurch, per do Coll. 11 8 4 | 1 | a. s. | 1 |
| <i>Diocese of Durham.</i> | | | |
| *Brown, Rev. Dixon, Unthank Hall, Haltwhistle, Northumberland (for 3 years) a.s. 5 0 0 *Cuthbert, W., Esq., Beaufort Castle, Hexham, per Rev. G. Cruddas a.s. 5 0 0 Embleton, Dr. 1, Eldon-square, New- castle-on-Tyne a.s. 1 1 0 *Gibson, W. W., Esq., Hencotes House, Roxham a.s. 1 0 0 Hall, Rev. G. Prince, West Rainton, Roxham a.s. 1 1 0 *Hadley, E. A., Esq., 3, Saville-place, Newcastle-on-Tyne a.s. 1 1 0 *Hume, Dr. 4, Eldon-square, New- castle-on-Tyne a.s. 1 1 0 *Nicholson, John, Esq., Hallgate House, Hexham a.s. 0 10 0 Robinson, Rev. George, Morpeth, per Rev. Mr. E. Elton Crossing, Uigham, Morpeth Don. 0 5 0 *Bunn, Mrs., North-place, Newgate- street, Morpeth a.s. 1 0 0 Ditto Don. 4 0 0 | 1 | a. s. | 1 |
| <i>Diocese of Winchester.</i> | | | |
| Boodie, John, Esq., Surbiton, Kingston- on-Thames a.s. 2 2 0 Lewis, Rev. R., Streatham Common, S.W. 1871-73 a.s. 1 0 0 Merriman, Rev. H. G., D.D., Guildford 1868-69-70-71, a.s. 12 0 0 Ropley, near Alresford, per Rev. T. Woodhouse Coll. 3 3 2 Witley, near Godalming, per Rev. A. Burd Coll. 15 16 11 | 1 | a. s. | 1 |
| <i>Diocese of Bangor.</i> | | | |
| Jones, Rev. O. W., Holyhead a.s. 1 0 0 | 1 | a. s. | 1 |
| <i>Diocese of Bath and Wells.</i> | | | |
| Bath Association, per G. Stuckey, Esq. | 1 | a. s. | 1 |
| Barnard, Canon, Northfield, Lans- downe a.s. 2 0 0 Bond, Prebendary, Weston a.s. 1 1 0 Brooke, Mrs. Hob., 4, Royal Crescent 1868-69-70-71, a.s. 2 2 0 Brown, Mrs. Willson, 2, Circus, a.s. Butler, Miss, 25, Marlborough-build- ings a.s. 1 1 0 Chaplin, Rev. W. L., 14, Catherine- place a.s. 1 1 0 Church, W. J., Esq., 28, Circus a.s. 0 5 0 Cox, Gen., and Mrs. Murray, 4, Lans- downe-place East a.s. 2 0 0 Cross, Miss, 28, Marlborough-build- ings a.s. 0 10 0 Dyke, Miss, 16, Beaumont-buildings West a.s. 0 5 0 Eden, Gen., 18, St. James'-square 1871-73 a.s. 1 1 0 Foskett, Miss, 19, Royal-crescent a.s. 1 1 0 Gibbons, Miss, 4, Springfield-place a.s. 0 3 0 Gosselin, G. L., Esq., 28 Park-street 1871-73 a.s. 0 10 0 Hanham, Sir W. B., Bart., 27, St. James'-square a.s. 1 1 0 Heywood, R., Esq., 16, Green-park Buildings a.s. 1 1 0 Hickes, C. R., Esq., 7 Brock-street a.s. 1 1 0 Hills, W., Esq., 15, Lansdowne- crescent a.s. 0 10 0 Hinton, Mrs., 19, Russell-street a.s. 1 1 0 Hole, Mrs. C. W., Bideford a.s. 0 10 0 | 1 | a. s. | 1 |

Contributions—continued.

| Bath Association—continued. | <i>s. d.</i> | <i>s. d.</i> |
|---|--------------|---|
| Hyatt, Mrs., 2, Cavendish-crescent | 0 10 0 | Edlington, per Rev. H. J. Hindley <i>Coll.</i> |
| Johnston, David, Esq., 18, Marlborough-buildings | 1 1 0 | Glenham, Market Rasen, per Rev. J. F. Bassett <i>Coll.</i> |
| Johnston, J., Esq., 15, Queen-square | 0 10 0 | Kirkby-super-Bain, per Rev. C. F. R. Baylay <i>Coll.</i> |
| Kidd, Miss, 7, Green-park Buildings | 0 10 0 | Markham Clinton, per Rev. C. S. Wilkins <i>Coll.</i> |
| Ditto | 0 10 0 | Thimbleby, per Rev. R. C. H. Hotchkin <i>Coll.</i> |
| Martin, Miss, 8, Royal-crescent | 1 0 0 | <i>Diocese of Norwich.</i> |
| Maurice, Price, Esq., 6, Circus | 1 1 0 | *Barton, Gerard, Esq., Fundenhall Grange, Wymondham <i>Coll.</i> |
| Moore, Rev. J. F., 8, Sion-place | 1 1 0 | Ditto <i>Do.</i> |
| Mount, Mrs., 5, Lansdowne-place West | 1 1 0 | Cartew, General, Denton, Harleston <i>Coll.</i> |
| Payne, E. T., Esq., 8, Old Sydney-place | 1 1 0 | Guist, per Rev. A. J. Johnson <i>Coll.</i> |
| Pitman, Miss, 8, Green-park Buildings | 0 5 0 | <i>Diocese of Oxford.</i> |
| Ridout, H. W., Esq., 9, Lansdowne-place West | 0 10 0 | Milton-under-Wychwood, and Lyneham, per Rev. H. Barter (per Rev. W. Stockdale) <i>Coll.</i> |
| Riley, Mrs., 15, Royal-crescent | 1 0 0 | <i>Diocese of Peterborough.</i> |
| Hooke, Mrs. F. W., 8, Royal-crescent | 1 0 0 | Barry, T., Esq., Northampton <i>Coll.</i> |
| Rowe, Miss, 33, Green-park Buildings | 0 10 0 | *Browne, E. Montague, Esq., Northampton <i>Coll.</i> |
| *Sandford, Miss E. | 1 1 0 | Bunting, Rev. A. II, Crescent, Leicester <i>Coll.</i> |
| Smith, Miss A., 1, Upper Church-street | 1 0 0 | Cheshire, Miss, Peterborough <i>Do.</i> |
| Spence, Mrs., 1, Royal-crescent | 1 1 0 | *English, H., Hampden, Esq., Peterborough <i>Coll.</i> |
| Spender, Dr., 37, Gay-street | 0 5 0 | Farmer, W. G., Esq., Hinckley, per Rev. P. H. Phelps <i>Coll.</i> |
| *Stothert, R., Esq. | 0 10 0 | *Gray, T. E., Esq., Northampton <i>Coll.</i> |
| Wallace, Mrs. E. T., 15, St. James'-square | 0 10 0 | Hughes, Christopher, Esq., Northampton <i>Coll.</i> |
| Brownjohn, Rev. S. D., Odcombe, Ilminster | 1 0 0 | Macdonogh, Rev. T., Billesdon, Leicestershire, per Rev. G. H. A. Perry <i>Do.</i> |
| Ford, Prebendary, Stanley Villa, Bath | 10 0 0 | *Percival, Andrew, Esq., Peterborough <i>Coll.</i> |
| Walrond, Rev. L. B., The Ferns, Bridgewater | 1 0 0 | Philip, Rev. P. H., Hinckley <i>Coll.</i> |
| Laidman, Rev. S. L., Garston, Liverpool | 0 10 0 | *Sanders, Rev. S. J. W., Northampton <i>Coll.</i> |
| Weeks, Rev. S., Newton, Hyde, Manchester | 1 1 0 | *Wood, Rev. F. H., Northampton <i>Coll.</i> |
| Derby, West, Mr. Liverpool, St. James', per Rev. R. Salthouse <i>Coll.</i> | 7 7 6 | Wright, Rev. E. J., Northampton <i>Coll.</i> |
| <i>Diocese of Chichester.</i> | | Crick, near Rugby, per Rev. J. B. Gray <i>Coll.</i> |
| *Day, Edward, Esq., 16, St. Aubyn's-place, Cliftonville, Brighton, per Rev. J. H. Hooper <i>Coll.</i> | 1 1 0 | Hardingstone, Northampton, per Rev. W. Thorp <i>Coll.</i> |
| Gonne, C., Esq., 19, Robertson-terraces, Hastings, per Rev. R. H. Hawkes <i>Do.</i> | 5 0 0 | Uppingham School, per Rev. Chancellor Wales (per Rev. P. H. Phelps) <i>Coll.</i> |
| *Hook, Rev. C. Deane, Chichester <i>Coll.</i> | 5 0 0 | Uppingham Church, per do. (per do.) <i>Coll.</i> |
| *Woods, Rev. G. H., Shopwkye, Chichester | 1 0 0 | <i>Diocese of Ripon.</i> |
| Chichester, All Saints' Share of Offer-tory, per Rev. C. Hook <i>Coll.</i> | 3 10 0 | *Cachemaille, Rev. A. J. J., St. Mary's, Harrogate <i>Coll.</i> |
| <i>Diocese of Ely.</i> | | <i>Diocese of Rochester.</i> |
| *Perry, Rev. A. J., St. Augustine's, Wisbech, per Rev. G. H. A. Perry <i>Coll.</i> | 0 10 6 | Candy, Rev. T. H., Swanscombe, Dartford, per— |
| Reed, Miss E., Gray's Moor, Wisbech, per ditto <i>Do.</i> | 0 5 0 | Candy, Rev. T. H. <i>Coll.</i> |
| <i>Diocese of Exeter.</i> | | Do. Small sums, per do. <i>Do.</i> |
| Coope, Ed., Esq., Polipit Tamar, Lannington, per Rev. E. King <i>Coll.</i> | 1 0 0 | Groves, Mrs. <i>Coll.</i> |
| Foyster, Mrs. Huxworthy, Launceston, per ditto <i>Do.</i> | 1 0 0 | Johnston, Rev. W. D., Milton next Gravesend <i>Coll.</i> |
| Columb, S., per Rev. H. L. Ventris <i>Coll.</i> | 3 14 6 | *Hamilton, Canon, Rochester <i>Coll.</i> |
| <i>Diocese of Gloucester and Bristol.</i> | | Bulvan, per Rev. W. G. Littlehales <i>Coll.</i> |
| Faulkner, Rev. W. C., Beckford, Tewkesbury | 1 0 0 | Kidbrooke, St. James', per Rev. W. H. Woodman <i>Coll.</i> |
| *Fox, Misses, 7, Victoria-square, Clifton, Bristol | 2 12 6 | Northaw, per Rev. G. B. Lewis <i>Coll.</i> |
| <i>Diocese of Lichfield.</i> | | Rochester, Public Meeting, Chairman, The Lord Bishop of the Diocese <i>Coll.</i> |
| Burder, Rev. F. G., Child's Ercall, Market Drayton | 0 10 0 | <i>Diocese of Salisbury.</i> |
| Pigott, Rev. C. F. C., Edgmond, Newport, Salop, 1870-71. | 2 2 0 | Bridport, per Rev. M. L. Lee (per H. N. Cox, Esq.) <i>Coll.</i> |
| Chesterfield, Parish Church, per Rev. G. Butt | 9 8 1 | Thorncombe, Chard, per Rev. J. Bragge (per Rev. J. Marsh) <i>Coll.</i> |
| <i>Diocese of Lincoln.</i> | | <i>Diocese of St. David's.</i> |
| Dudding, Rev. R., Bonby, Barton-on-Humber | 0 10 0 | Phelps, Rev. C. M., Tenby <i>Coll.</i> |
| Wild, Rev. J., Tetney, Gt. Grimbsay <i>Coll.</i> | 0 10 0 | <i>Diocese of Worcester.</i> |
| Cadney, Brigg, per Rev. Edgar Brown | 1 18 0 | Kempson, Rev. E. A. Claverdon, Warwick (Rev. R. H. Jackson) <i>Coll.</i> |
| Clayworth, Bawtry, per Rev. S. Rogers | 5 10 0 | Martin, Mrs. W., Pershore, given for, and at the request of, her late husband <i>Do.</i> |
| <i>General.</i> | | Hillmorton, Rugby, per Rev. E. M. Stanley <i>Coll.</i> |
| Kitson, Rev. E. E. B., Halifax, Nova Scotia, 1873-73. | 1 0 0 | Kidderminster, St. George's, per Rev. C. J. M. Mottram (per Rev. G. Gilbanks) <i>Coll.</i> |

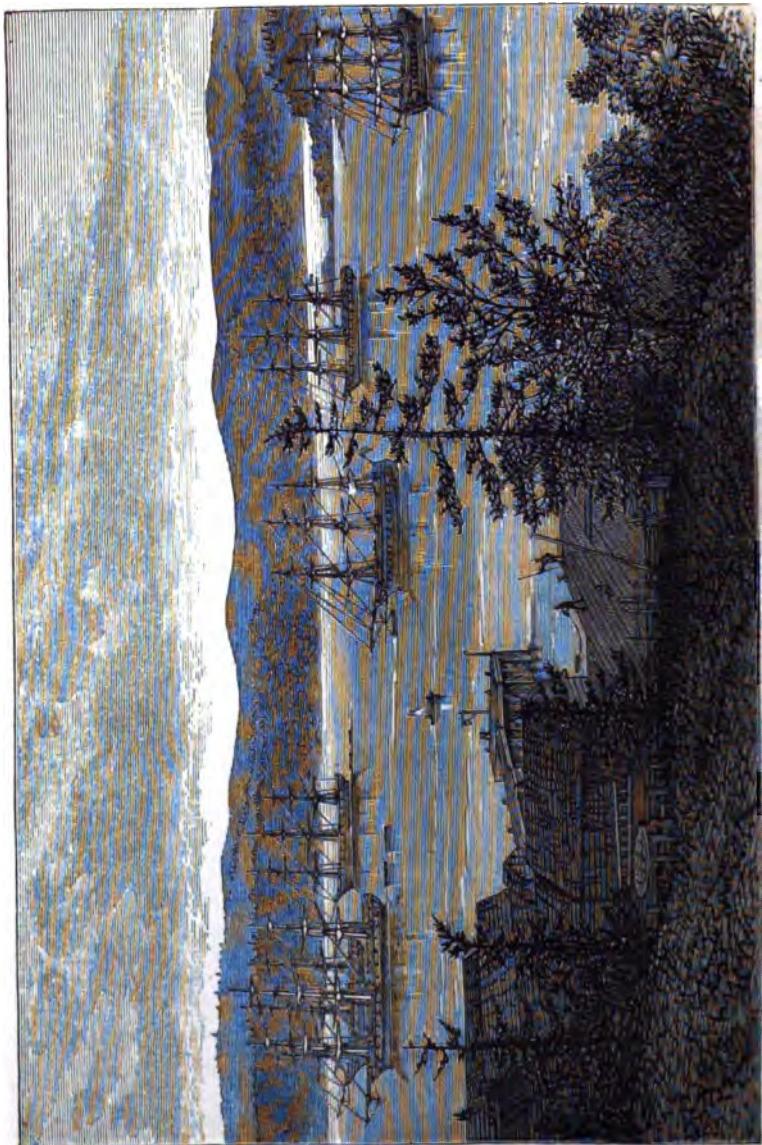
Meeting.—The Bishop of Salisbury has consented to preside at a Meeting in Salisbury, on November 18th.

TRAVELLING AND DIOCESAN SECRETARIES.

| | |
|---|--|
| Rev. W. BARKER, 68, Harcourt Terrace, Boltons, S.W. | Rev. G. GODFREY, Redbourne Vicarage, Kirton Lindsey. |
| Rev. ATWELL M. Y. BAYLAY, 7, Mount Preston, Leeds. | Rev. A. H. HAMILTON, Fair Park, Exeter. |
| Rev. J. H. ARMSTRONG, Reading. | Rev. G. BOOTH PERRY, Appledore Vic., Ashford. |
| Rev. F. BURNSIDE, Lemsford Vicarage, Welwyn (Honorary). | |

[Frontispiece.

EQUIMALT HARBOUR, DIOCESE OF RUTTER, COLUMBIA.



THOUGHTS FOR DECEMBER 20TH, 1872.

[BEING THE DAY APPOINTED FOR UNITED INTERCESSION TO ALMIGHTY GOD FOR AN INCREASE IN THE NUMBER OF MISSIONARIES.]

BY THE REV. G. H. WILKINSON, M.A., Vicar of St. Peter's, Eaton Square.

"When He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest " (S. Matt. ix. 36—38).



NE of the laws of the spiritual kingdom is here enunciated.

God will have all men to be saved. He is able, by a word, to send forth bands of devoted workers into every corner of the world. The power is there; the love is there: yet we are told by our Lord that before that abounding love and infinite power can be manifested, one condition must be fulfilled: His people must pray. "He will be very gracious unto thee at the voice of thy cry: when He shall hear it, He will answer thee." (Isa. xxx. 19.) He waits to be gracious, till those petitions have been offered. "Ask, and it shall be given you; seek, and ye shall find." (Matt. vii. 7.)

The setting apart of December 20th as a day of united intercession is the practical application of this principle to the Missionary needs of the Anglican communion.

The great call of the Church in the present day is for MEN. From both sides of the Atlantic, from India and from Africa, the appeal for more Missionaries is wafted to our shores.

Our answer is, the summons to a solemn act of united intercession. We pray the Lord that He will send forth labourers into His harvest.

It is not our intention to offer any detailed suggestions as to the forms of service which are suitable for such an occasion. All that is needed on this head can be found in the papers which have been issued by the Society for Promoting Christian Knowledge, and by the Society for the Propagation of the Gospel.

Our part is rather to point out the spirit in which the day should be observed.

I. We must be *earnest*. We must beware of a careless, half-hearted spirit. "Cursed be he that doeth the work of the Lord deceitfully."

(marginal reading, "negligently," Jer. xlvi. 10); and this is, in an especial sense, "the work of the Lord."

Wherever prayer is offered, Satan, we may rest assured, will not be far distant. We need not, therefore, be disheartened because of the wandering thoughts, or the dark suggestions of unbelief, with which even the most saintly may be harassed; but it will be evil for our own souls, and evil for the Church at large, if we are satisfied on this day with a formal, half-hearted service. "Who hath required this at your hands," saith God, "that ye should tread My courts? Bring no more vain oblations." (Isa. i. 12, 18.) Let us make up our minds. Let us altogether decline the invitation which we have received, or else let us respond to it truly and heartily. "I would thou wert cold or hot!" (Rev. iii. 15.)

Let us carry out the thought of Hebrews xi., and meditate on the influence of a single God-sent hero—of even one man full of the Holy Ghost, thoroughly surrendered to the Lord Jesus. Shall we, by our negligence and lukewarmness in prayer, hold back this blessing from the Church and the world? "Your iniquities have turned away these things, and your sins have withholden good things from you." (Jer. v. 25.) "Ye have not, because ye ask not." (James iv. 2.)

II. We must be *thankful*. Let us thank God for this evidence of the deepening of spiritual life in His Church.

Just as the individual Christian, in proportion to his growth in grace, enters more fully into the mind of Christ, so is it with the Church at large. The more closely she is united with the heavenly Bridegroom, the more surely, by a spiritual instinct, she will think as her Lord thinks, speak as He speaks, will as He wills. Is it not, then, intensely cheering to find our dear old Church thus responding to the mind of Christ? While she is thankful for every opening which may be afforded by an advancing civilisation, while she spares no effort to remove any defects in her organisation, she refuses to depend upon these secondary means. "I will not trust in my bow; it is not my sword that shall help me." (Ps. xliv. 6.)

In sympathy with her Divine Head, she stays herself upon the Word of the Living God; she obeys the laws of His kingdom, assured that He, on His part, will not be unmindful of His covenant. While the world is considering whether prayer is really of any avail, she chants her time-honoured Creed, and bids her children come and worship, and fall down and kneel before the Lord their Maker.

As we kneel, then, before the Holy Table in the early morning, let us begin our day in an Eucharistic spirit. Let us thank our God that, amid all her negligences and ignorances, our Church is still true to her ascended Lord; that in an age of God-dishonouring unbelief and

degrading materialism, she has still the courage to avow her dependence upon the unseen forces of the spiritual kingdom, and to profess her unwavering trust in the Word of her King.

"Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of Thy glory; glory be to Thee, O Lord most High!"

III. There must be *confession of sin*. We cannot long remain on the mountain heights. Soon are we bidden to humble ourselves before the Holy God, and to acknowledge how unworthy we are so much as to gather up the crumbs under His table. If there is to be any reality in the observance of the day, there must be a thorough self-examination and confession of sin.

As it was in the days of Ezra and Nehemiah, so must it be with the Church in this her time of need. "Turn ye even to Me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. Let the priests, the ministers of the Lord, weep between the porch and the altar." (Joel ii. 12, 17.)

We think of the little band of disciples gathered round their Divine Master on that Galilean mount. We watch His face of love; we mark His pierced hands; we hear His last words. What is His parting commission? What is the object for which His Church has been founded—its charter sealed in His own most precious blood? "Ye shall be witnesses unto me." "Go ye into all the world, and preach the Gospel to every creature." (Acts i. 8; St. Mark xvi. 15.)

The Great Head of the Church has been looking, year after year, to see in us of the travail of His soul—waiting to gather some fruit from His vineyard. What has He seen? What sign of our love? What has England done? What have we ourselves done, to discharge that parting commission?

Have we not grudged the first-fruits of our wealth—the best of our sons and of our daughters? Have we not too often swelled the silly cry of a thoughtless crowd when they asked, "To what purpose is this waste? Why have men like Mackenzie and Patteson gone out to those poor savages, when there was so much to be done at home?"

How many real sacrifices have we made, in all our life, to carry out the purpose of Him who came from heaven to seek and to save that which was lost?

Almighty and most merciful Father! we have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own selfish hearts. We have left undone that which it was our duty to do. God be merciful to us sinners!

IV. All true confession of sin is followed by *amendment of life*.

Let old things pass away, as, by the Holy Ghost, we are this day renewed in the spirit of our mind. With the true circumcision of the Spirit, let us roll away the reproach of Egypt. (Josh. v. 9.) Let us rearrange our expenditure, so that a proper portion may be given to Foreign Missions. Let us offer to God, in an act of solemn surrender, the children whom He has given us, praying Him to choose which He will, to be hereafter sent out as His Missionary. Let the work which lies so near to the heart of the Lord Jesus Christ occupy henceforth a foremost place in our affections and our thoughts.

So, thanking God for His mercy, confessing our sins, and honestly purposing to lead a new life, we can draw near with a true heart in full assurance of faith, to seek the special blessing for which this Day of Intercession has been appointed.

Two suggestions may here be offered.

(1.) Let us be definite.

Let us realise clearly what it is which, on this day, we ask our God to give to His Church. We are not asking for a blessing on home work—for money—for new fields for Missions—for a blessing on those who throughout the world are sowing the Gospel seed. All these things are needed. All these will doubtless be granted by the All-loving Father. They are not, however, the special mercy for which we crave, this day. We pray for MEN!—for men of apostolic spirit—men filled with the old apostolic fire—men who shall go forth, with their lives in their hands, to witness for Christ to the uttermost parts of the earth.

O God, give us Missionaries! Send out labourers into Thy harvest-field! All hearts are Thine. Thou canst turn them whithersoever it seemeth good to Thee. O God, we pray for MEN!

(2.) Let us “ask in *faith*, nothing wavering.”

It is true that we are sinners; but the blood of Jesus Christ cleanseth us from all sin. It is true that we are not fit to come into God’s holy presence—that we are unworthy even to gather up the crumbs under His table; but “we have an Advocate with the Father, Jesus Christ the righteous.” In His name we present ourselves before our God; as members of His body, approaching in union with our crucified and risen Head, we have the distinct assurance that our prayers shall not be in vain in the Lord.

All power belongs to God. The petition which we present is, we know, in accordance with His holy will. However the world may scoff at our so-called credulity,—however in our lonely hours we may have been tempted to lose heart, and to sink down appalled by the magnitude of the enterprise and the comparative failure of our Missionary efforts, to-day we will arise to higher and nobler thoughts.

To-day, we will bethink ourselves of the thousands of believers who are linked with us in this our solemn intercession. To-day, we will listen

in spirit to the great cry which is arising from our brethren in well-nigh every part of the world to the God and Father of all. To-day, we will stay ourselves upon His unfailing promise : "Ask, and it shall be given you." (Matt. vii. 7—11.)

The answer is certain ; in God's own way—in God's own time.

It may be vouchsafed in so visible a manner, that all who see it shall say, "This is the Lord's doing ("this is from the Lord"—marginal reading), "and it is marvellous in our eyes." (Ps. cxviii. 23.) Or His power may be exerted so silently, that only those who are standing on the watch-tower shall recognise the hand of their Lord.

It may come at once. This very day, the clerk in his counting-house, the student in our universities, the parish priest as he ministers in the congregation, may hear the voice of the Lord God, saying : "Whom shall I send, and who will go for us ?" This day, the response may be given from many a true heart : "Here am I; send me." (Isa. vi. 8.) Many a Nathaniel, we doubt not, has already been noted by the All-seeing God. From many a Paul and Barnabas the prayer has ascended : "Lord, what wilt Thou have me to do ? Show me Thy way, O Lord, and I will not be disobedient to the heavenly vision." The Almighty has waited for the prayers of His Church. To-day, the hindrance is removed. To-day, the command may be issued : "Separate him for the work whereunto I have called him. Depart; for I will send thee far hence unto the Gentiles."

Or it may be that the answer shall be long delayed. We, who this day have prayed, may never on earth be allowed to see the result of our supplications. It may be into the hearts of little children that the Divine seed shall this day be borne by God the Holy Ghost. We may have long passed to our rest, before that seed shall have sprung up and brought forth fruit.

. It matters not. In the life of the world to come, if not on this side the grave, we shall watch the reapers as they gather in the golden harvest. There we shall see, that not one word of God has ever failed of its accomplishment; that not one real prayer, of all the myriad intercessions which have this day been uttered, have ascended in vain to "the High and Lofty One who inhabiteth ETERNITY."

ON THE DEARTH OF MISSIONARIES.

AN article on this subject appeared in the *Morning Post* of October 28th. It is in striking contrast with the preceding paper, but not in contradiction to it, for the writer deals reverently with the question, and fully admits that prayer is the obvious and primary resource to faithful men under the existing need; yet he suggests certain considerations which it would be foolish to ignore, and which we do not hesitate to reproduce in these pages. We need to be reminded that Missionaries are mortals, and that their work is a practical one, in which common sense is a power, valuable if invoked as an ally, certain to avenge itself if contemptuously forgotten. If we expect to find all Missionaries raised above mundane considerations, we shall be disappointed; and if we demand that the condition of undertaking Missionary work is to be such total self-abnegation, we shall find the lack of men even more serious than now. Why, forsooth, should we accept as a natural consequence that the fact of ministering beyond the seas should place a man out of the reach of preferment, and rob him of the reasonable desire of obtaining it? But we must content ourselves with adding the following extract from the article to which we have alluded:—

"It were well for the Church of England if occasionally she did not disdain to take a leaf out of the book of the world, and did not affect to look down with contempt from the lofty heights of her moral supremacy upon the wider and less hallowed domain of secular life which lies around her. It would seem that an opportunity is now afforded to the Church of England for boldly attempting in her corporate capacity a solution of the problem, Why is it that, in an age of unrivalled enterprise in exploration for science and commerce, the soldiers of the Cross should form so small a contingent of the army of adventurers, and their ranks be recruited each year under great and increasing difficulties, while the youth of England annually leave their native shores by hundreds on the uncertain speculation of gold-digging in California, or to search for diamonds beneath the burning sun of Africa? Now, in attempting to account for the present dearth of Missionaries, it is idle to ignore sub-lunary considerations, or to treat it as merely a question of a decay of faith, or of a waning enthusiasm for the propagation of Christianity in England's foreign possessions. It is hard sometimes to come down from the cloudland of those sublime aspirations, which are often impressed upon a Missionary meeting as alone worthy of cultivation, to the level of worldly considerations which influence a lower sphere of human

action. But yet it is necessary ; for the fact remains that it is the hope of ultimate reward, and of a competence, which stimulates youthful enterprise to seek adventure in foreign lands, and it is in great measure the absence of any similar encouragement in the case of Missionary work —and, indeed, in many cases the certainty of its absence—which prevents the *alumni* of our schools and universities from volunteering for the service of the Church abroad. In other words, the existing system which governs the distribution of patronage in the Church of England is really at the root of difficulties found in replenishing the ranks of the Church's foreign army. These difficulties are not, indeed, raised by the youthful zealot himself, but by his more prudent and cautious parent or guardian. But, apart from this, what, it may be asked, would the army and navy of England become were all recognition of foreign service excluded in weighing the claims of candidates for promotion at home ? And yet it is notorious that the moment a young man goes abroad for the Church of England he is apt to be entirely forgotten by patrons at home, and comes back, after arduous service in tropical and unhealthy climates, to find his contemporaries on the highroad to promotion, whose service in the Church militant has not been more severe than that of those officers in the Household troops who make half-yearly marches from Windsor to Hyde Park without a single galled back. It is too often considered the highest merit of a bishop or other public patron that promotion is limited to men within the diocese, and a bishop who carefully provided for curates according to seniority would be considered as the best and most sagacious administrator ; and yet their highest merit frequently is that they have carried on the commonplace routine of service in a country village at home without further risk to life or limb than that of catching an occasional cold from being surprised in a shower at a funeral without the protection of a skullcap or an umbrella.

"In an exquisite passage of his History, Macaulay pronounced his most glowing eulogium upon the fraternity of Jesuits, who were always ready to go anywhere and do anything at the bidding of their ecclesiastical superiors ; and among the Wesleyans each theological alumnus places himself at the disposal of the President for such home or foreign work as in his judgment may appear most suited to the capacity and attainments of the candidate for orders. And why should not the Archbishop of Canterbury have a similar roll of men ready and willing to place themselves under the orders of the Church and to do her bidding ? An occasion is now afforded for wiping away a reproach from the Church of England in the distribution of her public patronage, for it is idle to expect that private patrons will recognise the Church's obligation to reward foreign service, until at least they see those who are the official trustees of ecclesiastical patronage clearly influenced by it in their distribution of preferment ; and it is to be hoped that those who have

inaugurated this movement for the observance of the 20th December will not leave their work in this respect but half accomplished."

In connection with this subject our readers may be glad to be informed that many suggestive papers have been compiled, principally by a sub-committee of the Society for the Propagation of the Gospel, and are to be obtained at the dépôts of the Society for Promoting Christian Knowledge, the latter Society having generously offered to print and circulate such documents as widely as possible. They comprise a form of service for use in churches, under the provisions of the recent Act, which has been recommended by the Archbishop of Canterbury for use in His Grace's diocese; a scriptural Litany, which, being in the very words of Scripture, will probably fall within the limits of the Act; a Metrical Litany which can clearly be used as a hymn, and various papers of hymns and collects for private devotion, or for use in Mission services. The Dean of Norwich has given to the Society for the Propagation of the Gospel a series of Meditations on the Divine Commission, which can be read in churches as homilies, and are full of valuable suggestions to those clergy, who will speak to their congregations on the day and its objects. These are to be had at Rivington's.

It seems very probable that the form of service which has been approved by the Primate will be generally adopted in other dioceses: in some cases the Bishops have already provided their several dioceses with forms of prayer, as in Chester, Gloucester and Bristol, Lincoln, Rochester, Salisbury, and Bath and Wells. In America the day will be very generally observed, the several Bishops having long since given directions on the matter. It is in our judgment no disadvantage, but rather a desirable arrangement, that the appointed day should be in Ember Week. It is an excellent thing that among the impressions made on the future parish priests of the land at the most solemn period of their lives should be the urgency of the claims of Missions: true it is, the day is one of the busiest in the year to the Bishops, but we have heard of one prelate who has arranged that his examination shall end on the day before, thus giving two quiet days of devotion and meditation to his candidates for Ordination, and setting himself free to preach in his own cathedral.

The movement is growing daily in earnestness and in extent, and we believe that, so far as the influence of the clergy can reach, every parish will observe the day. The fullest publicity has been given, and every assistance has been freely offered to all who sympathise with the proposal, and who believe in the efficacy of prayer. The two Societies have sent to all the clergy who at any time have contributed anything to their funds—and this we should hope would exclude a very small number of parishes indeed—every cathedral chapter, every public school, has been advertised

of the plan, and to every clergyman in our colonies papers have been sent inviting co-operation. It promises to be a day without parallel in the Anglican communion, and we should be worse than faithless if we allowed ourselves to think that such a day could pass and not leave a blessing behind.

HYMNS FOR THE DAY OF INTERCESSION.

BY THE REV. S. J. STONE, M.A.

I.—FOR MISSIONS TO THE HEATHEN.

"Come over into Macedonia, and help us!"

TUNES—**MELITA**; **ST. MATTHIAS**; **PRESTON**.



THROUGH midnight gloom from Macedon

The cry of myriads as of one,

The voiceful silence of despair,

Is eloquent in awful prayer;

The soul's exceeding bitter cry,

"Come o'er and help us or we die."

How mournfully it echoes on,

For half the world is Macedon!

These brethren to their brethren call,

And by the Love which loved them all,

And by the whole world's Life they cry,

"O ye that live, behold we die!"

By other sounds our ears are won

Than that which wails from Macedon;

The roar of gain is round us rolled,

Or we unto ourselves are sold,

And cannot list the alien cry,

"O hear and help us lest we die!"

Yet with that cry from Macedon

The very ear of Christ rolls on!

"I come: who would abide My day,

In yonder wilds prepare My way!

My voice is crying in their cry,

Help ye the dying lest ye die!"

O once, for men, of man the Son,

Yea, Thine the cry from Macedon!

O by the Kingdom and the Power

And Glory of Thine advent hour,

Wake heart and will to hear their cry,

Help us to help them lest we die!—AMEN.

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II.—FOR MISSIONS TO THE HEATHEN.

“The Lord gave the Word: great was the company of those that published it.”

TUNES — HOLLINGSIDE ; ST. GEORGE ; CASSEL.

It is suggested that this Hymn be sung, all kneeling.



IVE the word, Eternal King,
Swift and fair from hill to hill
Speed the angel feet that bring
News of glory and good-will—
News of Freedom's open door,
Thy Redemption's sweet release,
Priceless treasure to the poor,
To the weary perfect peace.

Give the word, Ascended Son,
By the travail of Thy soul,
By the triumph it hath won,
Let the tidings onward roll ;
In the depth and o'er the height
Thy love's banner be unfurled :
Make Thine own, in hell's despite,
All the kingdoms of the world !

Give the Word, O Holy Ghost:
West and East, and South and North,
Make a second Pentecost ;
Bid Thy companies go forth,
Bearing all the gift of grace
On Thy wings, O mystic Dove—
Visions of the Saviour's Face,
Music of the Father's Love.

Father, Son, and Spirit, GOD !
By the sum of human ill,
By Thy dread avenging rod,
By Thine all-absolving will,
Lo, before Thy feet we fall !
Holy, Holy, Holy LORD,
Three in One, and All in All,
Hear our cry and give the Word !—AMEN.

III.—FOR COLONIAL MISSIONS.

"Now are they many members, yet but one body."

TUNES—AURELIA ; EWING ; TRICHINOPOLY ; PASSION-CHORALE.



AR off our brethren's voices
 Are borne from alien lands,
 Far off our Father's children
 Reach out their waiting hands :
 " Give us," they cry, " our portion ;
 Co-heirs of grace divine :
 Give us the Word of promise,
 Give us the Three-fold line."
 Yea, though the world of waters
 Between us ever rolls,
 No ocean wastes may sever
 The brotherhood of souls.
 Far from us, they are of us ;
 No bound of all the earth
 May part the sons and daughters
 Who share the second birth.
 One standard floats above us ;
 One old historic throne,
 In nearness or in distance,
 In loyal faith we own :
 So in the things eternal
 Adore we at one shrine,
 And with the nation's banner
 Rear we the Church's Sign !
 In happiest homely commune,
 When sweetest songs are sung
 Awakes those alien echoes
 One sacred mother-tongue.
 Then let us praise together !
 Together let us pray,
 And go together Homeward
 Upon the ancient way !
 Together Heavenward, Homeward ;
 For ever in our view
 One spiritual City—
 Jerusalem the New ;
 For ever drawing nearer
 To ONE belov'd, adored,
 The Crucified, Who bought us,
 The Crowned, Incarnate Lord.

Lord God! Eternal Father!
 Send down the Holy Dove,
 For His dear sake Who loved us,
 To quicken us in love;
 Bless us with His compassion,
 That we, or ere we rest,
 May work to bless our brethren,
 And, blessing, be more blest!—AMEN.

[These Hymns can be obtained, printed on a single half-sheet, for use in Churches and Schools, from W. WELLS GARDNER, 2, Paternoster Buildings, E.C., at 2s. 6d. per 100.]

WHAT ARE THE PROSPECTS OF A NATIVE CLERGY IN OUR MISSIONS?

HE post-Reformation Missions of our Church were suggested more by the accident of our growing foreign possessions, and the spirit of enterprise which they drew forth, than from any higher feeling; they were, in fact, rather the following our colonists with means of grace than the assaults of Christian men on heathenism. Frobisher, Gilbert, and Raleigh, the first of our colonisers, were religious men, and did not dream of leaving their creed behind them; and being religious men, they also showed care for the heathen among whom they settled. Frobisher was accompanied by "Master Wolfall, Preacher to Her Majesty's Council, well seated and settled at home with a good and large living, having a good honest woman to wife, and very towardly children," who yet took part in the perils of Frobisher's expedition, not caring much about the geographical problem of the North West Passage, but caring above all other things "to save souls, and to reform infidels to Christianity." After enduring terrible buffettings with storms and icebergs, this good man "celebrated a communion upon land, at the partaking whereof was the captain and many other gentlemen, soldiers, mariners, and miners." This was the first celebration of the Divine Mysteries on American soil. But, alas! the work which began so well soon languished; the seventeenth century was nearly a blank. Churchmen settled on the banks of the Kennebec in 1607, and the Pilgrim Fathers in some dozen years' time occupied their lands. In 1632 Maryland became a Romanist colony, and so continued until the reign of William and Mary; in 1682 the Quakers settled in Pennsylvania; then "Commissaries" were sent by the Bishop of London to different parts of America, as substitutes for the episcopate which began to be so earnestly desired; then, in 1698, the

Society for Promoting Christian Knowledge was founded, and three years later the Society for the Propagation of the Gospel. These societies laid on a somewhat firmer basis the foundations of the American Church, and in a feeble tentative manner subsidised Lutheran Missionaries in India. After another century had passed away, the Church Missionary Society was founded for Africa and the East, and the Missionary work of the Church of England began to be carried on on a somewhat larger scale; but it was feeble, and often interrupted. The episcopate had been acquired by the United States, and had been given to Nova Scotia and Canada. Bishop Middleton, in 1814, had been sent to Calcutta; those who were already in the fold were tended, but the aggressions on heathenism were few and feeble, and the warfare was only guerilla-like in character, and it was as much as men could do to keep alive the work of the Church among Europeans, so that little attention was paid to the evangelisation of pagans.

The foundation of the Colonial Bishoprics Council in 1840, which has now given the episcopate to all parts of the world, marks the great era in Church extension. All Missionary work must be considered a failure until the Gospel has ceased to be regarded as an exotic. When from the ranks of converts some have been advanced to the ministry and received the grace of Orders, then, and not till then, may the Gospel be said to have taken root in the land. And this growth of a native ministry is wholly the product of the last few years; indeed, as it depends on the localisation of the episcopate, it could not have been otherwise. Bishop Middleton, it is true, wished to ordain one or two natives who had been converted by Schwartz, but he was hampered by the dread of transgressing laws, made long before such an event had been contemplated, by ordaining men who, not being British subjects, could not take the oath of allegiance to the King of England, and, not understanding the English language, could not take part in the service of the Prayer-book in our tongue. Bishop Heber cut the knot which had puzzled his predecessor, but for a long time afterwards the native ministry in India was a thing to be longed for as a gift in store, rather than to be rejoiced in as a joy in possession. Up to 1850 the number of native clergy of the Anglican Communion throughout the world was altogether insignificant. The Church Missionary Society had brought four laymen from Sierra Leone to England for ordination, but the process was tedious, expensive, and unsatisfactory. We may congratulate ourselves on the results of the last five-and-twenty years, which have produced in rapidly increasing numbers an indigenous ministry in nearly every part of the world. In Sierra Leone there are now just thirty native clergy on the list of the Church Missionary Society; in the Yoruba Country a native Bishop (Crowther) directs the labours of nine clergy, all of whom are natives of the land which they are evangelising; in Cape Palmas and Liberia the American Church has founded Missions, under

a Bishop and thirteen clergy, of whom eleven are natives; and in the Pongas Mission three clergy of purely African birth are at work, and others are being trained at the Mission House at Codrington College, Barbados. In 1853 Bishop Selwyn ordained the first of twenty Maoris who have been admitted to Holy Orders, and who, amid the widespread crash and overthrow of the faith of their people, remained firm. Bishop Patteson ordained George Sarawia, and twelve months before his glorious death he reported that he had five or six Melanesian catechists whom he should not hesitate to ordain if requisite. In Madras the native Missionary clergy are in excess of their European brethren, the numbers being seventy-four to sixty-one. In Ceylon the natives are a larger proportion of the whole body of clergy even than in Madras, being twenty-eight to eleven; while in Calcutta, out of about a hundred Missionaries, only twenty are pure natives.

These Missions have for the most part been long established, and it would seem as a general rule to be the case that we must wait for the second generation of Christians to grow up before any considerable numbers can be ordained. There are exceptions, of course, as in the case of the Maori clergy ordained by Bishop Selwyn and of George Sarawia; just now there may be a tendency on the part of some Missionary Bishops to admit to the Diaconate men who only recently were living in heathenism. It is not a matter on which we can dogmatise; indeed, no one can be so well able to judge as those who are on the spot, but obviously the peril of relapsing is great. The fear that the feeling of personal vanity, the ready snare of coloured people when attracted by English civilisation, may lead them to fall, is not to be lightly put aside, and we could mention cases in which bishops have laid hands suddenly on promising converts, and which have turned out bitter disappointments to all concerned. We attribute the great success which, under God, has blessed in the very large majority of cases the works of the native clergy, to the careful training and the long probation as catechists and teachers to which, generally, they have been subjected. The time has now come when we may fairly expect that every year will add many names to the roll of native clergy. We hope soon to chronicle an ordination of one or two Dyaks. The Missions in Borneo have been established since 1848, and, spite of tremendous difficulties, have been very successful. In Calcutta, with the vast educational machinery in connection with the Missions, culminating in Bishop's College and the Cathedral College, we have a right to anticipate, unless the system of teaching is very defective, that the converts will contribute many more from among themselves to the ranks of the ministry.

The Missions in Africa date, strictly speaking, from the arrival of Bishop Gray in 1848. At the December Ordination of 1871, the first-fruits of the much-troubled Church in Natal were gathered; two Kafirs, Umpengula Mbanda and William Ngewenza, who had been connected

with the Missions for eighteen years, were ordained deacons with the happiest results to themselves and their people. This interesting circumstance was recorded at length in our number for July, p. 417. In Grahamstown one native only, Paulus Masiza, has been ordained, and he died shortly afterwards. Many of the Kafir youths are now employed in Mission work. Some have been educated at St. Augustine's, Canterbury, but our English climate is too harsh for them, and it is not likely that more will be sent. Those who have studied within its walls have been popular both with the authorities and the students ; they have proved that they possess an equal aptitude for cricket and for Butler's *Analogy*—a sign of physical and intellectual vigour. Others have been educated at Zonnebloem, the college which Bishop Gray founded at the Cape, and a still larger number at the excellent Kafir Institution at Grahamstown, which the Rev. R. J. Mullins has brought to a great pitch of usefulness and popularity. Some of these men have been labouring in one capacity or other in the Missions for as many as twelve years. Bishop Merriman, who knows more of the Kafir character than any other Englishman, has recently made a visitation of the Kaffrarian Missions, and has inspected the whole of the machinery very carefully ; the result is that, as we learn, he is now prepared at once to advance to the Diaconate some twelve or thirteen Kafirs, and he contemplates large additions to his native clergy from time to time.

Surely this is a great step. We can answer the question at the head of this paper with much of thankfulness for the past and much of hopefulness for the future. We can point to our work in all parts of the world as having outgrown the preliminary stage ; Christianity so far established and recognised among the people as that they give their own sons to be its ministers and heralds ; the Gospel no longer an exotic, to be nurtured in England, and maintained and spread by English funds, but striking its roots deep down into the soil and, if God will, spreading its branches over all the land.

MISSIONS OF THE CHURCH OF THE UNITED STATES.



THE majority of English Churchmen know very little of the Missionary work which is being done by our daughter Church in the United States, and some of our friends, who have given some attention to the subject, are apt to complain that America spends too much at home, and does too little for the heathen world. We must hold a brief for our absent brethren, and point out that while America has no such claims from fifty colonies as England has, no captive India

contributing to her wealth and power, and throwing on her the responsibilities which devolve on the Crown and people of Great Britain, she has nevertheless, out of sheer Christian zeal, sent a Mission, with a Bishop at its head, to China and Japan, and another to the American colony on the West Coast of Africa, to say nothing of less completely organised Missions to Greece and Hayti.

But there is little need to offer the shadow of an apology for her supposed shortcomings. On her own vast continent she finds her natural Mission-field ; the 4,000,000 of free-coloured people in the Southern States have received much Christian care, and in the Western States the hundreds of thousands of Indians, and the rapidly-increasing tide of emigration, are enough to tax the resources of a Church which has to provide for a population so mixed, and scattered over an area from the Atlantic to the Pacific shore.

No nobler work has been witnessed in any age than that which has been done in the Western States of America—countries even still so new and primitive that their very names are strange sounds to us. In Utah, where Bishop Tuttle has boldly pitched his tent in the thick of the Mormon delusion, in Minnesota, Dacotah, and Nebraska, where the heathen and the Christian settler are alike recognised as the Church's children, nothing but the utmost self-denial and zeal could have kept pace with the growing requirements of the population. Bishops Whipple and Clarkson are giants among men, and the lives they lead among a wild people reads like a story of an earlier age. From the *Church Journal* of New York, published on October 17, we extract the following account of the Santee Mission, which is as encouraging as could be desired :—

“On Sunday, Sept. 29th, Bishop Clarkson held a visitation at the Santee Indian Mission on the Missouri River. Bishop Whipple and Mr. William Welsh were present, with all the Indian Missionary clergy, nine in number, and the Rev. Messrs. Gasmann and Morrison.

“One of the Indian clergy, Christian Taopi, had died in the preceding week, and was buried on the day before the visitation. There were three services held in the beautiful chapel on the day of the visitation, all of them crowded to overflowing.

“At the morning service Bishop Clarkson ordained to the Diaconate Mr. Hachaliah Burt, a graduate of Berkeley Divinity School, who is going higher up the river to a new Mission about to be established at Crow Creek, among the Yanktonnais Indians. The candidate was presented by the Rev. Mr. Hinman, and a touching sermon preached by Bishop Whipple.

“At night, Bishop Whipple made an address to the Church people on the Reservation” (*i.e.*, people living on the reserved lands) “and Bishop Clarkson confirmed sixteen Indian youths, and addressed them. All the services were most interesting.

"About forty wild Teton Indians from the far upper country, dressed in all the decorations and toggery of their abject heathenism, painted with vermillion and covered with feathers, were present during the Sunday, and attended all the services, listening apparently with great eagerness to all that was said. On the following day a convocation of the Indian clergy was held. From the Santee Mission the Bishops and Mr. Welsh proceeded to the upper Missions.

"This Missionary jurisdiction (the Indian) has grown so much in every way, and the interests connected with it are so important, that Bishop Clarkson has again appealed through the Indian Commission to the Bishops, to send a Bishop to this people. It is expected that this matter will be considered by the House of Bishops at their meeting."

MISSIONARY BISHOPRIC FOR ALGOMA, PROVINCE OF ONTARIO, DOMINION OF CANADA.



INDIAN WIGWAM AND CANOE.



PWARDS of twenty years ago the late Bishop of Toronto, the Right Reverend Dr. Strachan, recommended that his extensive diocese should be divided into four sees. He lived to see two of these, viz., Huron and Ontario, set apart, and never ceased to urge the appointment of a Missionary Bishop for that part of his diocese lying north of the Great Lakes, now known as the district of Algoma.

The purchase and opening up of the North West Territory for settlement (the route to which lies through Algoma) has rendered this appointment a matter of immediate and imperative necessity, if the Canadian Church intends to discharge her duty to the aboriginal inhabitants of that remote district, and to her members who are settling

in it. The enterprise having been submitted to the Synods of Montreal, Toronto, Huron, and Ontario, and to the Bishop and clergy of the Diocese of Quebec in visitation assembled, has received their formal sanction.

Until this region has been surveyed, the limits of the proposed Bishopric cannot be accurately defined, but they may be described as commencing at French River on the north-west side of Georgian Bay, and extending along the north shores of Lakes Huron and Superior (including Manitoulin and other islands) to the boundary line between Canada and the United States, a distance of upwards of a thousand miles, and stretching northward to the southern limit of the Diocese of Rupert's Land (supposed to be the height of land dividing Ontario from the late territory of the Hudson Bay Company), embracing an area of nearly 100,000 square miles.

The partial explorations of this region made by the provincial Government have enabled the Lieut.-Governor to report to the Legislature of Ontario, at a late session, "that in it will be found tracts of land well suited for agricultural purposes, interspersed with lakes abounding with fish, and a climate similar to our own, well calculated to invite the immigrant to look for a happy home."

Its mineral productions are known to be exceedingly rich and varied. Silver, copper, lead, iron, and tin have been found in abundance; while timber, fish, and poultry form no inconsiderable items in the productions of that region, and furnish employment to a large and increasing population.

At Bruce mines, on Lake Huron, which have been long worked to advantage, the population is about 1,500, chiefly English miners. At the Sault Ste. Marie, an old station, and at Prince Arthur's Landing, on Lake Superior—the terminus of the road to Manitoba—there are considerable settlements of white inhabitants; while at the several Hudson Bay posts, mines, wharves, lumber and fishing establishments, together with the townships in course of settlement, there are numbers of white settlers, their aggregate being not less than 10,000 souls.

The eastern portion of the Pacific Railway passing through this district will ensure a large expenditure in its construction, and attract a tide of immigrants, who, with the settlers already in the district, will immediately require the ministrations of religion. Already there are several lines of steamers employed in transporting settlers and their effects to the west, bringing the territory into notice and rapidly increasing the population.

There are also in it several thousand wandering Indians, most of them in a heathen and very degraded state, who, as they are now about to lose their hunting-grounds, have the strongest claims on Christian sympathy. For upwards of forty years the Church has recognised these

claims and sustained a few faithful Missionaries among them, but the means at her command have been too limited to effect much; now, however, it is hoped, under the supervision of a Missionary Bishop, these poor people will be gathered in settlements, civilised, and brought into the Christian fold.

This whole district, then, presents to the Church, in this province, a noble field for Missionary exertion which it will be a sin and a reproach to neglect.

The success that has attended the exertions of Missionary Bishops in the Western States of America proves the expediency of sending out men of ability and devotion in this capacity—to explore new fields, and urge their wants on the mother Church, and superintend the execution of the work. The want has long been felt in the Algoma district.

The project has commended itself to the patronage of the Society for the Propagation of the Gospel, who have offered a grant of £1,000 towards the endowment of a Missionary Bishopric for Algoma on condition that £4,000 be raised and invested by the 31st of December, 1875. The Bishop of Toronto promptly accepted the offer on behalf of the Canadian Church, and his action has been since confirmed by the cordial approval and offers of co-operation from all the other dioceses in the province.

It is to be hoped that on the establishment of this Missionary Bishopric it will receive support from the whole Canadian Church, and as a large portion of its future population will certainly flow from the mother country, the Missionary societies and the friends of Missions there may be expected to aid in the effort to extend to the heathen Indians and the destitute white settlers the blessings of the Gospel of Christ, through the instrumentality of the Church.

A cheering instance of private generosity—worthy of imitation—has already been given through the most Rev. the Metropolitan, by “a lady friend who conceals her name,” viz., a donation of £500 towards a residence for the Bishop at the Saulte St. Marie, with a promise “of doing more if spared.”

Arrangements are being made by the diocesan synods for canvassing the whole province, and we cannot doubt that the Churches of British North America, which have now for more than a century been supported from England, and which at the present moment receive from the Society for the Propagation of the Gospel more than £16,000 per annum, will show by their earnest efforts towards self-help and independent growth that all that has been done for them in the past is likely to produce ample fruit in ages to come.

WORK AMONGST THE CHIPPEWAY INDIANS.

 HE object of the following paper is to stir up an interest among Christians in the old country, on behalf of the Indian tribes scattered along the north shores of Lakes Huron and Superior. The journal is given as nearly as possible in the aged chief's own words, without reserve or concealment; it speaks for itself. An old man of threescore and ten years, and yet stout, robust, and full of energy, he left his wigwam and his people, and "unhired by any one," as he proudly states, travelled with his friend the "Black-coat," three hundred miles to the south, to visit the Pale-faces in the big towns of Canada, and intercede with them for the welfare of his neglected and ignorant people. A Christian himself, and deeply impressed with the truth and the blessing of the white man's religion, he appears to have made up his mind that before "his grey hairs go down to the grave" he must see the Christian religion "go on and increase," and the good news of the Gospel carried to the Red Children of the forest on the shores of "the Great Chippeway Lake." He appears to have his plan for the accomplishment of this object clearly engraven upon his mind. He thinks an Industrial Institution, where children would be clothed, fed, and taught to read and write, to farm, to carpenter, and to make clothing, should be built at Garden River, where he himself resides; and he anticipates that these children as they grow up will be the means of diffusing Christianity, civilisation, and education among the ignorant and neglected tribes. In addition to this, he wants to see a little log school-house built at every Indian settlement, and teachers sent to give instruction to his people. The simple appeal of the aged Chief to his Christian brethren among the Pale-faces will not, surely, be made in vain.

EDWARD F. WILSON,
Missionary at Garden River.

P.S.—Contributions will be gratefully received by the Rev. D. Wilson, Islington.

A CHIPPEWAY CHIEF'S JOURNAL.

It was when "the sucker moon" rose [February] that the bad news came to us that our Black-coat [missionary] was to be taken from us. I called our people together in the teaching-wigwam, both men and women, and for a long time we sat and consulted what was to be done; it seemed a sad thing to us to lose our Black-coat, who for many years had laboured faithfully among us, and had been as a father to us. We all said, "It must not be; our Black-coat must not leave us;" and we

wrote a letter to the Great Black-coat [the Bishop], who lives in the big town [Toronto], and petitioned him to let our beloved minister stay and labour amongst us. The Great Black-coat wrote us back answering that he was willing our pastor should remain, but he could not tell us for certain whether it would be so or not.

The weeks passed on ; the day of prayer came round many times ; and now the moon of flowers [May] rose ; the winter was passed, and spring had arrived. Our Black-coat now told us that the time had come for him to leave us ; that there were other Indians, the Nahduhwag [Mohawks] away south on the Grand River, who called him to come and teach them, and he must now go. We were all very sad when he told us this ; for we loved him much ; we loved his wife ; we loved his children, who were born on our land, and had grown up together with our children ; we could not bear to part with him : but he told us that he was called away, and that however much he might himself wish it, still he could not stay, and he hoped another missionary would soon be found to take his place.

At length one morning the fire-ship [steam-boat] arrived, and we assembled on the wharf to bid him farewell, the young men fired their guns, and he departed from us.

Then we were sad in our hearts. When we met in the prayer-wigwam [church], the next prayer-day [Sunday], there was no Black-coat to teach us. One of our young men read prayers, another read from God's book, we sang hymns, and then my brother-chief, Pahqudgenene ["Man of the Desert"] stood up to exhort the congregation. But his heart was full, he could not speak : he only uttered a few words, and then his voice choked him. He sat down and buried his face in his hands. We were all of us then overcome with grief. We all wept. And we had no teaching that prayer-day.

A few days after this we saw a sail-boat approach, it came fast over the waters of the river. We were indeed glad when we learned that a Black-coat was on board. We knew who it was, for he had already visited us before in passing. His English name was Wilson, but the Chippeways of Ahmujewunoong [Sarnia], with whom he has lived as their minister, call him Puhkukahbun [Clear Daylight.]

He landed, and our young men helped him to carry up his things to the house. His wife was with him, and at this we were glad also. We hoped he had come to stop with us altogether, but he said that he intended to go up the Great Chippeway Lake [Lake Superior], and visit all the heathen Indians there during the summer ; but as he had found us without a teacher, he had now changed his mind, and would stay among us for two months. After that he said he must return to his children at Ahmujewunoong [Sarnia].

At length the time drew near for him to leave us. The raspberry

moon had already risen, and was now fifteen days old [July 15th], and Wilson said he must go at once, for the Great Black-coat in Pahkate-quayaug [that is, "The place where the river divides into two forks," as the Indians term the Canadian City of London] had summoned all the Black-coats together to meet in council, and elect a new Great Black-coat to be their teacher and chief.* The reason of this was that the Great Black-coat is now an old man, and often ill, and he feels the care of the churches press heavy on him, and desires another Great Black-coat to help him.

One day while I was working in the bush, preparing bark troughs for next year's sugar-making, many thoughts were in my breast. I was thinking of my people, and of our religion, and about our having lost our Black-coat, who for so many years had been a father to us. I recalled to my mind the time when I accompanied my father, the old chief "Shingwaukonse," to Toronto, forty years ago: when we were all pagans, and had only just heard for the first time of the Christian religion. Our object in going to Toronto at that time was to inquire of the great white chief, Colborne,† what we should do about religion. We had been visited by several different Black-coats, and their teaching seemed to be different one from another. The French Black-coat [R. C. Priest] wanted us to worship God his way; the English Black-coat wanted us to follow his religion; and there was another Black-coat who took the people and dipped them right into the water, and he wanted us all to join him. We did not know what to do. So my father called a council, and it was settled that several of our chiefs should go to the big town and inquire of the Great White Chief what we ought to do about religion. We went in canoes as far as Penetanguishene, and then we landed and walked the rest of the way. The Great White Chief received us kindly, and we told him what we had come for. He replied to us in these words, "Your Great Father, King George, and all his great people in the far country across the sea, follow the English religion [the Church of England]. I am a member of this Church. I think it right that you Chippeways, who love the English nation, and have fought under the English flag, should belong to the Church of England."

We were much impressed by the Great Chief's words. We returned to our home at Ketegaune-sebe [Garden River], near to where the Great Lake of the Chippeways flows into the lower lakes, by Pah-wah-ting [the rapids of Sault Ste. Marie]; and the great chief sent us a missionary, Nashikawah-wahsung, or "The Lone Lightning" [Mr. McMurray ‡], to

* The election of a coadjutor to the late Bishop of Huron.

† Sir John Colborne, then Lieutenant-Governor.

‡ The Rev. Dr. McMurray, now Rector of Niagara, Ontario. When he undertook the care of the Mission at Sault Ste. Marie, there was no clergyman nearer than Detroit on the one hand, and Toronto on the other; so that hundreds of miles of forest and wilderness intervened between him

and the nearest Christian settlements. Hence, when his Indian converts appreciated his mission

teach us the Christian religion, and to baptize us in the Christian faith. This Black-coat, McMurray, remained many years amongst us. He taught us out of the good book, about the Great Spirit, and His Son Jesus Christ, who died and now lives in heaven; and of all that Jesus did, in His great love for men; and that He loved His red children, and died to save us, as well as the white men.

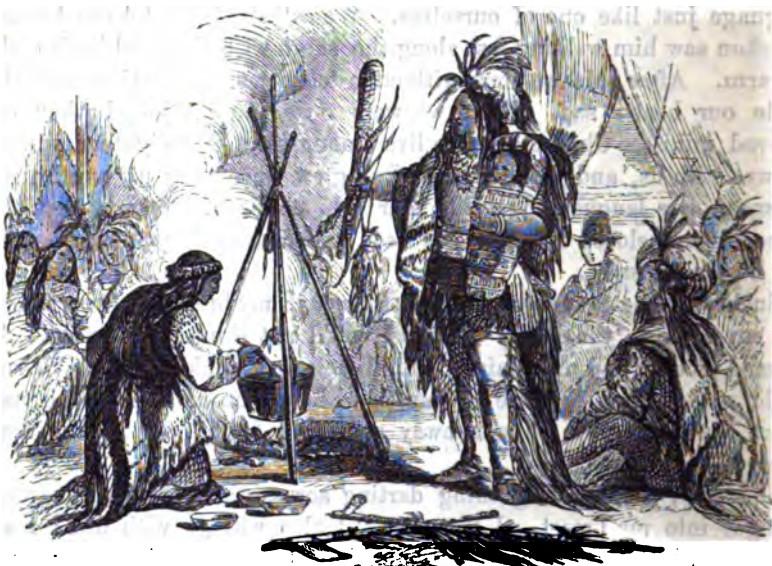
And we loved our teacher well. He took Ogenebugokwa, one of our nation, for his wife; and for this we loved him still more, for we felt that he had now indeed become one of us. For many years he laboured among us as our father, and when he left, another Black-coat took his place [Rev. Mr. Anderson]. Then Tatebawa [Dr. O'Meara] used to visit us, and teach us; he was very active and zealous, and could speak our language just like one of ourselves. We called him Tatebawa because we often saw him walking fast along the shore with the good book under his arm. After this we were without a teacher for some time, and this made our hearts sad. Then we were once more rejoiced when our beloved minister Chance came to live among us. For eighteen winters he was with us, and his little children grew up among us, and learned to speak our language just like our own children. Then a dark day came. Our beloved minister has been called away from us, and again our hearts are sad.

Such were the thoughts that passed through my breast as I was following my work in the lonely bush. I could not think what to do. All seemed gloomy and uncertain. This Black-coat Puhukukahbun [Wilson] could make us no promise to remain with us; he had been with us a short time, and now he was away again. I felt gloomy and without hope.

Suddenly, like the lightning darting across the sky, there came a thought into my breast. I thought, "I also will go with him; I will journey with this Black-coat, Puhukukahbun, to where he is going; I will see the Great Black-coat myself, and ask that Wilson may come and be our teacher; and I will ask the Great Black-coat also to send us more teachers to the shores of the Great Chippeway Lake; for why indeed are my poor brethren left so long in ignorance and darkness, with no one to instruct them? Is it that Christ loves us less than His white children? or is it that the Church is sleeping? Perhaps I may arouse them; perhaps I may stir them up to send us more help, so that the Gospel may be preached to my poor pagan brethren. So I resolved to go. I did not think it necessary to call a council and inform my people that I was going, I only told just my wife and a few friends of my intention. I felt that the Great Spirit had called me to go; and even though I was poor,

and had but a few dollars in my pocket, still I knew that the Great God in heaven, to whom forty years ago I yielded myself up, would not let me want, I felt sure that He would provide for my necessities.

So when Puhkukahbun and his wife stepped on board the great fire-ship I stepped on also. I had not told him as yet what was my object in going; and at first he left me to myself, thinking, I suppose, that I was going on my own business. I was a stranger on board; no one knew me, and no one seemed to care for me. I paid four dollars for my passage, but they gave me no food; and not even a bed to lie upon. I felt cold in my heart at being treated so; but I knew it was for my people



GROUP OF INDIANS.

that I had come, and I felt content even though obliged to pass thirty hours without any food at all.

When we arrived at Ahmnjewunoong [Sarnia], the fire-waggons [railway cars] were almost ready to start; so I still had to fast; and not until we had started on our way to Pahkatequayaug. [London] did the Black-coat know that I had been all that time without food. Then he was very sorry indeed, and from that time began to take great care of me; and I told him plainly what was my object in coming with him.

It is not necessary for me to say anything about London. The Black-coats met together in council to elect the Great Black-coat chief, and I went to the big church to see them all. But I had nothing particular to say to them; for their Great Black-coat has nothing to do with my

people. I was impatient to get on to Toronto, and see the Chief Black-coat who has authority to send teachers to my people on the great Chippeway Lake.

We arrived in Toronto on the sixth day of the week, when the raspberry moon was twenty-two days old. I was glad to see the great city again, for I had seen it first many years ago, when it was but like a papoose [a baby], and had but a few houses and streets. We went at once to the place where Wilson had agreed to meet the Black-coats who have authority over the Indian Missions. There were present Maheengauns and Tatebawa,* and several others, and they all shook hands with me, and gave me a seat by the table. They talked a long time, and wrote a good deal on paper; and I was glad to see them writing on paper: for I thought surely now something would be settled, and my journey will not have been in vain; and I was still more glad when they told me that they thought Wilson would come to be our Missionary and live among us. I said to them, "Thank you. Thank you greatly! This is the reason for which I came. I thank you for giving me so good an answer, and now I am prepared to return again to my people."

The Black-coats then invited me to tell them all I had to say; so I opened my heart to them and divulged its secrets. I said that at Kete-gaune-sebe [Garden River] we were well content, for we had had the Gospel preached to us now for forty winters, and I felt that our religious wants had been well attended to; but, when I considered how great and how powerful is the English nation, how rapid their advance, and how great their success in every work to which they put their hands, I wondered often in my mind—and my people wondered too—why the Christian religion should have halted so long at Garden River, just at the entrance to the Great Lake of the Chippeways; and how it was that forty winters had passed away, and yet religion still slept, and the poor Indians of the Great Chippeway Lake pleaded in vain for teachers to be sent to them. I said that we Indians know our Great Mother, the Queen of the English nation, is strong, and we cannot keep back her power, any more than we can stop the rising sun. She is strong; her people are great and strong; but my people are weak. Why do you not help us? It is not good. I told the Black-coats I hoped that before I died I should see a big teaching-wigwam built at Garden River, where children from the Great Chippeway Lake would be received, and clothed, and fed, and taught how to read and how to write; and also how to

* "Maheengauns" [Little Wolf], Rev. S. Givins, who formerly laboured among the Indians of the Bay of Quinte, and for twenty years gave himself up to self-denying Missionary work. "Tatebawa" [a man walking along the shore], Rev. F. O'Meara, LL.D., who has spent a great part of his life among the Chippeways of Lake Huron, and has done an inestimable service to Missionary work in translating the Prayer-book and portions of the Bible into the Shippeway tongue. The other gentlemen present on the occasion, as members of the Indian Committee, were Professor Wilson and Henry Graham, Esq.

farm and build houses, and make clothing: so that by-and-by they might go back and teach their own people. I said, I thought that Garden River ought to be made the chief place from which religion might gradually go on, and increase, and extend year by year until all the poor ignorant Indians, in the great hunting-grounds of the Chipeways, should enjoy the blessings of Christianity.

The Black-coats listened to what I said, and they replied that their wish was the same as mine; and they hoped that in due time I should see my desire effected. Afterwards I saw the Great Black-coat [the Bishop], who has authority over the Indians of the Great Chippeway Lake, and he said that the other Black-coats had spoken his own wish in saying that Wilson should become our Missionary. My heart rejoiced more and more, and I felt now that the great object of my journey was accomplished, and I could return again to my people. But Wilson did not wish me to go home yet. He said to me, "Now that you are here, I will ask the Black-coats to call a council of their people, and you must speak to them, and tell them all that is in your heart." I told him I would stay and do as he had said; and it was arranged that the white people should meet together to hear me speak on the third day of the following week.

Many were the thoughts that filled my mind at that time. As I walked along the streets of Toronto, and looked at the fine buildings, and stores full of wonderful and expensive things, the thought came into my breast: How rich and how powerful is the English nation! why is it that their religion does not go on and increase faster? Surely they behave as though they were a poor people. When I entered the place where the "speaking paper" [newspaper] is made, I saw the great machines by which it is done, and the man who accompanied us pointed to a machine for folding up the papers and said, "This is a new machine, it has not been long invented;" and I thought then, "Ah, that is how it is with the English nation, every day they get more wise; every day they find out something new. The Great Spirit blesses them, and teaches them all these things because they are Christians, and follow the true religion. Would that my people were enlightened and blessed in the same way!"

The next day was the day of prayer, and I went to the big wigwam where the children assemble to be taught [the Sunday-school]. I stood up and spoke to the children, and told them how much I desired that my children should be taught in the same way, and have such a beautiful wigwam to assemble in, where they might hear about God and His Son Jesus Christ. It rejoiced my heart to hear them sing, and I wished that my children could learn to sing hymns in the same manner. After this I entered the great house of prayer [the cathedral]. I feel much reverence for that sacred building. I was in Toronto when the first one was there. Since that time it has been burnt down, and rebuilt, and then all burnt down again;

and yet now it stands here larger and grander than before. The white people, I said to myself, have plenty of money to build this great house of prayer for themselves. If they knew how poor my people are, surely they would give more of their money to build a house for us, where our children may be taught. I felt at home in this great house of prayer, though it is so large and so fine; for the great white chief used to worship there, and I regarded it as the Queen's prayer-wigwam. I could not understand the words of the service; but my heart was full of thoughts on God; and I thought how good a thing it was to be a Christian, and I rejoiced that I was a member of the Queen's Church, and had heard from its teachers of the love of Christ, who died for His red children as well as for the pale-faces; for He is not ashamed, we know now, to call us brothers.

In the evening the man who writes for the speaking paper [the Toronto *Telegraph* reporter], came to see me. He said he was going to write about me in his paper, so that everybody might know who I was and what I had come for. I thought this was good: for I wished everybody to know my reason in coming to Toronto, so that they might be stirred up to send help to my poor neglected brethren.

This writing-man put a great many questions to me. He asked me about my medals, and about our customs before I became a Christian, and what I thought of the recent Indian outbreaks in the country of the Long-knives [the States]. I thought many of his questions were not to the point, and I told him so. I said to him: "When the white people read about me in your paper, I think they will say that I am a fool."

During the few days we remained in Toronto I was out nearly all the time with Puhkukahbun, collecting money at the people's wigwams. It was he who proposed that we should do this. He said to me, "You want to see the Christian religion increase, and the pagan Indians on the Great Chippeway Lake to have school-houses and teachers. This cannot be done without money, so we must set to work and collect some."

I am an old man of seventy winters, and cannot walk about as much as I could when I was a young brave; so he got such a waggon as the rich people go about in there [a carriage], and we drove from house to house. I thought some of the people were very good; one woman gave us ten dollars, and several men also gave us ten dollars; but many of the people gave us very little, and some would not give us any at all.

I have one friend left in Toronto of those whom I used to know many years ago, his name is Odonjekeshick [Hon. W. B. Robinson]; he has always been a great friend of the Indians, he used to make treaties with us many years ago. I was very anxious to see him. We drove to his house, but he was away from home. We only saw the young woman, but she told us that Odonjekeshick would return on the third day. On the third day we went again to see him, and found that he had just come

home. I was rejoiced in my heart to meet him; and although it is many winters since we last met, I found that he could still talk with me in my own tongue.

There was also a kind Black-coat, whom I had seen of old at Ketegaune-sebe [Garden River], called Beaven, who greeted me warmly as a friend. His wife also and his daughters were very good, and engaged to ask their people for money to send teachers to our neglected tribes on the Great Lake of the Chippeways.

On the evening of the day on which I met those friends, the people of the big town assembled together in their great teaching-wigwam to hear me speak. There were several Black-coats on the platform, and Robinson was the leader [chairman]. I told the people all that was in my heart and appealed to them to help us. At the close of the meeting the men took plates round for money. I watched the people giving; the women gave the most. I think that women have more love for religion than men. They told me that the collection amounted to \$21. I did not say anything, but the thought in my breast was, "This is too little; this is not enough to make religion increase." I thought, This is a big city, there are plenty of rich people; on all sides are beautiful houses; they have good and abundant food; surely there must be a great deal of money in this big city. I say this: The Christian religion cannot go on and increase until the people begin to give more. I am an old man, and I often pray to God that I may see my people on the Great Chippeway Lake enjoying the blessing of religion and education before I die.

I was very anxious to see McMurray, the Black-coat who first taught our people the Christian religion, many winters ago. So the day after the meeting we crossed the lake to Niagara, and I was rejoiced in my heart to see him once more, and to shake hands with him, and with his wife, who is one of our own nation.

And now I had only one thing more to do before I returned again to my own wigwam at Garden River, and that was to visit our Black-coat, Chance, on the river of the Nahduhwag [the Mohawks]. I wished to shake hands with him once more and say *Boozhoo*,* and I wished to see his wigwam and mark the spot in my mind, so that I should be able to find him if at any future day I might want to see him. I told the Black-coat, McMurray, what my desire was; and then he and Wilson talked together in the English tongue; and presently McMurray said to me: "The Black-coat, Wilson, thinks it is not good for you to go home too fast. Between this place and Chance's wigwam there are two big towns which you must pass through, and the Black-coat, Wilson, wishes you to stop a day or two at each, so that you may speak to the people, and rouse them up, and collect a little more money. I also myself think that the plan is good, and advise you to listen to his words."

* The Indian salutation: Fr. *bon jour*.

I replied that my reason for wishing to hasten home was that I might cut the hay, so that my cows might have food to eat in the winter, and I feared that it would soon be too late if I delayed much longer; still, if it was necessary for me to do so, I would consent. So instead of going at once to see the Black-coat, Chance, we journeyed a short distance only, and arrived at an inland town [St. Catherine's] where was a spade-dug river [the Welland Canal], and plenty of sail-ships and fire-ships.

At the feeding-wigwams [hotels] in this town they did not seem to like us very well, and from two of them we were turned away. I did not know the reason, but I thought in my mind, "These people are not the right sort of Christians, or they would not refuse us shelter."

The Black-coat in this town [Rev. H. Holland] was very good to us indeed. We were both of us strangers to him, and yet he received us as if we were old friends. He invited us to his wigwam, and we drank tea with his wife and daughters. This Black-coat's wife seemed to me to be a very good woman, and full of love. She told me that she came from a far country, many days' journey distant to the south, beyond the Big-knives' land, where the sun is very hot, and the land inhabited by strange Indians. I thought it was because she came from this far country that she was different from the women who lived here, and perhaps it was her having known these strange Indians long ago that made her so good to me now. She gave me money to buy a shawl for my wife, and my heart warmed towards her. I tried to think what present I could make to her, and I told her I had a beaver-skin with me, which I always carried to put under my feet when I sat, or to lie upon at night. This I wished to give her if she would accept it, but she would not take it. She said that I should want it, and although I pressed her again to have it, still she refused.

The day after our arrival at the inland town where sail-ships and fire-ships are plenty, we hired a little waggon and went from wigwam to wigwam, asking the white people for money to help Christianity to spread on the shore of the Chippeway Lake. Some of them opened their purses and gave us a little money; but most of the people seemed too busy with their buying and selling, and other employments, to listen to us; and even though they belonged to the Queen's Church, still they did not seem to care much about our poor Indians in the far north. One selling wigwam especially I remember, into which we entered three times, and each time sat a long time waiting to be heard, and saw much money thrown into the money-box; and yet, after all our waiting, they would only give half-a-dollar to help Christianity to spread on the shores of the Chippeway Lake.

In the evening of that same day the white people gathered together in the teaching-wigwam to hear what I had to say to them. The wigwam was full, and my heart was rejoiced to see so many faces turned towards

me to listen to my words. I told them my object in coming to the great town of the white people ; that I had not been hired to come ; that even my own people did not know my reasons, but that the Great Spirit had put the thought into my heart ; and though I was a poor man, and had no means of my own, still I had come to tell my story, and urge the white people who are so strong and so wise to send help to the poor Indians on the Great Chippeway Lake. I told them I belonged to the Queen's Church, and my reasons for doing so ; and that I wished that all people were wise and good, and that I thought if they were wise they would be members of that Church also.

After I had finished speaking, a man stood up and asked me some questions, which, when I understood by Wilson interpreting, I answered. He asked me what was the meaning of my medals, and the feathers in my head, and what was our occupation at Garden River. When I had answered all his questions he sat down. Then another man stood up and spoke, but I did not understand what he said until after the meeting was over. Then I asked the Black-coat, and he told me that that man was a Scotchman, and that he did not like my saying in my speech that I thought people were not doing right unless they belonged to the Queen's Church ; he thought I ought to love all Christians alike. When I heard this I told the Black-coat I wished I had known what the Scotchman was saying, and I would have replied this to him : " Is it not true that the English religion is good ? Do you think the Queen does wrong in belonging to the Church of England ? Why do you fly the Queen's flag from the top of your prayer-wigwams and yet refuse to join her in her worship ? I feel ashamed of you." *

After the meeting a collection was taken up, but it was too little money. There were several plates, but they only contained twelve dollars. If Jesus loves His red children as you say and believe He loves the white people, did He not give His life for them ; and is that all that they will give to help to tell our poor Indian people, away on the Great Chippeway Lake, of His love ? Religion will not increase unless the white people give more.

Early in the morning of the sixth day we got on board the fire-waggon to go to " Hauminton " [Hamilton], and as soon as we arrived we went to see the Black-coat. I did not greatly desire to stay, for I was afraid my grass would be spoilt, and my cows have no hay to eat in the winter ; and I wished to hasten on to see the Black-coat, Chance, that I might know where he was camped, and then to return to my home. Wilson interpreted to me what the Black-coat here said ; but even before I heard the interpretation, I knew by his manner of speaking that it was not very favourable to our likelihood of success. He thought that if we stayed we

* It has been deemed right to give the Chief's remarks here, as elsewhere, as nearly as possible in his own words.

should not be very well satisfied with the money we should collect, for a great many of the people were away a long distance off, and very few only were at home. I then told Wilson that I thought we had better go; for I wished to hasten home and cut the grass for my cows to eat in the winter time. The Black-coat, however, spoke again, and said that he had pondered the matter in his mind, and he was unwilling to let us go until a meeting was held, so that his people might hear all that was in my heart. When I heard this I replied, "If there is any necessity for me to stay I will stay, if there is not I will go."

The next day was prayer-day, and I went to the prayer-wigwam, and also to the teaching-wigwam to hear the children sing and to speak to them a few words.

The whole of the day following, Wilson and myself went from wigwam to wigwam asking for money to help the Indians on the Great Chippeway Lake. We also entered a long wigwam where live the chiefs who own all the fire-waggons. We saw the great fire-waggon chief, and he spoke kind words to us, and gave us a paper on which it was written that we were to pay no money at all on our way back to Ahmujewunoong. In the evening the white people met together in the teaching-wigwam, and there were so many of them that they had no more room to sit; and I spoke to them and told them the thoughts of my heart. This time I spoke more boldly than I had done before. I told them that as an Indian chief I had a right to speak on behalf of my poor people, for the land the white men now held was the land of my fathers; and now that the white man was powerful, and the Indian was weak, the Indian had a right to look to him for help and support. As I closed my speech I looked around last of all upon the children; for I wished my eyes last of all to rest upon these white children who had received the benefit of education and Christian instruction; and I gave them my beaver-skin to keep in their school, so that they might always remember my visit and think upon my words.

On the second day of the week, early in the morning, we entered the fire-waggon to go to the river of the Mohawks. The Black-coat, Wilson, said he must leave me now, and go straight to Ahmujewunoong; and that after I had visited Chance in his wigwam, I must follow and meet him again. So when we came to a place where there were many fire-waggons [Paris], the Black-coat led me to another fire-waggon which stood there and told me that it was going to the great river of the Mohawks; then he said Boozhoo, and left me to go on my way alone.

When I arrived at the river of the Mohawks [Brantford], I felt strange and puzzled, having no one now to guide me; and I saw no face that I knew, neither could I speak English to make myself understood. But Wilson had given me a paper with words written on it, and this I showed to two men upon the road. They beckoned for me to come with them, but I thought they had been drinking and I walked away. Then I saw a woman

sitting alone in a waggon, and I showed her my paper. She was very good to me, and told me to get in ; and she drove me to the house of the Black-coat who is the teacher of the Indian people on the river of the Mohawks. The Black-coat [Rev. A. Nelles] was very good to me, and gave me food ; and after about two hours he told me to get into the waggon, and a man got in too, and drove me to Chance's wigwam. It was a long way, and the man did not seem to know well which way to go, for he kept stopping and speaking to the people all the time. When we got to the wigwam I knocked at the door, and knocked again several times ; at length the Black-coat, Chance, heard me and came to open the door, and I was greatly rejoiced to see him again once more, and also his wife and children. They were all very good to me, and I remained with them three days. The Nahduwag chiefs met together and had a meeting to welcome me ; but I could not speak to them. The Black-coat, Chance, translated what I said into English, and a Nahduwag Indian then interpreted what he said in the Mohawk tongue, so that the chiefs might understand.

When the day came for me to leave, the Black-coat, Chance, took me in his waggon to the place where the fire-waggons start, and sent a wire-message to Wilson to be ready to meet me when I arrived.

I sat in the fire-waggon and smoked my pipe, and rejoiced in my mind that my work was now over, and I should soon return to my people. For many hours I travelled, and the sun had already sunk in the west, and I thought I must be nearly arrived at Ahmujewunoong, when the fire-waggon chief came to look at my little paper, and then he looked at me and shook his head, and I understood I had come the wrong way. Presently the fire-waggon stood still and the chief beckoned me to get out, and he pointed to the west, and made signs by which I understood that I must now wait for the fire-waggons going towards the sun-rising, and in them return part of the way back. I stayed at this place about one hour. It seemed to be a large town, with many big chimneys and plenty of smoke, and there was the smell of oil [probably Bothwell]. By-and-by the fire-waggons approached, coming from where the sun had set, and a man told me to get in. It was midnight when I reached Pahkatequayaug [London], and they let me go into the wire-house and lie down to sleep. I slept well all night, and early in the morning a man beckoned to me that the fire-waggons were ready to start for Sarnia, and showed me which way to go.

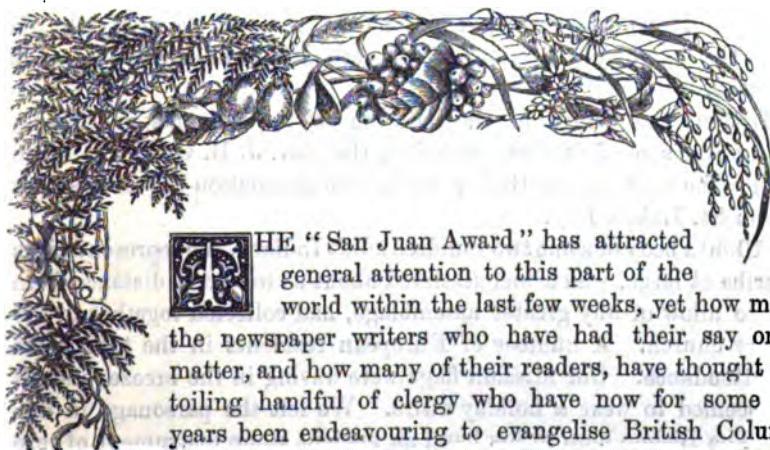
Thus I at length got back to Ahmujewunoong, and was glad to lie down and rest in Wilson's wigwam ; and now I am waiting for the fire-ship to come, and as soon as it comes I shall go on board and return straight back home to my people.

The Black-coat, Wilson, has asked me to let him write down all this that I have told him, so that it may be made into a book and read by

everybody. And I hope that by-and-by all the white people will see this book, and that their hearts will be warmed towards the poor ignorant Indians who live on the shores of the Great Chippeway Lake.

We have collected \$300, but \$300 is not enough to make religion increase. If we had but the worth of one of those big wigwams of which I saw so many in Toronto, I think it would be enough to build a big teaching-wigwam at Garden River, in which the children would be taught and clothed and fed, and enough to send teachers also to the shores of the Great Chippeway Lake. I must have something done for my people before I die; and if I cannot get what I feel we ought to have from the great chiefs in this country, I am determined to go to the far distant land across the sea, and talk to the son of our Great Mother, the Prince of Wales, who became my friend when he gave me my medal, and I believe will still befriend me if I tell him what my people need.

THE DIOCESE OF BRITISH COLUMBIA.



THE "San Juan Award" has attracted general attention to this part of the world within the last few weeks, yet how many of the newspaper writers who have had their say on this matter, and how many of their readers, have thought of the toiling handful of clergy who have now for some dozen years been endeavouring to evangelise British Columbia?

Truly the Church of England has a special call to make there a full proof of her Apostolic ministry, where the future prospect is full of varied interest, the field extensive, and in many parts untouched by any religious body; where Rome is endeavouring, through the native race and education, to win an influence of power for her French Missionaries in the heart of British soil; while the Greek Church with friendly overtures is doing her best amongst the native tribes of Aleutia and Alaska directly north, and the Anglican Church of America is offering brotherly sympathy on the south.

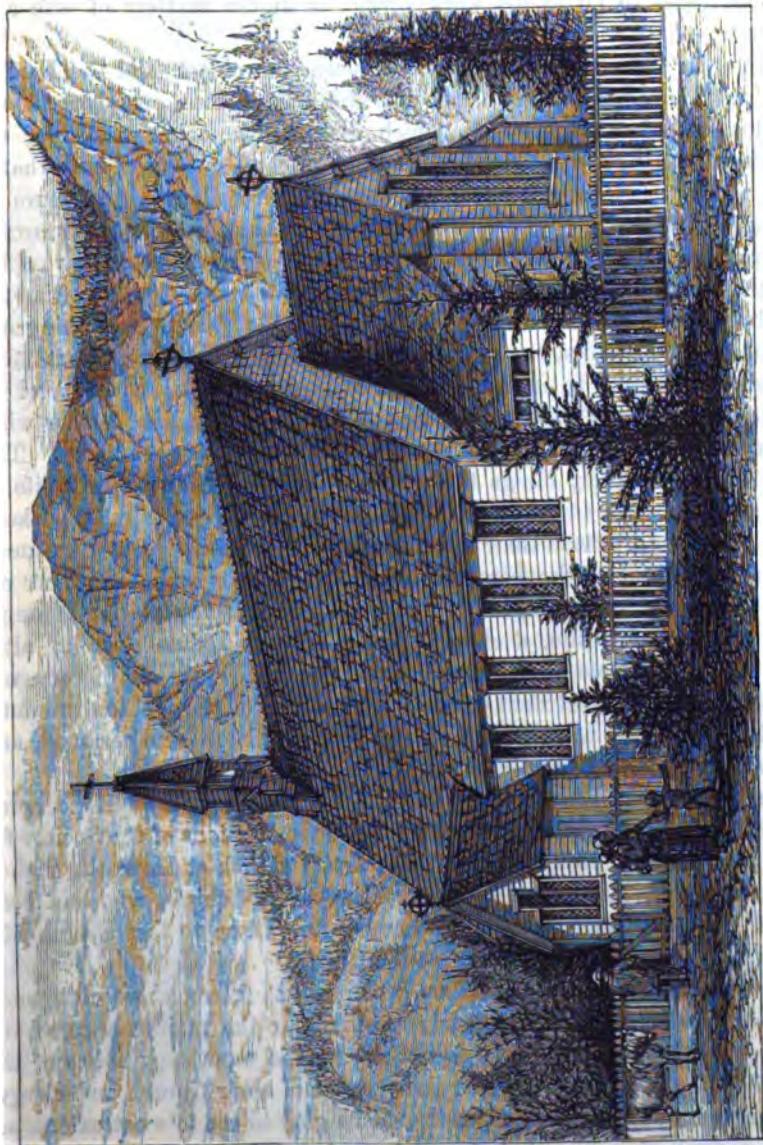
Was there ever a time and place in which the Anglican Church was

more bound, in the face of friends and adversaries, to be true to herself? And then the country! What a variety of resources are here waiting to be speedily developed for the benefit of the world at large, and for the special enrichment of those who shall utilise them! Magnificent harbours, in which the navies of the world may lie in security, and the commerce of China, Japan, Australia, New Zealand, Europe and America may find a highway; forests of splendid timber; unknown mineral wealth; and for the inhabitants, enough has already been done to prove their capacity for the reception of the truth, and it would seem that it must depend on present efforts whether an ungodly civilisation is to work out its wonted results and extirpate the Aborigines, or the Church, the common mother of both the white and the red man, is to do Her blessed work in this land.

We have before us the last report of the Columbia Mission, and difficult it is to find more interesting reading, or a tale of more hearty work. With the Mission at Metlakatla, under Mr. Duncan, our readers are, we hope, familiar, as it has received much notice in our pages: we regret to find that the Rev. James Reynard, whose work at Cariboo, almost unique in its kind, has been depicted with much ability in *The Net*, has been compelled, after a three years' residence in the mountains, to seek a less arduous sphere of work at Nanaimo, and that the pretty church which to the delight of the miners he succeeded in building at Cariboo is now unused.

At Lytton, the centre of the Mission to the Thompson Indians, extending over some 5,000 square miles, the Rev. J. B. Good was made happy by the visit of the Bishop to lay the foundation-log of his new church on St. Luke's Day.

"At 10.50 a body of some two hundred adult Indians, the representatives of the tribe at large, which was scattered about at too great distance from Lytton to allow of any greater assemblage, had collected together in the temporary church. A number of European residents in the town were also in attendance. Our Mission flags were waving in the breeze, and all around seemed to wear a holiday attire. We left the parsonage in due order. The Bishop bore in his hand an ancient stone instrument of rare interest, value, and construction (recently given to me by an old chief who had received it from his ancestors as a kind of heirloom), intending to use it in place of the usual mallet for laying the foundation log. When the time came for employing it, the Bishop explained to the white congregation, and also through me to the Indians, why he cared to use it on such an occasion. It was a proof amongst many of the common origin of the human family, similar instruments having been found not only amongst the Chympeans in the north and the Delawarres in the east—tribes of the great Indian family separated by thousands of miles and by different languages—but also among the New Zealanders."



CHRIST CHURCH, HOPE.

The ordinary difficulties of Missionary life are exceptionally increased in this diocese by the cost of living. Mr. Good thus describes the sacrifices which a Missionary has to make, unless, like the Roman priests, he determines to go to his work *expeditus* in the matters of wife and children :—

"In order to have the means needed to send our eldest child to school in Victoria this coming autumn, my wife and I have done ourselves all our out-door and household work, which includes the management of six healthy children, and a considerable piece of land and garden, so that I need not say that our hands have been full of toil, and our hours of recreation few and far between. Perhaps friends at home would scarcely believe, that a boy who undertakes to iron and cook expects to have £3 a month, besides what he eats, wastes, and gives away to his friends; which, all told, will sum up in the course of the year to something not far short of £60, whilst the actual cost of washing represents at least £30; to this one ought to add extra expenditure connected with travel or extraordinary family events; and thus £100 is required to pay for what in England would involve only about a fourth of this expenditure. The same excessive outlay clings to everything connected with family life or requirement in the interior. Thus, it costs much more to get a package from Victoria to Lytton than from England to Victoria. But I am none the less thankful to the personally unknown friends who have sent me such liberal and welcome gifts from England. I have received, amongst other most useful gifts, a chancel carpet for our Indian church; altar linen; two large sets of coloured Scripture prints, which are of immense service; a choice assortment of medicines; a case of surgical instruments, which I constantly carry with me; some popular books and sermons, and a small portable surplice for travel."

On his way to Lytton the Bishop visited the Mission at Hope, some fifty-seven miles to the south; both of these are Missions of the Society for the Propagation of the Gospel. In the pretty church at Hope the Bishop baptized sixteen adults, all persons of the rank of chiefs, who had been tested by a long probation as catechumens. Close to this church Mr. Holmes is anxious to erect a native institution.

At the present time the Bishop declares that fifteen more clergymen and eight catechists are absolutely required for the maintenance of the Missions of his diocese. We do not see in the report any notice of the contributions of the colonists for the support of their Church and clergy; of course such are made, but we should be glad to see to what extent, as, if they were on a liberal scale, such a circumstance could not fail to stimulate donors at home.

THE DRAVIDIANS
AND
THEIR FOLK SONGS.

HIRTY millions of men, whom recent investigations seem to show to be united to us not only by the bond of a common humanity, but by the closer tie of an Aryan origin, inhabit the south of India. These Dravidian nations speak the languages known as Tamil, Telugu, Canarese, and Malayalim, and inhabit the portion of the Indian peninsula which extends from Cuttack and Juggernaut to Cape Comorin.

What is the inner life, what are the deep thoughts and cherished feelings which characterise these millions, now passing in solemn but not in slow procession to those abiding dwelling-places which will be to them such as while here on earth they make them? He who wishes to see a few too brief pages on this important subject, penned by a master hand, will find them in a recent number of

the *Cornhill Magazine*, under the title of "Dravidian Folk Songs." With these races, as with all others, national proverbs and songs throw more light than does almost anything else upon national character. An uniform sadness pervades every song—the sadness of men who, with strong religious and moral instincts, have to choose between an empty

and vicious idolatry, and a cold and difficult access to a distant unknown god, who is no present help in trouble, but leaves men to fight their way to him as best they can. This unvarying sadness is sometimes dashed with humour ; and it is distinctly stated that, as none of these songs are cheerful, so none of them are immoral. These facts speak well for the people ; for the songs, though only recently printed, are genuine folk-lore, the property of a minstrel caste, handed down by word of mouth from one generation to another, and from the minstrels passing into public use.

" No sight is more pleasant or more common, in a Canarese village especially, than to see, as the sun sets, some wandering minstrel enter the village, and make his way to the pial or verandah of the headman's house, or, more often, to the pillared mandapam or entrance-hall of the village temple. As he goes he begs from house to house, announcing in each that he is about to sing. Perhaps he has with him a young disciple, who will accompany his song upon the flute or guitar. As the shades grow strong, the whole village assembles, squatting on the ground round the singer. Then, taking his guitar, or viena, as it is called, he trolls out the first verse of his lyric. If it be an old favourite, the chorus is taken up by the crowd, and swells on the evening breeze ; if not they listen for a few verses, and then gradually pick up the refrain. Song after song is given. Between each the singer holds forth a large shell, tapping it with an iron or stone disk so as to draw attention to his claims. Pice (half-farthings) rain into the receptacle, and afford encouragement sufficient for another lay. Thus are the songs approved, and by this test do they live or die. Many are supposed to have come from remote antiquity, and even the names of their authors have passed away. But it is apparent that new songs must be constantly tried. If they match the popular mind they live, because they draw the pice ; if not, they die."

One class of these songs contains stern protests against idolatry, and dwells on the unity and purity of God. Every thoughtful man amongst the Dravidians of Southern India has for centuries been an Adwaita, that is, a deist. This is doubtless the reason why Brahmoism makes no way here : the ground is preoccupied. This old deistical movement has spread so widely amongst the people of higher education that these sonnets may fairly be considered as folk-lore. There is not space for the quotation of specimens, with one exception.

The inhabitants of the Neilgherry Hills are mostly members of a Dravidian tribe, known as the Badagas. They have great musical and poetic talent. A description of their funeral ceremonies given in the article already referred to is full of interest. Omitting the particulars of the funeral dances and procession, it must be noticed that, as the relatives walk towards the place of cremation, one steps to the front and describes the dead man's goodness, his many acts of kindness, his skill in cultivation or with his bow ; how he helped the poor, befriended the stranger, and loved his friend. As each new incident is told, the bereaved

parents, children, and relatives burst into fits of weeping. When one man has told what he remembers, another comes forward and repeats new stories that came to his notice. Again the crowd weep, and the sad procession walks round the bier, marking their steps by falling tears. When all is told, the bearers take up bier, canopy, and all appurtenances, carrying them to the bank of the nearest stream. Then, in mournful silence, they stand circling the pile. Then the chief man present leads into their midst a buffalo calf without blemish, untouched by goad and free from the stain of labour. When man and calf are thus between the living and the dead, the chief chants the song that follows. It is a confession of sin, and a prayer for mercy. As each sin is described, he lays his hand on the head of the calf, and all the people shout, "*It is a sin.*" At the village they told the good deeds of the dead man, for there he was amongst his fellows. Here they are before God alone, and in His sight there is no good in sinful man. Bassava, the deity invoked, is Siva, the third member of the Hindoo triad. When the chief has finished the confession of sin, and the prayer for mercy and assurance of absolution which follow it, the man next to him in dignity steps forward and repeats the confession a second time, placing his hand upon the head of the scape-calf. The same is done a third time. Then the calf is led to the outskirts of the assembly and turned loose. He is now sacred, and may never be called the property of any man, nor feel the yoke upon his neck. The usual fate of the scape-calf is, doubtless, to become the prey of the tigers that abound on the hills.

The song is chanted by the performer. The parts printed in italics are repeated by all the people as antiphons, so that there is a continual chant and refrain, in which the assembly becomes as one man. Here is the *Badaga Dirge* :—

"INVOCATION. In the presence of the Great Bassava :
Who sprung from Banige the holy cow.

CONFESION. The dead has sinned a thousand times :
E'en all the thirteen hundred sins : That can be done by mortal man :
May stain the soul that fled to-day.

Stay not their flight to god's pure feet.—*Stay not their flight.*

He killed the crawling snake.—*It is a sin.*

The creeping lizard slew.—*It is a sin.*

Also the harmless frog.—*It is a sin.*

Of brothers he told tales.—*It is a sin.*

The landmark stone he moved.—*It is a sin.*

Called in the Circa's aid.—*It is a sin.*

Put poison in the milk.—*It is a sin.*

To strangers straying on the hills : He offered aid, but guided wrong.

—*It is a sin.*

His sister's tender love he scorned : And showed his teeth at her in rage.—*It is a sin.*

He dared to drain the pendent teats : Of holy cow in sacred fold.—*It is a sin.*

The glorious sun shone warm and bright : He turned his back towards its beams.—*It is a sin.*

Ere drinking from the bubbling brook : He made no bow of gratitude.—*It is a sin.*

His envy rose against the man : Who owned a fruitful buffalo.—*It is a sin.*

He bound with cords and made to plough : The budding ox too young to work.—*It is a sin.*

While yet his wife dwelt in the house : He lusted for a younger bride.—*It is a sin.*

The hungry begged—he gave no meat : The cold asked warmth—he lent no fire.—*It is a sin.*

He turned relations from his door : Yet asked the stranger home instead.—*It is a sin.*

The weak and poor called for his aid : He gave no alms; denied their woe.—*It is a sin.*

When caught by thorns, in useless rage : He tore his cloth from side to side.—*It is a sin.*

The father of his wife sat on the floor : Yet he reclined on bench or couch.—*It is a sin.*

He cut the bund around a tank : Set free the living water's store.—*It is a sin.*

Against the mother of his life : He lifted up a coward foot.—*It is a sin.*

PRAYER. What though he sinned so much : Or that his parents sinned ?

What though the sins' long score : Was thirteen hundred crimes ? O ! let them every one fly swift to Bashva's feet.—*Fly swift.*

The chamber dark of death : Shall open to his soul.

The sea shall rise in waves : Surround on every side :

But yet that awful bridge : No thicker than a thread :

Shall stand both firm and strong : The yawning dragon's mouth

Is shut,—it brings no fear : The palaces of heaven

Throw open all their doors.—*Open all their doors.*

The thorny path is steep : Yet shall his soul go safe :

The silver pillar stands : So near—he touches it.

He may approach the wall : The golden wall of heaven :

The burning pillar's flame : Shall have no heat for him.—*Shall have no heat.*

FINAL. Oh, let us never doubt

That all his sins are gone—

That Bassava forgives.

May it be well with him.—*May it be well.*

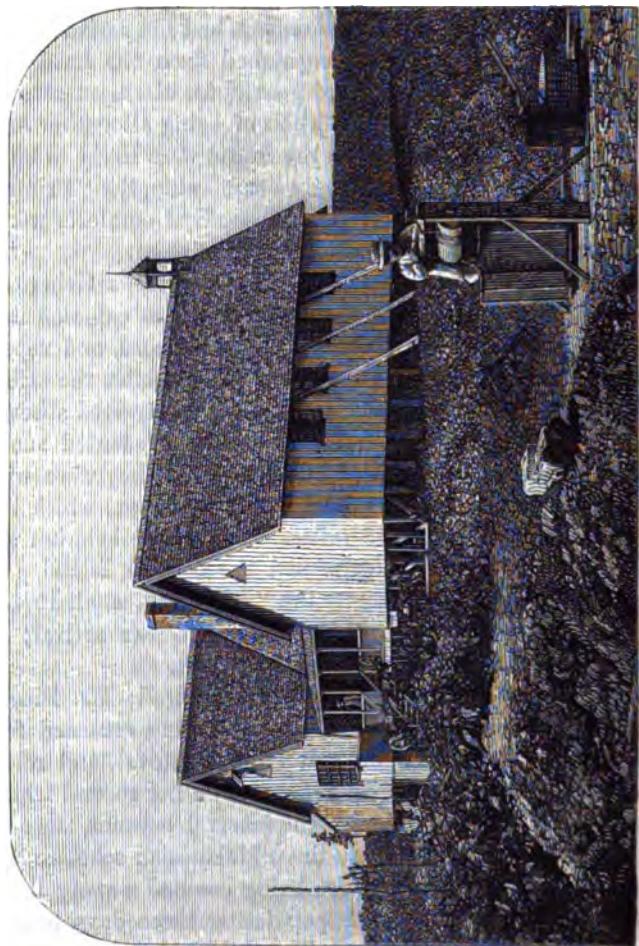
Let all be well with him.—*Let all be well.”*

THE MELANESIAN MISSION.

UR brethren in New Zealand have suffered much anxiety lest another calamity should have befallen this much-tried Mission. The "Southern Cross," which was due at Norfolk Island on June 4th, from her first cruise of the season, had not arrived on July 8th, when the last tidings had been despatched from the head-quarters to Auckland. Not only was there good ground for alarm on account of the ship (which does not enjoy the reputation of being altogether seaworthy), but the members of the Mission on the island were likely to be in straits for want of fresh supplies. Accordingly a small ship, the "Prima Donna," was chartered, a quantity of stores and medical comforts were put on board, and on August 12th she sailed on her mission.

A quick run was made to Norfolk Island, the vessel arriving on Sunday evening, the 18th, by dusk. After some time a boat came off manned by the Norfolk Islanders, which took Mr. Dudley ashore, and reported that the "Southern Cross" had arrived safely, two days after the sailing of the vessel which had brought us the tidings of her protracted absence. The length of the voyage had been owing to an unprecedented succession of calms and light winds, which they had had until they were within nine miles of Norfolk Island, when a terrific gale came on, which blew them away again from the island 133 miles. The vessel behaved splendidly throughout. So anxious, we learn, had the Norfolk Island party been, that it had been proposed to charter the "Dialot," a small French trader expected from New Caledonia, immediately on her arrival; and Mr. Codrington was prepared to go with her in search.

Mr. Dudley found all at the Mission station well; Mr. Bice and Mr. Jackson were the two clergymen in charge, having returned from their respective posts at Leper's Island and San Christoval, and relieved Mr. Codrington, who had accompanied the vessel on her second trip, and was to stay in the Banks' Island during the interval between the second and third trips. There were some sixty-three Melanesian scholars only left at the station, four young children not being counted among these; there had been an addition to the white population three days before, by the birth of a son and heir to Mr. Bice. The child and its mother were doing well. The stores brought down by the "Prima Donna" proved most welcome; both the Mission party and the Norfolk Islanders had been run very short. The Melanesians rejoiced at the sight of the bags of potatoes and boxes of biscuit, and were loud in their praises of their friends in New Zealand and elsewhere for their thought for them. Monday the 19th was proclaimed a holiday, and all who could be spared were employed at the township and in the boats getting the stores ashore, the Norfolk Islanders



HEAD-QUARTERS OF THE MELANESEAN MISSION, NORPOLK ISLAND.

many of them lending effective help. The weather appeared so fine that the captain was tempted to drop anchor; but, alas! he paid the penalty of his confidence; and, unable to get it up again, lost it the following evening, the cable chafing through, and thus leaving one more anchor on a bottom already thickly strewn with similar articles. It had been intended, all stores being landed and letters being written, to start back to New Zealand on the Wednesday morning; but a gale which came on blew the ship off and put this out of the question; thus Mr. Dudley was left ashore until Friday morning, and was enabled to make himself acquainted with the working of the Mission.

The first impression made on his mind was that little or nothing was being done, there being no signs whatever of any pressure anywhere; but a day's careful observation showed that there was really a great deal being done, only in a quiet methodical manner, every one falling into his or her own place, and understanding his or her own work. The day begins at six, when the bell rings for all to rise, and ends at nine, when the curfew tolls for all, except the English party, to put their lights out and retire. Chapel at 7 A.M. and 7 P.M., lasting for about fifteen minutes, consisting of the service of the Church translated into Mota, abbreviated by the omission of the Exhortation, the Old Testament Lesson (the Old Testament not being yet translated), and the "State" prayers, and enriched by the addition of two or three exquisitely beautiful prayers—Bishop Patteson's work—one for the heathen relatives and friends of the worshippers, and another for the members of the Mission on their voyage or at their stations. All the canticles and glorias were sung in harmony, with great spirit and true feeling, Mr. Bice leading, Mrs. Palmer playing, and *all* joining in; and at each service a hymn is sung. One of the most beautiful of these is a free rendering of "Abide with Me," sung to the tune so well-known in New Zealand; there are, in the minds of all who hear it, touching associations connected with this hymn, it having been the one constantly selected by Bishop Patteson during the time of his last severe illness, when he lay in his room adjoining the chapel with his door open that he might join with the worshippers. About half the party present on the island, i.e., about thirty, the baptized and catechumens, were permitted to attend these services; but in the summer, when the whole party is present, the chapel, which holds nearly 100, is quite full, and rings again with the sound of the voices. The reverence is very remarkable; the lesson is read, fairly well, by one of the native teachers; the service is taken in turn by the various clergy of the Mission, each ministering for a week at a time. School is carried on three times a day, the teachers and catechists all taking their respective classes at the morning and afternoon schools. After morning school there is work in the garden, on the farm, at the boats, or as the case may be. All seem very happy, thoroughly understanding and approving the regulations, and

to a great extent seeing to the carrying of them out among themselves.

The station is beautifully situated—about three miles from the town and landing-place, at the end of a long avenue of stately pines nearly two miles in length, on a gentle slope, Mount Pitt rising on one side in full view, and the sea about half-a-mile distant on the other side. There has been no attempt at system or plan in the location of the various buildings, consequently the whole place looks more like a small thriving village than a college. The new memorial chapel, the stone for which is now being carted on to the site, will stand prettily in the midst of the other buildings. To the right, in the valley, between the station and the rise of Mount Pitt, are the kitchen garden and some of the kumara plantations; to the left are the paddocks for cattle, dotted thickly with groups of pine-trees, the whole looking like a large park. Still further to the left I was shown a pretty glade, in which lay Bishop Patteson's favourite walk, and in which he used to say he would have his quiet hermitage when past work. Mr. Alex. Kenny is indefatigable in the farming operations, but the first heavy work has been done by Mr. Palmer and the late Mr. Atkin. The whole place is thronged with mementoes of the two who have been removed,—the Bishop and his faithful companion.

A service took place a short time before the visit of the "Prima Donna," which would have gladdened the heart of Bishop Patteson. Edmund Baratu, having come back again to the Mission school, and having shown many signs of deep penitence, was, after a conference with the elder Christians and teachers, formally in chapel received back into the Christian community, and is shortly again to be admitted to the Holy Communion. Edmund Baratu, it will be remembered, is the young Mota man who has been with the Mission so many years, and who having been carefully taught, and having shown great ability and earnestness, was recently placed by the Bishop on Santa Maria, and exercised great influence for good while there. Coming back to his own island, he fell most grievously, under circumstances of terrible temptation, but it was for some time a great stumbling-block in the way of the Mission. Thank God, this stumbling-block is now removed! One of the most interesting features in connection with the Mission is the women's class, which at the time of the visit of the "Prima Donna" was, in consequence of Mrs. Bice's illness, held entirely at Mrs. Palmer's house. Ordinarily, while the married couples have rooms to themselves in a separate building, the single girls live under the same roofs with the married clergy of the Mission. The class that met at Mrs. Palmer's was twelve in number; and it was very wonderful to see their bright intelligent ways, and their at once respectful and thoroughly natural affectionate manner with Mrs. Palmer. They sew very well, many of them; they read nicely, and render the treble part of the singing in chapel with much sweetness

and with accuracy; but their writing especially is capital. Their books, in which they copy down from memory the lessons from Scripture history, &c., which they receive from Mrs. Palmer, are, with one or two exceptions, models of neatness, and as clean as the day they came out of the shop. They would do credit to our best English scholars. One of the girls had attained very nearly to a lady's running hand.

Mrs. Palmer had had an interesting letter from her husband, who is staying with the Rev. G. Sarawia at Mota. He gave on the whole a satisfactory account, although there had been some fallings away to cause him anxiety. Twelve had been thought fit to be admitted to holy baptism since the last visit. Satisfactory work is going on on Mótav (Saddle Island), the next island of this group. Several former scholars are at work here as catechists; a daily school is held, attended by upwards of 100, and on Sundays almost the whole remaining population (a large proportion of the men have been carried off to Fiji and Queensland), nearly 500 persons, meet for worship and instruction. This place is visited by Sarawia periodically in a boat which has been left for the purpose in charge of William Pasvorong, another old scholar of nautical tastes, and who goes among his friends by the name of the "Commodore"—a capital fellow.

Mr. Bice reported that he had spent about a month on the west coast of Leper's Island; that during his stay he had walked from end to end of that side of the island, accompanied by Lelenga, a Mota native Christian who had been left with him as companion; and that the reception he had met with everywhere was friendly; fighting had been entirely given up on that side of the island, and it was most unusual to see men carrying their weapons. Of the eastern side he had no knowledge. Being the windward side, the people have much larger canoes, and perhaps are of a fiercer disposition. Some thirty, he heard, had been recently carried off in a labour vessel. There is a peculiar lake in the centre of this island, which Mr. Bice explored. Mr. Bice will go with the vessel on her third trip to pick up his scholars, when he expects to obtain a considerable number.

Mr. Jackson reported that during their late voyage six lads had been set down at Ambrym, the island for which he was originally destined, the people of which speak one of the most difficult of the dialects of Melanesia. Friendly communications were held with the natives, and yams purchased. There is one scholar on this island who was with the Mission nine years ago. Thence they had proceeded in succession to Whitsuntide, Leper's Island (where Mr. Bice was left), and Aurora; canoes coming out everywhere, and all being friendly, although in some cases inclined to be unusually timid. In the last letter he had received from the Bishop respecting the language of Ambrym, the Bishop had mentioned that during his visit to Aurora that year no less than four labour vessels

were in sight. No canoes went off to them, while the "Southern Cross" was surrounded; thus it was plainly seen that here at least the difference between the "Southern Cross" and the "labour seekers" was well understood.

From Aurora the vessel proceeded to Mota and Motlav, where the Banks' Island scholars were landed. Mr. Palmer, on landing at the former place, received an enthusiastic welcome. All the people of these islands now wear clothing of some description. John Nongono, the lad who was wounded in the boat at the time that Bishop Patteson was killed, was seen. He had recovered, but was still weak; otherwise he would have come on as one of the boat's crew.

From Mota they proceeded to San Christoval, which was reached on the 15th May. On the 16th Mr. Jackson was set down at Wango, on the north-east coast, with two baptized lads and three others. The people here had heard through a trader of the Bishop's death, and had grieved greatly. They begged that a shipload of them might be taken over to Nukapu to avenge him. The people of this island have been sadly demoralised by traders for years past. Numbers of the population seem to be dying off from diseases contracted from Europeans. There was grievous lamentation here made for Mr. Atkin—"Joe," as they had all learned to call him. Stephen too was spoken of, but not so freely.

Mr. Jackson stayed six days in San Christoval. During those days the schooner was occupied in visiting Malanta, Isabel, Savo, and Florida. At Savo the Nengonese native teacher Wadrokal is placed, with his wife Carry. These two seem to have been instrumental of much good here. The people throughout the island respect Wadrokal, and somewhat fear him on account of his "muscular Christianity." They come in numbers to be instructed. He has even scholars in his school who come across from Malanta.

At Florida Mr. Brooke was simply put ashore, as it was evening when the schooner arrived off Mboli, the people, with the chief at their head, calling out his name and giving him a warm welcome. The party in the "Southern Cross" knew nothing of the late reported massacre of the crew of the "Lavinia" here. No suspicious signs were observed; and as Mr. Brooke is so thoroughly well known and respected in this island, and is moreover, in consequence of his liberality, a periodic visitor whom the natives would act very foolishly in ill-treating, there is every reason to suppose he is perfectly safe. Further, the evidence of the last voyage seems to show that the Mission party are safe even in places at which an outrage has been committed, provided that some scholars have been brought therefrom to the central school, and thus the total absence of any connection between the objects of the "labour seekers" and those of the Mission party made clear.

From Mboli the vessel started on her return to Norfolk Island, picking

up Mr. Jackson and Mr. Bice, and visiting Mr. Palmer on the way home. The causes of her unprecedently protracted voyage have already been explained. She arrived at Norfolk Island on July 10th, and on the same evening left again with Mr. Codrington and thirty more Melanesians for her second trip. Whether she should make one long second trip or two short trips, as was at first contemplated, was still undecided when she left.

The “*Prima Donna*,” the above information having been obtained, and the stores she brought down landed, left Norfolk Island at noon on Friday, August 23rd, and arrived in harbour August 27th, having experienced most favourable weather both on the voyage out and home, and made an unusually quick trip, considering the time of the year.

“THE CHILD IS FATHER TO THE MAN.”

AN INCIDENT IN THE BOYHOOD OF THE LATE BISHOP PATTESON.

OURAGE, moral as well as physical, was the backbone of his character, and perhaps it is not amiss that I should here tell an anecdote strongly illustrative of this quality. There is nothing boys, and big boys almost more than little ones, dread so much as ridicule. Now at Eton, at the end of the summer half, a great dinner used to take place amongst the big boys, now “better observed in the breach than in the observance,” where every one ate and drank a great deal more than was good for them, and said and sang many things that on reflection had better have been left alone. An elder boy, indeed the chairman of the dinner in question, to whom, as to all others, Coley Patteson’s high character was well known, gave him notice that he was going to sing a song of somewhat objectionable character. Coley Patteson merely said he hoped for his own sake and for that of others he would not do so, but that if he did, he should leave the room. It was hoped by many who agreed with Coley Patteson in his objection that there would be no occasion for him to do so. However, such occasion did occur, and Coley Patteson walked out of the room, away from his fifty school-fellows assembled, and although two-thirds of those present agreed with him, only one had the courage to follow his example. Well, although the departure of this noble pair did not break up the party, it threw a damper over it, and if a few jeered at the time, no expression of anything but approval of his conduct was ever breathed afterwards.

REVIEWS.

"UNDER HIS BANNER": being Papers on the Missionary Work of Modern Times. By the Rev. H. W. TUCKER, M.A., Assistant Secretary to the Society for the Propagation of the Gospel in Foreign Parts.—S. P. C. K. 1872.



HIS is the best book upon modern Missions that has yet been published. It supplies a want that has long been felt. There was no book which gave to educated people who have not much time to spare readable sketches of Missionary work. Of the labours of our Missionaries, therefore, even the majority of the supporters of Missions know scarcely anything. Such ignorance can no longer be justified; for in a series of papers, remarkable for literary ability, vigorous thought, eloquent and forcible style, Mr. Tucker has traversed the Mission Field of the world, and has narrated in an admirable manner the Mission work of the present century. But there is much more than mere narrative in this book. It is pregnant with suggestive thought upon the principles that should guide us in our Missionary operations, the difficulties in the way of the conversion of the heathen in India and elsewhere, the position and work of the Church in the colonies and the United States of America; and in one of a series of supplemental papers, the position of Missionary Societies as against the much to be desired—but we fear impossible—Board of Missions, is thoroughly and skilfully examined. Indeed, the Missions of the Church of England, in all their bearings, have been exhaustively treated by one who has thoroughly mastered his subject.

The tone which pervades the book is well exemplified in the following extract from the Preface, wherein the author tells us of one of the objects he had before him in writing it. He says:—

"By simple narrative of what is now going on in foreign lands I wanted to cheer those who are apt to despair of the Missions of the nineteenth century, and to lead them, if I might, to share what with me is a matter of firm belief, that in no age of the world have there lived truer or nobler Missionaries than some who are now engaged in the work, and that never at any time was the prospect of success so bright. It is well to distrust ourselves and our work; but it is not well, with imperfect knowledge

of the facts, unduly to extol the labours of others, because we either have an unacknowledged preference for the communion to which they belonged, or have but a feeble faith in our own. The histories of ancient Missions have a romance about them which is attractive ; but when we have removed what is legendary and made allowances for what is uncertain, we need not fear the result, if we compare our own efforts with those of earlier times. Had St. Augustine lived in our days he would have been the subject of severe criticism : one trembles to think what religious newspapers would have said about him, when his spirit failed him after he had reached Aix, and he returned to Rome and entreated Gregory to allow him to abandon his undertaking, as he and his forty companions feared to travel further through the barbarous countries. Pictures and picturesque writers have described his interview with the heathen King Ethelbert on the Isle of Thanet ; but similar interviews, which have been attended with far greater peril, have taken place in our own days on territory more barbarous even than was Kent in the sixth century, and have attracted but little notice. When Dr. Wolff penetrated into Bokhara and confronted tyrant after tyrant, his life was not worth a day's purchase ; when South African Bishops and Missionaries have had conferences with suspicious Kafir chiefs, and have even demanded the release of their subjects whom they had doomed to die for witchcraft, the peril of such meetings was greater by far than any to which St. Augustine was ever exposed. The coral reefs and beaches of many an island in the Pacific, the villages of Bornean Dyaks, the palace of the Burmese sovereigns, the audience-chamber of the king of the Niger country, have been the scenes of meetings between heathen and Christian, full of peril to the latter, and fraught with results which cannot yet be estimated.

"The same school of writers have pourtrayed the early Missionaries tramping through Europe in palmer's garb or monkish habit and crossing stormy seas in impossible vessels, and the contrast between such travels and the journeys of modern Bishops and Missionaries, who, in civilised clothing and with all appliances to alleviate severities of climate, travel by express trains and magnificent steamers, is, no doubt, a violent one ; but, as I think, not more violent than would be the contrast drawn by a competent hand between the degrees of civilisation possessed by the two epochs at which they severally lived. What I specially desire to contend for is, that the spirit which we admire in the elder is still present in the younger generation : the Church, as well as the world, does not always know its greatest men.

"A tolerably extensive and personal acquaintance with many who are now labouring in the Missionary field teaches me that there are not a few among them who, if the occasion arose, would be found walking in the path which has been trodden by Mackenzie and Patteson. I contend further, that all the aids which true civilisation affords are to be taken gratefully into account, when we estimate the probability of our success. These supply, in no small measure, the lack of those miracles wherewith in apostolic times the Word was confirmed, and prove far more valuable than the 'curious arts' which are not unfrequently met with in the legendary missions of mediæval days."

We congratulate the Society for Promoting Christian Knowledge upon
VOL. III.

the production of this volume; if the parochial clergy will only possess themselves of it, they may be their own "Deputations," and manage their own Missionary meetings for many years to come.

THE LIFE OF BISHOP PATTESON.—S.P.C.K.

This is a biography of our martyr Bishop, in which no one who has any admiration for a chivalrous nature, and a noble life terminating in a glorious death, can fail to take an interest. It records his early life, his childhood, and college days, and traces his earthly career to its close on the shores of Nukapu. The fact that a second edition is already demanded, although the first was published but a few weeks ago, shows how deep and widefelt is the interest which has been excited in the subject.

STRANGER THAN FICTION.—S.P.C.K. By the Rev. J. J. Halcombe, M.A.

This is the story of the Metlakahatlah Mission, which has already been told in our pages, and which some of our readers have desired to possess in a separate form. The hero of the story, Mr. William Duncan (and a hero of no mean type either), differs wholly from Bishop Patteson in the circumstances of his early life and education; yet he is doing a work which is almost without parallel in its way, and which only a man of extraordinary talent could accomplish—indeed, which none but a man of the warmest faith would attempt.

THE PROPOSED BISHOPRIC OF BALLARAT.

A PARAGRAPH in the daily papers has recently informed us that a Bishopric has been established at Ballarat, in the Diocese of Melbourne, and that the appointment of the first occupant of the new see is placed in the hands of the Archbishop of Canterbury. We have reason to think that the statement is premature, for, from an application which has been sent to the Society for Promoting Christian Knowledge, we learn that only some £3,000 have been promised or paid towards the endowment, which has been fixed at £20,000, in order to give the Bishop an income of £1,000 per annum.

The Church Assembly of the diocese is entirely wise in determining that an income, adequate yet moderate, shall be provided before the Bishop is selected. It is on all accounts essential that a Bishop shall not depend for his income on voluntary payments, which may be withheld if he happen to be unpopular; and it is hardly less desirable that lack of endowment should lead to the appointment of a man whose private resources shall form one of his chief recommendations, because

they render him indifferent to professional income : in the one case the people may be tempted to use the power of the purse tyrannically, in the other to shirk their legitimate burden and not to pay anything. We rejoice, therefore, that the rocks on which similar schemes have more than once been shipwrecked are likely to be avoided in the present case.

But seeing that the alternative schemes of dividing the diocese or appointing a coadjutor-Bishop have been before the Church for some seven or eight years, we can congratulate Victorian Churchmen neither on the alacrity with which their plans are matured, nor on the scale on which their pecuniary contributions are made. There are, by the last census, 729,000 souls in the colony, of whom rather less than one-half are members of the Anglican communion. Taking the number at 850,000, remembering also the immense prosperity and rapidly-increasing wealth of Victoria, it does strike us as strange that any help should be sought from England to raise the sum of £10,000 ; for the State Aid Grant will contribute an equivalent sum to whatever may be raised voluntarily, and therefore the effort of the Church is limited to a moiety of the whole. Still more strange, even painfully so, is it, that only about £3,000 have been collected, when help from England is sought for as a stimulant to colonial zeal.

The question then is changed in form, and we are tempted to seek the causes of such economy, to use no stronger term, which is in painful contrast with the open-handed liberality with which our colonists are wont to be credited. There must be some lack of enthusiasm, some failure of appreciating the results of an active episcopate, some deficient education in the matter of almsgiving, some weak spot in the system of Church finance, where, after an appeal to a large and wealthy diocese, such pitiful results ensue. We believe that the large sums granted by the local legislature must plead guilty to the indictment of demoralising the people. It is the old story : a Churchman in the colonies has to be taught (and the lesson is not quickly learned) to contribute to the maintenance of the church in which he worships ; while the Nonconformist, who has been accustomed to do so all his life, feels it no hardship, the Churchman is always asking what the Government is going to do, and he is very willing that the Government should discharge his obligations for him. There must be hosts of wealthy men living in luxury in England on the fortunes which they made at the Antipodes ; some of them, no doubt, have large interests in the colony still : on these then, as well as on the people actually resident in Victoria, the Church has an equitable claim. The progress of the Australian Church in the last twenty-five years has been very great ; in Victoria itself the clergy have increased from 3 to 120, and the churches are now more than 200. Much attention has been given to organisation and to machinery.
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Church constitution, in which the three orders of Bishop, Clergy, and Laity are represented, has been recognised by the colonial legislature, and is in full working order; and nothing has been left undone to secure uniformity of ritual and of teaching. We begin to fear that too much attention has been given to organisation, and to the maintenance of uniformity, if only £3,000 are forthcoming for the division of a diocese nearly as large as England, with a Church population of 350,000. We write this with no ill-feeling, but rather to encourage Melbourne Churchmen to greater efforts.

The diocese is one of four which were founded in 1847, and Bishop Perry is one of the four prelates who were consecrated in Westminster Abbey on St. Peter's Day of that year. One, alas! the Bishop of Capetown, is now no longer with us; the other three, the Bishops of Melbourne, Newcastle, and Adelaide, still remain. If the Churchmen of Melbourne want examples to stimulate their zeal, we point to the history of the three dioceses, which are of the same age, but none of which have enjoyed such material advantages as their own. To begin with, the area of Melbourne is only 80,000 square miles; Adelaide was nearly four times, Newcastle more than six times, Capetown nearly thrice as large. Melbourne alone has produced gold to an extent which has depressed the value of specie in England, until some of us are at our wits' end what to do in the face of the decreased purchasing powers which a sovereign possesses. In South Africa various climatial visitations have from time to time reduced the country almost to bankruptcy, and a vast heathen population has received the care of the Church, while it has of course drained its resources and checked its powers of expansion; nevertheless the single diocese has grown into six, exclusive of the Central African Bishopric, and the 18 clergy of 1847 have become 185 in 1872. The original Diocese of Adelaide has been divided, and neither the parent See nor the daughter Diocese of Perth receive any help from England. Newcastle was in 1859 relieved of the colony of Moreton Bay, which formed its northern portion; and in 1867 a further re-arrangement was advantageously made by the establishment of the See of Grafton and Armidale. Melbourne alone has remained the same in area as when it was first established a quarter of a century ago.

If these lines should be read by Victorian colonists, we would assure them that they are written with no unworthy motive, no desire to give pain; they deal simply with facts, which are borne out by figures, and the conclusion to be drawn from these facts we do not suggest.

CHURCH EXTENSION.

ON THE REVIVAL OF THE DIACONATE.

BY THE REV. C. H. SALE, *Vicar of Kirby-on-the-Moor, Yorkshire.*

MANY of our wiser men say that Church reform is the best Church defence. Might they not add, that the very measures best calculated to preserve the Church from disestablishment and disendowment would best prepare her for them, if, in spite of all, they should come?

Greater elasticity in externals, especially if combined with greater internal unity; synodal action—diocesan, provincial, national; a more equal distribution of her revenues; a reconstruction of cathedral chapters such as would render them the soul and centre of diocesan work; rectification of parochial boundaries; consolidation of small benefices; some check on the exercise of patronage, perhaps the absolute prohibition of the sale of livings,—these things, and whatever else would relieve the Church of offences, economise her forces, and enable her to adapt herself to the ever new requirements of the day, improve the intellectual culture and elevate the spiritual tone of her clergy, and combine their action, must tend to strengthen her against external assaults, while they would be but anticipations of what must come after disestablishment and disendowment.

And perhaps few measures would so directly and effectually increase the strength of the Church, both to do her Divine Master's work and to resist her enemies, as the Revival of the Diaconate, while it has the special recommendation that it is entirely within her present powers.

The phrase Revival of the Diaconate is used advisedly, for it is contended that at present the Diaconate is non-existent as a constituent order of the Christian ministry, having its assigned province and distinct office. It exists only as a rudimentary organ, which is historically interesting, but whose function is in abeyance, and its occupation gone. It is but a step, and a very short one, to the priesthood. The deacon is simply the priest in embryo; his duties are not proper and peculiar to his office, but merely those of the not yet wholly developed priest.

Whereas Bingham tells us, on the authority of Epiphanius, that in the primitive days no Church was without a deacon, and on that of Ignatius, that without deacons no Church was called a Church, in our days the deacons of a diocese may be numbered by the ordinations of the year.

Now it might be argued, *a priori*, that the virtual abolition of one of the orders of the Christian ministry, of apostolical if not of Divine institution, must of necessity greatly cripple the Church—that maimed service must be the result of a mutilated ministry.

Either there is no deacon's work to be done in these times, or it is undone, or ill done; or, if done at all, done by priests, of whom the Church has too few, and so done to her grievous injury in her highest and dearest interests.

But whatever causes may have conspired to bring about this abeyance of the Diaconate, amongst them is certainly not to be found any want of the work proper to the deacon. If the deacon was necessary in the first days of the Church, in order to undertake the secular or semi-secular work of the ministry, how much more in these, when the disciples are no longer few, but the Church is in theory commensurate with the nation, and established by law; and when all kinds of employments are accumulated in the hands of the clergy, some by law, many by custom, others by the well-earned confidence of the laity in times when physical suffering and temporal needs attract even more attention than the moral degradation and spiritual destitution with which they are so often connected.

There is the deacon's work, and more and more of it every day! And we may thank God that so far it has not been either undone or ill done; but it has been done by the priest.

There are two evils in this—waste of power, and damage to the instrument itself.

The priest has his proper province—the pastoral charge of a parish, the feeding the flock of Christ, the seeking out the lost sheep. He is diverted from his special spiritual function by the secular employments which occupy his time, and absorb and distract his mind. And what is worse, he is often disabled as a spiritual man by the coarse contact which such employments frequently involve. They take off the fine edge, and lower the temper of the sword of the sanctuary.

It is indeed true that a certain amount of practical duties is a salutary antidote to some dangerous tendencies,—that the intercourse with parishioners which is incidental to secular work conciliates their confidence, and affords that knowledge of men and things without which the most cultivated intellect and the highest spiritual attainments are not always available. But it may be urged that diligent pastoral visitation will supply such knowledge, which, after all, is not the invariable result of keeping parochial accounts, collecting subscriptions, organising and working clothing clubs and soup kitchens, distributing coal tickets, looking up truant children, and conducting night schools and singing-classes—doing, in fact, work not unbecoming a deacon, but more proper to an accountant, or relieving officer, or policeman, or schoolmaster, than to a priest.

Public opinion may and does require much of this secular kind of work at the hands of the clergy, but public opinion also asks refined and well-studied sermons, abreast of the intelligence and criticism and science of the day. And the condition of souls, for which Christ died, both within and without the fold of the Church, demands that deep spiritual insight

and that loving sympathy which can only come of close communion with God, and assiduous cultivation of the spiritual life. How can there be the kind of preaching which men desiderate and the time needs, or that administration of the Word and sacraments, that feeding of the flock, that seeking out the lost sheep which Christ imposes as the special work of His priests, when they are so largely occupied by deacons' work?

But one of the most disastrous consequences of this practical extinction of the order of deacons, and the one which impresses itself most on general observation, is that a sufficient number of qualified candidates for the priesthood can no longer be found. Many causes combine to bring about this dearth of candidates for Holy Orders, but amongst them must be reckoned the disinclination of men of culture to undertake the drudgery of the present work of a priest in town parishes. Possibly a sufficient number might be found to fill the office of priest proper, but men can no longer be had to do the work of priest and deacon too. And of the candidates for the ministry, many are lamentably deficient in tone and learning. The Church is in serious danger of what would be fatal to her as an establishment, an illiterate and uncultured clergy. Though the Rev. E. Jackson maintained, in a paper read before the Leeds Congress, that already there are more curates than there is present or prospective provision for, the supply of curates is notoriously unequal to the demand.

The situation is becoming critical, for meantime the field widens at home and abroad; the work grows on every side. God's good Spirit is quickening the zeal and energies of His Church. She is daily rousing herself to new efforts, which call for more labourers, and which, if she is to fulfil her high and holy mission, demand readaptation of her resources, and reorganisation of her forces.

These crying needs of the Church find expression in all kinds of appeals, and a remedy for them is sought in all kinds of ways, some irregular, others more or less objectionable and not unaccompanied by risk, and all ineffectual.

What are Additional Curates', Pastoral Aid, and Scripture Readers' Societies, Curates' Augmentation Fund, the manifold appeals for lay help, and the rising demand for lay preachers, but loud, though perhaps unconscious, expressions of wants and difficulties which are the natural and necessary result of the abeyance of the Diaconate, and which might, under God's blessing, be obviated by its revival? And might not God's blessing be confidently expected to attend such a reconstruction of the Christian ministry on the foundations of its original and apostolical, if not Divine, institution?

A numerous order of deacons, "men of honest report, full of the Holy Ghost and wisdom," "grave," "first proved" and "found blameless," not of necessity altogether divorced from secular employments, not drawn from one rank, but some of them from the higher, and more from the

lower stratum of the middle class, men of some general and of much Christian knowledge, acting by apostolic commission, and under the superintendence of the parish priest, must add very largely to the disposable forces of the Church without drawing too largely on her resources. It would enable the priesthood to add to the number and frequency of services, to occupy more ground, and hold it more firmly, and at the same time devote itself more duly to the spiritual work of the office.

It would utilise a vast amount of zeal and talent at present lost to the Church, and sometimes turned against her. It would provide, what some desiderate, a new link of sympathy between the ministry and the higher, but more especially the lower, strata of society. It would obviate the present necessity of entrusting with the office of the priesthood men by no means qualified by learning, tone, or proved stability. It might tend to secure to the Church a large and influential body of schoolmasters, by furnishing them with congenial employment, especially in her Sunday services.

Any priest, assisted by a schoolmaster-deacon, might hold three services on the Sunday as easily as two at present, and Cottage Lectures and Mission Services might be largely multiplied, at little extra pecuniary cost.

Would it be too much to say that at least one-third of our 6,400 curates might be dispensed with, and our Great Master's work more thoroughly done by a ministry thus reconstituted on the primitive and apostolical lines?

There would be no insuperable difficulty, it is to be presumed, in adjusting the relations of this order of deacons to the present state of things and persons ecclesiastical. And while, as a rule, it might be expedient to exact guarantees that such deacons would not themselves aspire to the priesthood, there would be no reason why, on the invitation of the Bishop, a certain number of the most approved and best qualified might not be advanced to that order.

The practical difficulty would be found in discriminating between the persons admitted to the more permanent Diaconate, and those passing through the order on their way to the priesthood—between the deacon proper, and the inchoate priest. And there might arise delicate questions as to the discipline of the order, and the voluntary retirement of some of its members. But surely all such difficulties and questions might be safely left in the hands of the able and godly bishops whom the providence of God has placed over the Church.

It may for the present suffice, amongst the various proposed measures of Church defence and Church extension, to point attention to the revival of the Diaconate as the one not least calculated, under God's blessing, to promote the object of all—the security of the Church and the honour of her Lord.

